SHOUT
SHARE

22.7.66

NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,
GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

SECOND SERIES.—VOLUME EIGHTH.

JULY—DECEMBER, 1859.

LONDON:
BELL & DALDY, 186. FLEET STREET.
1859.

LONDON, SATURDAY, JULY 2. 1859.

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Notes.

THE VULTURE IN ITALY.

The vulture is frequently mentioned in Homer, who was familiarly acquainted with its habits of devouring dead bodies. The symbolical punishment of Tityus in Hades, for the rape of Latona, as described in the *Odyssey*, consists in his liver, the seat of desire, being perpetually mangled by two vultures (xi. 578., imitated by Virgil, *Æn.*, vi. 595.).

The natural history of the vulture is given by Aristotle, who makes two species of this bird, differing as to size and colour. He was aware that the vulture builds its nest on inaccessible rocks, and states that the female lays two eggs at a time (Camus, *Notes sur l'Hist. des An. d'Aristote*, p. 820.). In the pseud-Aristotelic work *de Mirab.* 60., it is affirmed that no one ever saw the nest of a large vulture. A steep and inaccessible rock is called a γυπιὰς πέτρα by Æschylus, Supp. 796. Theophrastus relates the fabulous story that vultures are killed by the smell of ointments (Caus. Plant., vi. 5. 1.); and a mixture of fact and fable, respecting the same bird, may be seen in Ælian, *N. A.*, ii. 46. Dio Cassius mentions that in Macedonia, before the battle of Philippi, a large number of vultures and of other birds which fed upon dead bodies hovered over the army of Cassius, making hideous screams (xlvii. 40.). See also, Flor. iv. 7. 7.; Obsequens, c. 69. Lucan likewise introduces vultures on the field of Pharsalia, vii. 834. Aristotle mentions that the sudden appearance of many vultures, following an army, was used by Herodorus, the father of Bryson, as an argument that they came from another earth above our heads (*H. A.* vi. 5.; ix. 11.).

With respect to the presence of the vulture in Italy, our attention must first be directed to the celebrated story of the augury of Romulus and Remus. The earliest account is that of Ennius, who says that the questions to be decided were, whether Romulus or Remus should be the ruler, and whether the city about to be founded should be called Roma or Remora. As soon as the sun rises, twelve sacred birds come from the sky, and fly on the left hand of Romulus: this sign shows that he is to be king. Nothing is said of six birds seen by Remus, or of the twelve birds being vultures. Romulus is described as standing on the Aventine: the station of Remus is not mentioned. (*Ap. Cic. de Div.*, i. 48., where *sol albus* evidently means the moon; see Blomf. *ad Æsch. Ag.* 81., Gloss.)

The next most ancient version appears to be that of Ovid. He states that the brothers propose to decide by augury which is to be the founder of the new city. One takes his station on the Palatine, the other on the Aventine. Remus sees six birds, and Romulus twelve. This omen is admitted by Remus to be decisive in favour of his brother. Ovid makes no mention of vultures. (*Fast.* iv. 809—818.; compare v. 149—152.)

According to Livy (i. 6, 7.), the twin-brothers contend for the supremacy, and for the honour of giving his name to the future city. Romulus takes his station on the Palatine, and Remus on the Aventine hill. Remus first sees six vultures, and Romulus afterwards sees twelve. A dispute arises whether the priority of the omen, or the superiority of the number of birds, is to prevail; and the dispute leads to a combat, in which Remus is killed. Livy reports an opinion that the number of the twelve lictors, as attendants on the king, instituted by Romulus, was derived from the twelve vultures. The same origin for the number of the twelve fasces is mentioned by Ælian, *N. A.*, x. 22. Livy himself thinks that it was borrowed from the Etruscans, who derived it from their twelve *populi*.

According to Dionysius (i. 85—6.) the jealousy of the brothers broke out in a difference respecting the choice of a site for the new foundation. Romulus preferred the Palatine hill; Remus proposed a hill on the Tiber, at a distance of about 30 stadia, or 3¾ miles, named Remoria. Upon the advice of Numitor, they agree to decide their difference by an augury. The station of Romulus was the Palatine hill; that of Remus was the Aventine, or, as some said, Remoria. Remus first sees six vultures on the right hand, and Romulus afterwards sees twelve: but a quarrel arises, in consequence of a deceit which Romulus attempts to practise on his brother. The interpretation of the omen is also questioned on the ground stated by Livy; a fight arises, and Remus is slain.

A similar account is briefly given by Plutarch,

Rom. 9. He mentions the attempted deceit of Romulus as one of the versions of the story. From this occurrence the Romans, he remarks, make great use of vultures in augury. He accounts for this custom partly by the harmless qualities of the bird, which destroys no living animal and no vegetable, and does not even feed on the dead of its own species; and partly by the rarity of its appearances. The same remark and solution are repeated in *Quæst. Rom.* 93. Victor *de Orig. G. R.* 23. has a similar account, but he omits the attempt at deceit, and merely states that the interpretation was disputed. It may be inferred from Censorinus (*D. N.*, 17.) that the identification of the twelve birds seen by Romulus with vultures was as early as Varro.

The vulture appears in another omen of the regal period. Dionysius (iv. 63.) relates that the downfal of Tarquinius Superbus was preceded by the following prodigy. Some eagles built their nest at the top of a tall palm tree, near the king's palace. While the eaglets were still unfledged, a large flight of vultures attacked the nest and destroyed it; killed the young birds, and assaulted the parent birds on their return to the nest, striking them with their beaks and wings, and drove them from the palm tree. The prodigy is briefly adverted to by Zon. vii. 11.

The vulture likewise appears during the historical age in connexion with auguries in Italy. Dio Cassius states that when Augustus, after the death of Julius (43 B. C.), appeared at the Comitia in the Campus Martius, for his election as consul, he saw six vultures, and that he afterwards saw twelve, when he addressed the soldiers. He is said to have compared this augury with that of Romulus, and to have recognised in it an omen of his future greatness (xlvi. 46.). Suetonius (*Oct.* 95.) and Appian (B. C. iii. 94.), describing the same event, mention only twelve vultures; Obsequens (c. 68.) speaks of six on each occasion. Dio Cassius relates soon afterwards, among other prodigies, that numerous vultures alighted upon the temples of Genius Publicus and Concord at Rome (xlvii. 2.) He likewise declares that when Vitellius was sacrificing and haranguing the soldiers, shortly before his death (69 A.D.), many vultures fell upon the victims, scattered them in various directions, and nearly threw him down from the tribunal (lxv. 16.). Julius Obsequens (c. 42. 49.) mentions vultures among the prodigies of the years 105 and 95 B.C. His account is that some vultures were killed by lightning upon a tower*; and that vultures, devouring a dead dog, were killed and eaten by other vultures. He appears to refer to Italy, though the places are not mentioned.

* It was the belief of the ancients that the eagle, the bearer of Jove's thunderbolts, was never killed by lightning. (Plin. x. 4.; Serv. *Æn.*, i. 394.)

Plutarch, as we have already seen, states that the Romans made a great use of the vulture in augurics, which seems to imply its frequency in Italy; though he proceeds to account for the sanctity attached to the bird by the rarity of its appearance (σπάνιον θέαμα). According to Pliny (x. 7.), Umbricius, the most skilful aruspex of his own time, stated that the vulture laid thirteen eggs; that with one egg it purified the others and its nest, and afterwards threw it away; and that it flew to the place where dead bodies were to be found three days beforehand. Umbricius is mentioned by Tacitus (*Hist.* i. 27.) as an aruspex who warned Galba of his death. The reference of Pliny to a celebrated aruspex of his own time, as an authority for facts in the natural history of the vulture, seems to imply that the vulture was then used in augury. The following birds are enumerated by Festus (alites, p. 3.; oscines, p. 197.), and after him by Servius (on *Æn.*, i. 394.), as affording auspicies, not by their voice, but by their flight; viz. the buteo, the sanqualis, the immusculus, the cagle, and the vulture. The buteo, according to Pliny, was a species of hawk used in auguries. It gave its name to a family of the Fabian gens; because a bird of this species settled on the general's ship, and afforded a lucky omen. The sanqualis and immusculus were birds in great request by augurs, allied to the eagle and the vulture. Pliny mentions that these birds were reported not to have been seen at Rome since the time of Mucius the Augur; but he is inclined to attribute the fact of their not having been observed to the recent neglect of taking auguries (*N. H.* x. 8, 9.). Q. Mucius Scævola, the person here referred to, was prætor in 121, and an old man in 88 B.C. Livy makes a similar complaint with respect to the remissness in recording prodigies which had grown up in his time (xliii. 15.). The Romans do not seem to have been consistent in their views respecting the auspiciousness of the vulture: for, in the *Thebaid* of Statius (iii. 496—509.), the prophet, taking an augury, complains that no propitious bird has come in view, but that the hawk and the vulture have alone been seen.

Livy, describing a great pestilence at Rome in the year 174 B. C., and a murrain of the cattle in the preceding year, states that many bodies remained unburied in the streets, but that they wasted away, and were not devoured by dogs or vultures; and that notwithstanding the great mortality of cattle and men in these two years, no vulture was ever seen (xli. 21.).

Plutarch, in his *Life of Marius*, c. 17., relates a strange story, on the authority of Alexander of Myndus, a Greek writer on zoology; namely, that two vultures frequently appeared to the army of Marius, before its successes, and were therefore considered a good omen; they were known by brazen chains, which the soldiers had fastened round their necks.

In an epigram of Catullus against a certain Cominius, the vulture is mentioned in a manner which might be understood to imply that the bird was then common in Italy: —

"Non equidem dubito, quin primum inimica bonorum
Lingua exsecta avido sit data vulturio.
Effossos oculos voret atro gutture corvus,
Intestina canes, cetera membra lupi."—*Carm.* 108.

The Romans were, however, so familiar with the Greek poets, that this image may have been derived from their works, and not from nature.

The great Bearded Vulture, or Lämmergeier, inhabits the Alps and Pyrenees, the mountains of Greece, and of the Tyrol; but even in these elevated regions is now a rare bird. According to Tschudi, in his work entitled *Das Thierleben der Alpenwelt*, this vulture frequents in summer the highest levels of the Alps; in winter he descends to the lower ranges, but never, like the eagle, visits the plains. He builds on precipitous rocks, and never perches on trees, except for the purpose of collecting wood for his nest. As to the presence of the Lämmergeier in the mountains of Greece and Roumelia, see Lenz, *Zoologie der Alten*, p. 275. The *Vultur cinereus* occurs more frequently in Europe; it is found in Spain and Sicily; it is common in Sardinia; in Italy it is rare, and never found in the forests. (*Penny Cyclo.* vol. xxvi. p. 470.) Cetti, *Gli Uccelli di Sardegna* (1776), p. 1—27., enumerates four species of vultures in Sardinia. He says that they are often killed by the shepherds when gorged with food, and unable to rise quickly from the earth; and that they build their nests on the most inaccessible rocks. Brydone states that the vulture inhabits Etna (*Tour in Sicily*, vol. i. p. 236.), and Ford mentions that it is common in Spain. (*Handbook of Spain*, vol. i. p. 349.)

The original version of the augury of Romulus and Remus seems merely to have mentioned twelve birds: their conversion into vultures was doubtless a later embellishment, in order to give effect to the story. The prodigy which prefigured the expulsion of the Tarquins —the eagles which built their nest on a palm tree in the royal gardens, and the attack of the vultures on the nest, followed by the slaughter of the young and the expulsion of the old birds — is a manifest fiction. Both these narratives belong to the pre-historical age of Rome: but the stories of the flights of vultures which appeared to Augustus; of those which settled on the two temples at Rome; and of the vultures which attacked Vitellius while he was sacrificing, likewise betray evident marks of fiction. It is difficult to explain the statement of Plutarch that the Romans made much use of this bird in auguries, except by supposing that he refers to the practice of the Romans in countries where it was more often seen than in Italy. The circumstances in the natural history of the vulture reported by the aruspex Umbricius, are imaginary, and imply no personal knowledge of the habits of the bird. The story of the two vultures with brazen necklaces, which appeared to the army of Marius before a victory, is not fixed to any locality, and is moreover a manifest fable in the form in which it is related to us. Livy's account of the non-appearance of the vulture at Rome during the murrain and pestilence of 174—5 B.C., implies that its appearance was naturally to be expected on such an occasion. Nevertheless, if there had been any vultures in the country near Rome, they would doubtless have devoured the dead bodies, without caring for the cause of their death.

It may be considered as tolerably certain that the vulture was as rare a visitant of the plains of Italy in ancient as it is in modern times. The ancients were not always precise in distinguishing species in natural history; thus they confounded the cat and the weasel, two species which seem to us very different; and it is probable that they may have sometimes confounded the eagle or other large carnivorous bird with the vulture. Some vestiges of this confusion are visible in Pliny, *N. H.* x. 3., and it appears to occur in some passages of the Old and New Testament. (See Winer, *B. R. W.*, art. Adler.) Aristotle, *H. N.* ix. 32., describes the percnopterus as a species of eagle, which in its habits resembles the vulture; and Ælian, *N. A.* ii. 46., states that the ægypius is between the vulture and the eagle (compare Camus, *ib.* p. 65. 622.). Modern naturalists have likewise established a species of *gypaëtus*, intermediate between vultures and eagles. G. Cuvier, in his notes to the French translation of Pliny (tom. vii. p. 366.), remarks that the descriptions of birds given by the ancients are less intelligible and exact than their descriptions of quadrupeds and of fish; and he thinks that this difference is owing to the fact that their information respecting birds was principally derived from the augurs, who were not agreed as to the names of the different species which they observed for the purposes of their superstitious craft.

The vulture, like other rapacious birds, is in general solitary in its habits; and the stories of large flights of vultures on the site of Rome, before its foundation, and afterwards among its buildings, are quite incredible. It seems, however, that the vulture has certain habits which give it the appearance of being a gregarious bird. The condors sometimes haunt the same cliff in South America to the number of twenty or thirty; and five or six sometimes roost on the same tree. The Sociable vulture, a South African bird, is so called from its habit of packing together (*Penny Cycl. ib.* p. 466. 474.). Gesner, *Hist. Nat.* vol. iii. p. 712., lays it down, on the authority of Belon, that the vulture is the only

raptorial bird which is gregarious. "Vultures soli uncunguium gregatim degunt, ita ut aliquando quinquaginta in uno grege appareant, ut in Ægypto se observasse scribit Bellon." Belon indeed states (*Histoire des Oiseaux*, 1585, p. 86.) that he had wondered at seeing troops of vultures in the plains and deserts between Cairo and the Red Sea; but he explains this circumstance by remarking that this district is traversed by camels, many of which die there, and the vultures collect around their dead bodies. Temminck, *Oiseaux*, vol. i., states of the vulture: "Ils vivent par paire, mais se réunissent en grandes troupes à la curée autour des cadavres qu'ils éventent de très-loin." This habit of the vulture is alluded to in Isaiah, xxxiv. 15.: "There shall the great owl make her nest, and lay, and hatch, and gather under her shadow. There shall the vultures also be gathered, every one with her mate." Vultures are attracted from various quarters to the same spot by the presence of dead bodies; they are not properly birds of prey, though they feed on carrion: hence they assemble wherever carrion is to be found: but the vulture is not a gregarious bird, and does not fly in troops like the swan, the goose, the duck, and the rook.

In the *Oneirocritica* of Artemidorus, who lived in 140—180 A.D., mention is made of an ancient custom in Italy, not to kill vultures, and to consider it impious to hurt them: ἔμαθον δέ τι καὶ ἐν Ἰταλίᾳ νόμιμον παλαιόν· γῦπας οὐκ ἀναιροῦσι, καὶ τοὺς ἐπιθεμένους αὐτοῖς ἀσεβεῖν νομίζουσιν, i. 8. No Roman writer alludes to this ancient custom, and it appears to be altogether unsuited to Italy. On the other hand, we know that the native Iberian tribes are related to have considered it an honourable and holy mode of sepulture to be devoured by a vulture. Ælian, *N. A.* x. 22., says that the Vaccæi, a Hesperian tribe, burn the bodies of those who die a natural death, in order to stamp their effeminate end with ignominy; but honour those who die in war by casting their bodies to the vultures, believing the vulture to be a sacred bird. In this passage, Βακκαῖοι for Βαρκαῖοι, is evidently the right reading (compare Menage, *ad Diog. Laert.* vi. 79.). The Vaccæi were a large tribe in the interior of Hispania Tarraconensis. Silius says of the Celtiberians: —

> "His pugnâ cecidisse decus, corpusque cremari
> Tale nefas: cœlo credunt superisque referri,
> Impastus carpat si membra jacentia vultur."
> iii. 341—3.

In another passage he characterises this mode of burial as common to all Iberians:—

> "Tellure (ut perhibent) is mos antiquus Iberâ,
> Exanima obscœnus consumit corpora vultur."
> xiii. 471—2.

Concerning a similar custom of the Caspians in Asia Minor, see Strab. xi. 11. 8.

Hence it seems probable that for Ἰταλίᾳ, in Artemidorus, we should read Ἱσπανίᾳ or Ἰβηρίᾳ. Even at the present day the vulture occurs frequently in Spain. G. C. Lewis.

VERSTEGAN'S "RESTITUTION."

I have a good copy of the *edit. princeps* of Verstegan's *Restitution of Decayed Intelligence*, 1605.

In the title-page is the name "Will. Walker," with the canting motto: "Will and Walke aright." The initials highly ornamented, and the handwriting fine, about the date of Charles I. or the Commonwealth.

The engravings are very fine. Who is the engraver? No name, or initial, or mark appears on any one of them.

The last leaf contains the arms of the Verstegans, inscribed at the foot: "Insignia vestustæ familiæ Versteganorum," etc. Upon the back of this leaf is the following manuscript note, in a very difficult running secretary hand of the reign of James I. The Latin is not first-rate: the transcript is perfectly accurate.

If Verstegan was the author of the acrostic on "Elizabeth" (2nd S. vii. 45.), he must have changed his views a good deal after his abode at Brussels. W. P. P.

> "Verstegan was one of that devillish traytor Parsons his agents at Bruxells in the dayes of Q. Eliz., who being a base fellow, and haveing no more gentleman's bloude in his bodie than in a coupeir's son, nor scant so much of high breed may the couper be, yet toke uppon him to cotize the English nobles and gentles there, affirming that there were not past 3 or 4 in those coasts of all or nation yt were of anie noble or generous blood, coat armor or ancestrie, viz. The Erle of Westmorlande, the E. Dacres, and as I remembr the next was himselfe or Sr Will'm Stanley, I know not whether, but either Sr Knight or Sr Knave was in the 3d place. Whereuppon followed a foule adoe in the Flemish Court for awhile, sundrie of noble and genrous bloud being mightily disgraced by this base companion's information giuen to the prince in derogation of or Englishe gentrie. And this untriall gentleman was one of that nobleman ffar Parsons spies, intelligencers, and blazoners of what infamyes as were to be conveyed thence abroad into Italie, Spaine, France, &c. ‡ Theis are the wordes of W. Watson, the Preist, in his *Quodlibets of State and Religion*, Quodlibet 3d, Art. 7, pag. 257.
>
> "Where allso in the next wordes he showed how Parsons delt seriously with the Pope about the exco'icateing of the K. of Scots, James the 6, or now dread Sovereigne being by Parsons his traytorous sentence denounced an obstinate hereticke, &c.
>
> "Hæc ad insignia vetustæ familiæ Versteganorum appendant' remnisci isto tenebrione et Nebulone dignissimi," etc.

NEW CATALOGUE OF SHAKSPEARIANA.

(*Continued from* 2nd S. vii. 438. 490.)

In continuation of the list, so well begun by Mr. Wylie and Mr. Reid, I send the following;

none of which appear in the catalogues supplied by those gentlemen, nor in Mr. Halliwell's *Shakspeariana*, published in 1841. The arrangement followed will facilitate reference to that work.

Single Plays.

The Merchant of Venice.—Altered and very much improved by Lord Lansdowne. 8vo. T. Johnson at the Hague. 1711.

The Taming of the Shrew.—Cobler of Preston (an alteration of *The Taming of the Shrew*). By Mr. Johnson. Front. 1716.

Macbeth.—*French*, par J. F. Ducis. 8vo. Paris. 1816.

——— 1623, with the variations of 1632, 1664, and 1687, with notes (in German). By Delius. 8vo. Bremen, 1841.

Henry IV.—With the Humors of Sir John Falstaff, a Tragi-Comedy. London. 1710. Unique, probably printed abroad.

Henry VI.—The Roses, or King Henry the 6th, altered by Dr. Valpy. 8vo. Reading. 1795.

Richard III.—4to. London. 1605. Printed by Thomas Creede, and are to be sold by Mathew Lawe.

Copy in the Bodleian library [Unique?].

——— Newly altered by Bridgman. 8vo. 1820.

Coriolanus.—*Italian.* 8vo. Florence. 1834.

Julius Cæsar.—4to. London. 1684.

——— 4to. London, *n. d.* [1696?].

——— *Italian.* Florence. 1829.

——— Latine redditum, a Henrico Denison. 8vo. London. 1856.

——— Translated into French Verse with the English Text at the foot of the pages; preceded by a Study, and followed by Notes. By C. Carlhaut. Paris. 1856.

King Lear.—Collated with the old and modern editions [by C. Jennens]. 8vo. 1770.

——— *French.* 8vo. Paris. 1783.

——— *English and German.* 12mo. Leipzig. 1794.

Romeo and Juliet.—*French.* Paris. 1772.

——— *French.* Par J. F. Ducis. 8vo. Paris. 1813.

——— *Italian.* Rome. 1826.

Hamlet.—4to. London. 1676. The first 4to. edition after the Restoration. The text is very depraved, but it was reprinted many times, even so late as 1737.

——— An Opera, as it is performed at the Queen's Theatre in the Haymarket. London. 1712.—Founded, not on Shakspeare's Play, but upon the old "Historie of Hamlet."

——— *French.* Par J. F. Ducis. 8vo. Paris. 1815.

Othello.—*German.* Leipzig. 1802.

——— *German.* Jena. 1806.

——— *French.* Par J. F. Ducis. 8vo. Paris. 1817.

Commentaries, Essays, &c.

Antient and Modern Stages Survey'd. By J. Drake, 1699.

(Contains curious early specimens of Shakspearian criticism.)

Hypolitus Earl of Douglas, with the Secret History of Mack-beth King of Scotland, taken from a very ancient MS. 8vo. 1708.

Of Verbal Criticism, an Epistle to Mr. Pope, occasioned by Theobald's Shakspeare, and Bentley's Milton. Fol. 1733.

(A satire on the Shakspearian commentators.)

Essay on Wit, Humor, &c., and on the Character of Sir John Falstaff and others. 1744.

Falstaff's Wedding, a Comedy written in imitation of Shakspeare, by W. Kerrick. London. 1773.

Letters of Literature, with Critical Remarks on Shakspeare. By J. P. Heron (Robert Pinkerton). 8vo. 1785.

Iago displayed, showing how Cassio accused Iago of corruption, *n. d.*

Essays by a Society of Gentlemen at Exeter [on Iago, Shylock, &c.]. 8vo. Exeter. 1796.

Precious Relics; or the Tragedy of Vortigern rehearsed. A dramatic piece in two acts. London. 1796.

Letters from an English Traveller, and a Fragment of Shakspeare. By Rev. Martin Sherlock. 2 vols. 8vo. London. 1802.

Essay on Henry V. when Prince of Wales. By Alex. Luders. 8vo. London. 1813.

Literary History of the 18th Century. By J. Nichols. 8vo. London. 1817. The second volume.

(This volume contains pp. 189–654., the Shakspearian correspondence of Lewis Theobald, Dr. Thirlby, and Mr. Warburton.)

Essay on the Genius of Shakspeare. By H. M. Graves. 12mo. Lond. 1826.

An Appendix to the Works of Shakspeare, containing his Life by Skottowe; his Poems, a critical Glossary compiled from Nares and others. Roy. 8vo. Leipzic, 1826.

The Life and Humors of Falstaff. A Comedy, compiled from Shakspeare. 12mo. Lond. 1829.

Catalogue of the various Articles contained in Clara Fisher's Shakspearian Cabinet. 8vo. 1830.

Shakspeare and his Commentators, from Lowndes' Bibliographical Manual. Post 8vo. Lond. 1831.

(Only 52 copies printed.)

Da Ponto (Luigi) Giulietta e Romeo, Novella Storica, la Novella di Baudello, il Poemetti di Clizia ed altre, con Illustrazioni Storiche e Bibliographiche. A. Torri. Pisa, 1831. *Plates.*

Lectures on Shakspeare. By R. B. Hardy. 18mo. 1834.

Oration on the Life, Character, and Genius of Shakspeare. By George Jones. 8vo. 1836.

Chefs d'Œuvre de Shakspeare, Othello, Hamlet, Macbeth, Richard III., Romeo and Juliet, Merchant of Venice, in French and English on opposite pages, with Notes critiques et historiques par D. O'Sullivan. 2 vols. 1837.

Proposal for erecting a Monument to Shakspeare. 8vo. 1837.

Falstaff, a Shakspearian Tract. By J. H. Hackett. 1840. Privately printed.

Essay on English Tragedy, with Remarks on Shakspeare. By — Guthrie. 8vo.

What does Hamlet mean? 8vo. Lond.

Commentaries on the Historical Plays of Shakspeare. By the Hon. T. P. Courtenay. 2 vols. 8vo. London, 1840.

Letter to John Murray upon an æsthetic Edition of the Works of Shakspeare. By Spencer Hall. Roy. 8vo. London. 1841.

Shakespeare Affe oder Leben un Lieben ein Lustspiel, Bern, Brummer. 8vo. Amberg. 1841.

A House for Shakspeare, a Proposition for the Consideration of the Nation. By W. Wilson. 8vo.

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L. A. B. W.

68. Bolsover Street, W.

GLEANINGS FROM WRITERS OF THE SEVENTEENTH CENTURY, ILLUSTRATIVE OF PROVERBS, WORDS, ETC.

(*Continued from* 2nd S. vi. 321.)

Words: —

"We live in a stupid age. The greatest stroakes of God, if any *whit* remote, scaree make the least *dint*: those that cut to the quick usually be *doft* too soon." — *Remains of Mr. Richard Capel.* London, 1658. Prefatory Address.

"We may be left to *green heads*, to those that be little better than children." — *Ib.*

"He would *bolt* out that, out of the holy book of God, that would not come into another man's consideration." —*Ib.*

"'Tis no wonder, then, that the *cream* of the whole country . . . would hang on his ministry." — *Ib.*

"He would be far from those *battologies* and miserable extravagancies," &c. — *Ib.*

"Sometimes in such *dumps*," &c. — *Ib.*

"Get we then to God, He can stablish the *shuttle* heart." — *Ib.*

"Again, *gingle* not with termes that be improper in matters of Religion." — *Ib.*

"Learn to be more *above board* in all our dealings." — *Ib.*

"Not to the half nor *quarterth* part of a common apothecarie's bill." — *Ib.*

"Erasmus hurt the Pope more by his jesting than Luther by his *ruffling*," &c. — *Remains of Mr. Richard Capel.* London, 1658. Prefatory Address.

"Age creeping *one*." — *Ib.*

"These and his other eminencies would be laid in *oyle* and *lime* by him that hath a better pencil." — *Ib.*

"There's an *immanent* wheres not a transient power to edifie." — *Ib.*

"Some *scapes* in the printing," p 80. of the following *Treatise on the Translation of the Holy Scriptures*: —

"That we may not leave any *rubb* in the consciences of the weak. — *Ib.*, p. 19.

(In this treatise the word *sith* occurs twelve times.)

"In this universal *scare-fire*." — *The Balm of Gilead. A Sermon preached by Anth. Tuckney, D.D.*, Aug. 30, 1643, London, 1654, p. 11.

"Like a *wrackt* man," &c. — *Ib.*, 13.

"Be a means that she (*i. e.* your native country), which hath suckled you with her milk, may not be *slocken* in her own blood." —*Ib.*, 44.

"You shall find all hopes and expectations *dasht*, all *ankers* coming home," &c. — *Ib.*, 56.

"*Anker, shipwrack.*" — *Ib.*, 62.

"If circumstanees ean *biggen* them of the largest size." —*Ib.*, 74.

"Death's sting can pierce, even to the quick, through such a callous *brawnynesse*." — *A. Tuckney's Sermon on Death disarmed*, p. 25.

"He thinks he is still *rowling* and tossing in the tempest." — *Ib.*, 109.

"Then all *vizards* will be laid aside, all *black patches* and *beauty spots* that covered foul sores will be *pluckt* off."

"No more is a true godly spirit *hindered* in his way by this scorn (or reproach), then one riding on with strength in his journey, *hindred* by the barking of *whappets* at his horse heels." — *Burroughs on the Excellency of a Gracious Spirit.* London, 1638, p. 64.

"The child that thou *snibbedst* and reprovest." — *Burroughs on Hosea.* London, 1652, vol. i. p. 52.

"*Bewetted* with the tempest."—*Ib.*, 55.

"Because God revealeth such rich grace in the *middest* of judgment, let this engage your hearts to the Lord for ever." — *Ib.*, 72.

"It hath been matter enough for a godly, painful, conscionable minister to be *outed* of all he hath in an instant." — *Ib.*, 82.

"Many times in dark corners in the country where they never had the knowledge of Jesus Christ, but were *nuzled* up in Popery, and all kinds of superstitious vanity." — *Ib.*, 85.

"A dead *lushish* spirit is liable to a thousand temptations." — *Ib.*, 92.

"We shall have nothing but *brabling* and divisions; what shall every man be left to do *what he list?*" — *Ib.*, 98.

"They have wide, *checker, lyther* consciences, and having ends of their own, they will yield to anything for the attaining of those ends." — *Ib.*, 102.

"What kind of dangers did *inviron* the Chureh, and do *inviron* it." — *Ib.*, 116.

"Those on ship-board *shoot* out to have them come to helpe," &c. — *Ib.*, 149.

"They (children) should be very carefull in keeping their due respect to their parents, and not speak *mallapertly*." — *Ib.*, 152.

"Pride, arrogancy, *mallapertness*." — *Ib.*, 159.

"We have already met with as *tickle* points as can be." — *Ib.*, 161.

"They did *batten* themselves, and suck out the Egyptian manners."—*Burroughs on Hosea.* London, 1652, vol. i. 172.

"If this affliction that thou dost so *riggle* to get out of, and thinkest thyself so miserable under it, had not *befalne* thee, thou mightest have *faln* into the pit, and been lost."—*Ib.*, 240.

"They keep a *rigling* and a *stirre.*"—*Ib.*, 246.

"Now I have no heart to pray; yea, I must be *haled* to it."—*Ib.*, 250.

"Conscience *hales* them to duty."—*Ib.*, 463.

"The *Mr.* of the feast himself came in."—*Ib.*, 258.

"The English word *lewd* comes from *loed*, an old Saxon word, which signifieth one that is of a servile disposition, of an *under spirit*," &c.—*Ib.*, 277.

"When afflictions come on the wicked they are all *Amort.*"—*Ib.*, 283.; also vol. iv. 200.

"Their hearts were put all *agog* with their feasts."—*Ib.* 287.

"When you hear of *Incomes* of riches flowing in upon you," &c.—*Ib.*, 317.

"To draw them aside from the *clutter* of the world."

"They had some *inclinings* of while they were here."—*Ib.*, 359.

"You have *fetches* because you meet with difficulties in your way."—*Ib.*, 424.

"Much *adoe* there is before our hearts can be *gotten* to work towards God in good earnest."—*Ib.*, 443.

"They are very hot about a very poore, *sorry*, cold businesse."—*Ib.*, 452.

"We lay it (a filthy garment), soaking a great while, and a *frosting* many nights, the Jews have *lyne* a soaking and *frostning* many hundred yceres."—*Ib.*, 500.

"Not long since . . . what snmptuous things and fine *knacks* had they, and all to set out a pompous superstitious way of worship."—*Ib.*, 412.

"One that hathe beene acquainted with the free grace of God in Christ, will serve God for himself without *indenting* with Him: he will be willing to go into God's vineyard, and not *indent* for a penny a day."—*Ib.*, 206.

"This is the reason that your *Bride-well* or *Gaole-birds* seldome or never come to good; why? because they have no bridle to keep them in; they have lost all their honour, and they can loose no more."—*Ib.*, 215.; and vol. iv. 35.

"The word that signifies detractor in the Hebrew is *Rachil*, and some think our English word *Rake-hell* comes from that word, one that makes no conscience to speak falsely."—*Ib.*, ii. 44.

"Those were a company of *Promoters*, Apparitors, and Baylifs."—*Ib.*, ii. 47.

"Many young men that have lived in good families, and had good governors, then their sin was restrained; but afterward, when they come to *live at their own hand*, then they break out, *erumpunt* then."—*Ib.*, 59.

"You shall find them by their very *gate*, they walk so *peartley* abroad.—*Ib.*, 112.

"It is your fault you have *bezelled* it away."—*Ib.*, 212.

"But presently lay in a *wanzeing*, languishing, *senceless* condition, and so died.—*Ib.*, 645.

"There is a sullen *dumpish* sighing of spirit and dejection of soul that is as unpleasing to God as it is to men."—Vol. iii. 168.

"A wicked swearing *deboist* officer that hath a spight against godly men in an army, will set them on the most *desperat* service," &c.—*Ib.*, 257.

"Tradesmen oppress their debtors, when they have gotten poor men into their debts, then they will make them that they shall buy of them, and of none other, and so will put off any of their *braided* ware to them, and put it off at a *deer* rate."—Vol. iv. 314.

"You that have good *voiages* abroad."—*Ib.* 328.

"Oh! how *ridged* are they."—*Burroughs on Hosea.* London, 1652, vol. iv. 301.

"He is severe and he is *ridged.*"—*Ib.*, 170.

"Some, behave themselves so *ridgedly.*"—*Ib.*, 341.

"Roughness, and *ridgedness*, and cruelty."—*Ib.*, 390.

(Query. Do these last quotations suggest a different origin of the word from the Latin *rigidus*, from which rigid is usually derived?)

Proverbs and Sayings, &c.—

"The country proverb is *Hear as hogs in harvest.* . . . When they are gotten into good *shack*, when they at home call them and knock at the trongh, the hogs will lift up their heads out of the stubble and listen, but fall to their *shack* again."—*Giles Firmin, Real Christian*, 1670. p. 11.

"It is a terrible proverb, but I believe too true, 'Hell is paved with the sculls of great scholars, and paled in with the bones of rich men."—*Ib*, 30.

"We say of a man, 'I will winter him and summer him, eat a bushel of salt with him, before I can trust him as a bosom friend.' . . . We say of some men, 'They are such subtle deceivers they will cheat a man though he stand, and look on them."—*Ib.*, 242.

"A short *spurt* doth not tire me, the length and hardness of the way will at last tell me what *leg I halt on.*"—*Anth. Tuckney's Sermon on Balm of Gilead*, p. 65.

"Death (if nothing before), will break many a *knot of good fellows.*"—*A. Tuckney's Serm. Death Disarmed*, p. 11.

"I am not so *strait-laced* or superstitious."—*Ib.*, 35.

"It seemeth that he had his faith *at his finger's ends.*"—*Ib.*, 50.

"A believer in the *outlet* of his life hath his *out-gate* from all which in this life most troubled and wounded him."—*Ib.*, 81.

"They that have *feathered their nests* in the world," &c.—*Ib.*, 123.

"He who in a course of mortification hath done the greater will not *stick* at the lesse; will not *stick* to part with his dear life, who by the grace of Christ hath already parted with his dearer lust."—*Ib.*, 137.

"Too fierce we be against such as close not with our notions. It was *Bell, Book*, and *Candle* once, 'tis not much better now. . . We cannot all *cut to a thread*, there will be some variation in the compasse; but whilest we *aim at the white*, the oddes is to be passed by without bitterness."—*Capel's Remains, Prefatory Address.*

"Whilst we be so sharp in our contests, Satan *makes his markets*; Religion goes to *wrack*, our differences widen."—*Ib.*

"He charged his servants to do what few men practice; never to *set in corn*, nor to bring home cattle, but to take as the market would afford."—*Ib.*

"It is an usuall thing when men are in the height of their pride and their *ruffe*, like the wild asse's colt, to scorn and condemn all that comes against them."—*Burroughs on Hosea*, i. 13.; also, iii. 135.

"We say, *that which commeth from the heart, will go to the heart.*"—*Ib.*, 16.

"How many have you known who have been willing to part with that which they had, and to *put out*, as it were, *to the wide world?*—*Ib.*, 76.

"You are exceedingly *gulled* with this argument many times."—*Ib.*, 80.

"I were as good hold my peace, *sleepe in a whole skin*, and be quiet."—*Ib.* 156.

"God accounts those who have never so much knowledge, yet if it do not sanctifie the heart so as to give Him the glory, they are blinde, *blinde as a beetle.*"—*Ib.*, 264.

"Perhaps many of you have been kind to your friends, and *made them*, as we say."—*Ib.*, 267.

"Rich men who are *full-handed* do not understand what a burthen it is for men to *hang on every bush*."—*Burroughs on Hosea.* London, 1652, vol. i. 303.

"If there be no peace in the heart, though you should live to see outward peace, your sins would *dog you*, would pursue you, the terrors of the Almighty would be on you," &c.—*Ib.*, 427.

"In that they have staid, and *born the brunt*."—*Ib.*, 457.

"It was wont to be a phrase, *brown bread and the gospel* is good fare."—*Ib.*, 499. Also, vol. ii. 217.

"You often tell your lavish wasting servants, they *will be glad of a crust* before they die."—*Ib.*, 276.

"These people have *Gunpowder* spirits, that a little spark of fire can so quickly blow them up."—*Ib.*, vol. ii. 22.

"Those things that one would think were as plain (as we say) *as the nose on a man's face*."—*Ib.* 25.

"How diametrically cross is the language of Scripture, and the doctrine of Papists! *Ignorance is the mother of devotion*, say they: 'Ignorance is the mother of destruction,' saith God, 'they perish for the want of knowledge.'"—*Ib.*, 90.

"Like your Chancellors and Commisaries Courts that were wont to be, they cared not what offences there were, they rejoiced at long presentments, *all brought grist to their mill*."—*Ib.*, 106.

"Ministers were oppressed in their estates, their liberties, but especially in their consciences, if they would not be *like the fiddler's boy, be ready to dance after every pipe*."—*Ib.*, 466.

"Wise discerning men can see *day at a little hole*, as we use to say."—*Ib.*, 562.

"You put me to a stand, you even *non plus* me in this thing."—*Ib.*, 568. Also, vol. iii. 263.

"They *boulstered* up themselves."—*Ib.*, 598.

"We use to say, 'Well, you *shall never be a peny* the better for me.'"—*Ib.*, 605.

"They had a proverb in Germany, that the monks were so wicked, there was nothing so bad which they could think of, but they would dare do it."—*Ib.*, 632.

"They *fathered* their errors on me."—*Ib.*, 686.

"Now, their hearts are *like to dead beer*, all their spirit and life is quite gone."—*Ib.*, 128.

"Many have very fair pretences, they think they have this, and that warrant out of the Scripture for it, but all the while there *is a pad in the straw*, there is their living and trading, and estates and friends that they have an eye upon, and it is that which *byasses* their hearts and spirits."—Vol. iii. 153.

"If the worst come that can, I hope we may have time enough to get one way or other to *make shift* to live, and these *back doors* that their eyes are upon, have made them less solicitous about, and less helpful in the great things that God calls all together to joyn together with *al* their strength," &c.—*Ib.*, 182.

"No men or women have their hearts sink in desperation more than those that, in *ruffe of their pride*, are the most bold and presumptuous against God, and His servants."—*Ib.*, 360.

"Justice should be like the water in the Thames, that the poorest of all, may have it, for *the very fetching of it*"—*Ib.*, 374.

"Oh! what foul souls many of them have, their beauty is but *skin deep*."—*Ib.*, 434.

"We use to say, '*it's a woman's reason* to say, I will do such a thing because *I wil* it.'"—Vol. iv. 80.

"They *leave them in the lurch* many times."—*Ib.*, 172.

"If those who are the dear Saints of God, that worship Him in truth and sincerity, and have evils among them, but yet they shall not *escape scot free*, Oh! then, what will become of thee."—*Ib.*, 215.

"Of goods ill got,
The third heir joyeth not."
Burroughs on Hosea. London, 1652, vol. iv. 319.

"We call rich men *substantial* men, such a man (we say) is *a substantial man*, for indeed all the substance that the world looks after is riches, they account it substance."—*Ib.*, 325.

"Having got himself *warm in the nest*," &c.—*Ib.*, 423.

"As we speak of some, '*Give them line enough, and they will quickly hang themselves*."—*Ib.*, 517.

"They are presently upon the *merry pin*."—*Ib.*, iii. 139.

S. M. S.

(*To be continued.*)

Minor Notes.

Squaring the Circle.—Of course you and many of your readers are acquainted with the game of "squaring" a given word, which has of late been current in society. I do not know whether any notice of this ingenious amusement falls within your field. If so, you will perhaps put upon record the "squaring of the circle" which I send you. It is as follows:—

C I R C L E
I C A R U S
R A R E S T
C R E A T E
L U S T R E
E S T E E M.

The condition of this squaring is that every line, horizontal and vertical, shall be a known word.

There are very probably other ways of "squaring the circle:" if so, I should be glad to see them.

I may remark that the reason why the circle is especially difficult to square *in this way* is, that in it three consonants come together, R C L; and these of course, in making the other words, must each be followed by a vowel or a liquid. W. W.

Oxfordshire Proverb.—In Fuller's *Worthies of Oxfordshire*, I find the following proverb among the old county sayings, and forward it with a portion of the author's comment. Let me add that the large sweeping dress, at present in fashion, has been a subject of reproof and satire whenever it has appeared, from the time of Latimer to this day. *Farthingales*, or *verdingales*, are defined by Johnson as "circles of whalebone used to spread out the petticoat to a wide circumference":—

"*Send Verdingales to Broad Gates* in Oxford.*

"This will acquaint us with the female habit of former ages, used not only by the gadding Dinahs of that age, but by most sober Sarahs of the same—so cogent is a common custom. With these *verdingales*, the gowns of

* The allusion is to Pembroke College, in Oxford, which at one time "received the name of Broad Gates from the wide form of its entrance, 'Aula cum latâ portâ,' or 'Aulâ latè portensis.'"

women beneath their waists were pent-housed out far beyond their bodies; so that posterity will wonder to what purpose those bucklers of paste-board were employed. . . . . These by degrees grew so vast, that their wearers could not enter (except going side-long) at any ordinary door; which gave the occasion to this proverb. But these *verdingales* have been disused these forty years; whether because women were convinced in their consciences of the vanity of this, or allured in their fancies with the novelty of other fashions, I will not determine."

FRANCIS TRENCH.

Islip.

Bartholomew Thomas Duhigg.—Mr. Duhigg, Librarian to the Honourable Society of King's Inns, Dublin, devoted no small portion of his time to legal study and publication; as proved by his *Letter to the Right Hon. Charles Abbot, on the Arrangement of Irish Records, &c.* (8vo. Dublin, 1801); his *King's Inns Remembrances* (8vo. Dublin, 1805); and his more comprehensive work, entitled *History of the King's Inns, or, an Account of the Legal Body in Ireland, from its Connexion with England* (8vo., Dublin, 1806).

Mr. Bohn, in his edition of Lowndes's *Manual*, informs us that the *History of the King's Inns* is "in three Parts, two Parts published;" but this is an inaccuracy. I have Part III., as well as the other two, at this moment before me.

The pamphlet, entitled *King's Inns Remembrances*; is "an Account of Irish Judges on the Revival of the King's Inns Society in 1607;" and in a note appended to Part III. of his *History*, the author states that "he is anxiously determined to complete *King's Inns Remembrances*, or an account of eminent legal men from the earliest æra in Irish annals, and also an History of the late Union." Did Mr. Duhigg carry his intentions into effect? When did he die? And has any biographical sketch appeared in print? ABHBA.

King James's Army List.—Mr. D'Alton (at p. 728.) says that Colonel Rochfort was tried in 1651 *for being a Royalist.* Mason, in his *History of St. Patrick's, Dublin*, gives the details of the court martial; from which it would appear that he was tried 9th March, 1651, for *the murder of his major*—a very different offence. He was found guilty, and sentenced to death; but the sentence was not executed for upwards of a year. Mr. D'Alton has also fallen into mistakes about the creation of sundry baronetcies, which he says were granted before in reality the order was in existence. Y. S. M.

"*Memoirs of General Joseph Holt.*"—In p. xxii. of the Preface to the *Memoirs of Joseph Holt*, it is stated that "the manuscript of these volumes [2 vols. 8vo. London, 1838] was procured by Sir William Betham from Joseph Harrison Holt, the son of the writer, not long after his father's death." And in the Catalogue of the late Mr. Thos. Crofton Croker's library, which was sold by Messrs. Puttick & Simpson in 1834, there appears, amongst other MSS., the following item:—

"592. Memoirs of Holt, General of the Irish Rebels, edited from his original MSS. by T. Crofton Croker, the MS. in Mr. Croker's hand."

I have this MS. in my possession; and it is curious, containing much more than what has been printed, and showing the many alterations made by the editor. Where is the original MS. at present? I may add what is not mentioned by Mr. Croker, that Holt and his wife lie buried in the old churchyard of Monkstown, near Dublin; and that there is a headstone to their memory, "erected by their eldest son, Joshua Holt of Sydney." ABHBA.

Provincial Words: "Pishty," "Cess-here."—In parts of Gloucestershire a young dog is called *a pishty*, and is invited to come by the words "*pishty, pishty.*" In like manner a dog is invited to come to his food thus, "Cess-here, cess-here." Is either of these words used elsewhere? and whence are they derived or corrupted? P. P. Q.

Queries.

ABIGAIL HILL.

It will be admitted by everyone who has given much attention to the four last years of Q. Anne's reign,—when, more than at any other period of English history, since the Revolution of 1688, the succession to the throne trembled in the balance,—that the ruling spirit of that eventful period was Abigail, Lady Masham. The comparative obscurity into which her name has since fallen may be, in a great measure, attributable to that unobtrusiveness,—not the least singular point in her very remarkable character,—which led her to content herself with the reality of power, and avoid its parade. Hence, while Sir Walter Scott styles her truly "the patroness of Tories," less discerning writers have spoken of her as a creature or tool in the hands of that party: a supposition, one would think, sufficiently refuted by the plain facts, that, after rescuing her royal mistress from the intolerable yoke of the Marlboroughs, Abigail Hill removed Lord Treasurer Godolphin to make room for her cousin Harley; and, again, removed Harley with as little ceremony when it appeared that he hesitated to go the required lengths towards the restoration of the Queen's brother.

There can be no reasonable doubt that the character of Lady Masham (naturally in her own time the butt of political squibs and ribaldry from the opposite party) is not in the present day fairly appreciated. Miss Strickland, however, writes:—

"Lady Masham wrote in a better style than Secretary Harley or any of the courtiers of the era; as any one

may ascertain who compares their respective compositions. It is likewise undeniable that her letters surpass those of the authors and poets among whose correspondence they are found."

I subjoin a genealogical scrap, and shall be glad if any of your readers can throw light on a point of which I have hitherto met no elucidation,—the connexion between Abigail Hill and the Harley family. Harley's mother, it is well known, was Abigail Stephens of Essington, in Gloucestershire; on the other hand, the mother of Abigail Hill was a grand-daughter of Sir J. Jennings,—a cousin, therefore, of the Duchess Sarah.

Sir Robert Hill. { Of the family of De la Hill, Kilminton, Devon, Judge of Common Pleas under Hen. IV., Hen. V., and Hen. VI., High Sheriff of Devon, 1427.

Robert.

Richard.

Robert.

Richard, settled at Truro about 1600.

Richard, Treasurer to the Long Parl., 1612-49. Thomas. William.

Abraham, First Treasurer to the R. Society. Francis. Peter.

Richard, died without issue. Abigail, Lady Masham. William.

Samuel Lord Masham, died without issue, 1776. Anne, married Henry Hoare, Esq., 1726. William=Anne Vivian.

Capt. Thos. Hill=P. Grenfell.

Rev. Pascoe Grenfell Hill, present representative of the family.

H. D'AVENEY.

Norwich.

ZACHARY BOYD.

Believing that a correspondent of "N. & Q." can resolve most questions relating to the literary productions of the Rev. Zachary Boyd, I beg to inquire if he can furnish any precise information regarding the dates and peculiarities of the several editions of *The Psalmes of David in Meeter*, by the Minister of the Baronie Church?

I have a copy of that *Printed at Glasgow by the Heires of Geo. Anderson*, 1648, where the author, in an address *To the R. Rev. the faithfull Ministers of God's Word of Britain and Ireland*, says, in 1644 he put his hand to this work of the *Psalmes*, "whereof I give you now the *last edition*." Again, "I hope the judicious reader shall finde this *last edition* mended in many things; and, if any thing hath been observed by any in former editions, let them consider it to bee mended in this last;" which several passages indicate at least a third impression; but as Mr. Neil, and others, specially name a third edition under date 1646, I suppose I must consider mine the fourth, and most probably the final completion of the *travells* of *Mr. Zachary* in this line.

In my book the prose alternates with the meeter, and there is subjoined "The Songs of the Old and New Testament," with the same imprint, preceded by an address, dated Glasgow, 27th Feb. 1648, wherein he states that he had been expressly charged with this work by the General Assembly in 1647. I have in vain tried to make up *a Note* of the several impressions of this remarkable version, and I shall be glad if your correspondent's extensive *diggings* in this *old field* enables him to supply what is wanting in this respect in Laing, Holland, Cotton, and others.

J. O.

Minor Queries.

Rev. P. Rosenhagen—his literary Reputation.—"The Revd. Philip Rosenhagen is lost because he published nothing with his name. But he was very well known in the literary world, and better still in the convivial world; this, however, must have been more after 1774 than before. He had the sort of reputation to which Theodore Hook should attach a name, as the brightest and most enduring instance of it."—*Athenæum*, 1858, p. 268.

Can any of his writings or wit be now traced?

J. MD.

Family of Watson, Yorkshire.—Can any of your readers who are learned in Yorkshire genealogies clear up the following for me? In a *History of the Family of Baird of Auchmedden, &c.* recently published in Edinburgh, I find it stated that a James Baird married "Jane Watson of Bilton Park, Yorkshire." It is about this Jane Watson that I wish information, as I can find no notice of any family of this name in connexion with Bilton Park, near Aynsty, which is, I believe, the only Bilton Park in Yorkshire. It is also stated in the work quoted that the family to which Jane Watson belonged afterwards took the name of "Wood-Watson," and resided at "Malton Abbey;" but here again I can find no trace of the name. I am inclined to believe that Bilton and Malton must be misprints or errors of some sort. I may state that in an old MS. vol., in the handwriting of the above Jane Watson, I find inscribed the names "Elizabeth Watson," "Eliz. Holcombe, her Book, 1703," and "Thos. Dalrymple," and "John Dalrymple," who were in all probability relatives of the Jane Watson in question.

SIGMA THETA.

Lambert: Geering.—The Rev. Thomas Lambert of Drogheda died in 1661, leaving four children: 1. James; 2. George (father of Ralph, Bishop of Meath); 3. Anne, wife of Mathew Geering; 4. a daughter, wife of John Brunker. Wanted, Mr. Lambert's pedigree. Was he of the Yorkshire family? What was his daughter, Mrs. Brunker's name? and who was Mathew Geering?

Y. S. M.

"*Urban*," *as a Christian Name.*—This has been a family name amongst the Vigers of the co. of Carlow for about 250 years, but I am not able to mention its origin, or any other family in which it has been borne? Can any of your correspondents assist me? Y. S. M.

"*Night, a Poem.*"—Can any reader tell me the name of the author of *Night*, a poem, 8vo. Glasgow, 1811? The book was cut up in the *Monthly Review*, and the critics received back some of their abuse in a second work by the author, entitled *Peter Faultless, and other Poems*, 8vo. Edinburgh, 1820. J. O.

Randolph Fitz-Eustace.— Who is the author of *The Brides of Florence*, a play in five acts, illustrative of the manners of the Middle Ages, by Randolph Fitz-Eustace: published by Hurst, Robinson & Co., London, and A. Constable & Co., Edinburgh, 8vo., 1824? The volume is dedicated to Licut.-General and Mrs. McIntyre. Sigma.

Mrs. Jane Marshall.— Can any of your readers give me any account of Mrs. Jane Marshall [Marishall?], authoress of *Sir Harry Gayglove*, a comedy, 8vo. (Edinb. ?), 1772? She is also the authoress of *Clarinda Cathcart* and *Alicia Montague*. The two works last mentioned I suppose are novels. Sigma.

Publishing before the Invention of Printing.— How did authors set about publishing their writings before the invention of printing? Where can any detailed answer to this question be found, or any information on its subject? W. P. P.

Heraldic Query. — Arms in an old carved Jacobean mantelpiece at Winchester. Quarterly, 1st and 4th, a cross bottonnée; 2nd, a fret; 3rd, two bars. *Crest.* Over a squire's helmet, a goat's* head, rising from a ducal coronet. *Motto.* A foy et e . . . . . B. B. Woodward.

Ephraim Pratt.— In Kirby's *Wonderful Museum*, vol. v., is given a long list of persons who have been remarkable for longevity. Amongst the number appears

"Ephraim Pratt, born in 1687, and living in Philadelphia in 1802, at the age of 115; he married in his 26th year, had six sons and daughters, and 1500 descendants in North America. He had never been ill, never taken physic or been bled; his intellectual faculties and his memory were still unimpaired."

If this account be true, Mr. Pratt's progeny far exceeded Lady Temple's (1st S. ix. 468.). I am anxious to know something more of his history, particularly the place of his birth, and whether he was of the family of Pratt of Shotswell, Warwickshire, and Edgcott, Northamptonshire. He may have been a son of Ephraim Pratt who died in 1709, aged seventy-two, and whose tombstone is in Edgcott churchyard. Y. S. M.

* I am not *confident* that the head is that of a goat; but it is more like it than any other heraldic beast of my acquaintance.

Thelusson the Banker at Paris.—An ancestor of mine, an Englishman, resided for upwards of forty years in Paris, and, at the age of eighty-one, died there in the midst of the French Revolution, 1793. He was an ecclesiastic of the Roman church, and, therefore, could have no legal descendant except the child of his brother, the only member of the family who married. That child, my grandmother, obtained possession after her uncle's death of some property in the Bank of England, left by the abbé's sister to him. So little intercourse was there between the family, that, although he survived his sister for three years, he died unconscious of this legacy, which was a considerable one. The change of religion had estranged the abbé from his heretic brother and child, and the latter only heard of her uncle's death by chance some years after it occurred.

I find it stated that Peter Thelusson, by his will, dated 1796, purposely tied up his property for sixty years to give the unfortunate descendants of his customers an opportunity of claiming their own. It is most probable that the abbé, a fellow-countryman, trusted his property to Thelusson's care, for none can be traced in any of the French funds. The only record of him was the "Acte du Decès," still at St. Cloud, in which it is written that "Citoyen Luce Hooke, natif d'Ireland," was found dead, "gitant sur un lit," by the authorities called in on the occasion; and there is no indication of the place in which he died, except the general words "dans ce lieu."

I have heard it stated that Thelusson ordered that his books should be open to the inspection of all, but I have never been able to discover where they were deposited. Perhaps some of your readers can inform me? The time has now elapsed to make or substantiate a claim to any of his property, and the matter has settled down into a literary curiosity. N. H. R.

Robert Emmett's Rebellion in 1803.—It will be recollected that on Saturday, 23rd July, 1803, an infuriated mob of assassins, in Dublin, murdered Viscount Kilwarden, then Lord Chief Justice of the King's Bench in Ireland; and also Col. Lyde Browne of the 21st Foot. At the same time an officer, Cornet Henry Robert Cole, of the 12th Light Dragoons, was shot at and severely wounded, but escaped with life. These offences were committed during the administration of the Earl of Hardwicke. Permit me, through the medium of "N. & Q.," to inquire if this Col. Lyde Browne were of the family of one of the most distinguished *virtuosi* of this country, which claim will be indicated by reference to the following publication:

"*Catalogo dei Marmi, eccetera*, del Signre. Lyde Browne, Londra, 1779, 4to."

The coincidence of the Christian name suggests to me that there was some relationship between the two. The colonel I believe began his military career in the North Gloucester Militia, as lieutenant in 1793; but soon after entered the regular army, and arrived at the rank above-mentioned. The worthy officer, Mr. Cole, so barbarously treated by the villains, is, I have heard, still living at Kew, near Richmond. Σ.

Cromer, Archbishop of Armagh.—George Cromer, an Englishman, was appointed Archbishop of Armagh and Primate of all Ireland in 1522, and died 16 March, 1543. Neither Ware nor Harris in their *Bishops of Ireland* give any account of his family, where born or educated, or of his previous appointments. I understand his name does not appear in the registries of Oxford or Cambridge; it is therefore probable he may have been educated in some of the great schools of London, and enjoyed some employment about the court of Henry VIII. Would some of your correspondents kindly afford me some information as to his early life, and more of his after history as Primate than is contained in Harris, or point out where it could be found, either through your columns, or by letter addressed to the Editor?

T. V. N.

Arms of John de Bohun.—In the Harl. Collection is a charter (83. D. 44.) of John de Bohun, dated 22 Edw. III. To it is attached the seal (elegant, and in good preservation,) of his mother, Johanna, daughter and coheir of Wm. de Braose. The seal has a central shield (crusuly a lion rampant, Braose,) between three, all alike. Barry, nebule of six; a bordure crusuly. Were these arms borne by John de Bohun, husband of Johanna? Anon.

Antient Portrait.—At Brickwall, Northiam, is a portrait on panel of a middle-aged lady, which, from the dress and style of painting, is supposed to be of the date either of Philip and Mary, or early in Elizabeth's reign. On the upper corner is a shield, bearing a coat of arms as follows: sable, on a chevron between three saltires couped argent, five ermine spots of the field: on the other side of the lady's face, and corresponding in position to the shield, is an inscription in white letters, but, a portion of the panel having been broken off and lost, only a part of the inscription is left; it is as follows, viz.:—

"Pulchrior effigie fac
cæsare uirgo uiro . . ."

"Viro," in the second line, is immediately under "fac" in the first, and the termination of both lines appears to have been broken off. "Fac" is probably a portion of "facies."

Can any of your correspondents inform me from the arms what family the lady belonged to? She is supposed to have been a Greenwood of Oxfordshire or Worcestershire. Also, can you complete the lines, or throw any light on their meaning? The first is, probably, "her face is more beautiful than the effigy," which may be hoped, otherwise she was ugly enough. But what can the second mean? T. E.

Thomas Randolph.—Some short time since I was favoured with a communication from the Marquis of Kildare, in which he mentions that he was informed by the late Mr. Holmes of the British Museum, that, at the end of an old family Bible in the possession of Mr. Shirley, at Eatington Park, Warwickshire, is a note of the family of "Thomas Randolph, Esq., Master of her Majesties Portes, and Chamberlaine of the Exchequier," who "married Mrs. Ursula Copinger," and had a son Ambrose, "and a daughter Frances, who married Thomas Fitzgerald." Was this the same person as "Sir Thomas Randolph" mentioned in the 1st volume of *Historical Notes* as ambassador from Queen Elizabeth to Scotland and France between 1572 and 1586, and died in 1590? He was ancestor of the Duke of Leinster, and I am very desirous to ascertain something of his family, and his armorial bearings. Y. S. M.

Drunkard's Corpse Burnt.—In the parish register of Iken, Suffolk, it is recorded that, on Nov. 10, 1669, Edward Reeve, "nuper de Iken Hall," returning from Saxmundham "impletus fortioribus liquoribus," fell from his horse and broke his neck on the spot; "et proximo die, vespertino tempore, *in ignem positus*." Are any other instances on record of this mode of disposing of the corpse of one whose death was the effect of drunkenness? Ache.

"*Englishry*" *and* "*Irishry*."—What authority has Lord Macaulay for these words? (*Vide History of England*, vol. iii. pp. 132, 133.) They are not to be found either in Johnson or Walker. Permit me to suggest to his Lordship the propriety of translating the extracts from Spanish, Dutch, and other foreign works inserted in his notes, in his next edition. N. H. R.

The Gulf-stream and Climate of England.—Can any correspondents of "N. & Q." direct me to any recent periodical or other publication containing an account of the change of the course of the Gulf-stream, and its supposed probable influence on the climate of Great Britain?

Jas. Dixon.

Old Bells.—I have lately seen a pair of curious old bells: they are brass, spherical, similar in shape to the small bells now used for ferrets, and measure 3⅜ inches in diameter. They are very

neatly cast, with a projecting rim round the centre, and a stamped pattern on the lower half, with the letters "R. W." or "W. R." They contain a loose metal ball about an ounce in weight, and have two circular apertures in the upper part, and a long narrow opening in the lower, and give out a pretty loud sound when shaken; they are suspended by an iron link 1½ inches, through which runs a 2-inch iron ring, and weigh about a pound each. Can any of your correspondents throw a light on the use to which they were applied? JAS. COOMBS.

German Silver. — When and where was the mixed metal, called *albata*, *argentane*, or *German silver*, first made in Europe? B.

Minor Queries with Answers.

"*Horæ Subsecivæ*," *by Lord Chandos*, 1620.— I have recently purchased, at a book-stall, a book bearing the above title on the outside, but within the publisher says: —

"The Author of this Booke I know not, but by chance hearing that a friend of mine had some such papers in hand, and hauing heard them commended, I was curious to see and reade them ouer; and in my opinion (which is also confirmed by others iudicious and learned) supposed if I could get the Copie, they would be welcome abroad. My friends courtesie bestowed it freely upon me, and my endeuour to giue you contentment, caused mee to put it in print." He adds, "If the Book please you, come home to my shop, you shall haue it bound ready to your hand, where in the meane time I expect you, and remaine At your command ED. BLOVNT."

The title-page runs thus: "*Horæ Subseciuæ; Observations and Discovrses.* London: printed for Edward Blount, and are to be sold at his Shop in Paul's Churchyard, at the signe of the Black Beare, 1620."

It is difficult to reconcile the assertion in this letter with the endorsement of the book. Can you tell me who this Lord Chandos was? In the fly-leaf is written, "By Grey Bridges, Lord Chandos, J. P." N. H. R.

[The author of this work is supposed to have been Grey Brydges Lord Chandos, styled "King of Cotswould," who died August 20, 1620. A full account, and long extracts from this book, will be found in Brydges's *Memoirs of King James's Peers*, p. 384. *et seq.*, and in Park's edition of Lord Orford's *Royal and Noble Authors*, ii. 184., ed. 1815. Mr. Park has the following note respecting its authorship: "The bookseller (Edward Blount) in his address to the reader says, 'He knew not the author of the book:' but the late Dr. Lort had seen a copy of it ascribed to Lord Chandos, and so had Lord Orford. It must, however, be observed that Wood ascribes a book with this title to the Rev. Joseph Henshaw, printed in 1631 and 1640; and assigns the above, in 1620, to Gilbert Lord Cavendish, who died before his father, the first Earl of Devonshire, in 1625. Mr. Brydges thinks that Wood had little reason for ascribing the book to Gilbert Cavendish, since, by the internal evidence of the publication, it seems more probable to have been written by Lord Chandos than Gilbert Cavendish, who died too young to have had the experience which it displays. Mr. Brydges, however, adds, that those learned antiquaries, Mr. Thomas Baker and Dr. White Kennett (of whom the latter, from his connexions with the family, had a particular opportunity of ascertaining the point if well founded), considered it at least to be very doubtful. Lord Orford professes to have introduced Lord Chandos with great diffidence of his authority; and Mr. Malone, whose copy of *Horæ Subsecivæ* was obligingly imparted to the editor [Thomas Park], conceives it likely to have been written by William, the brother of Gilbert, if the production of any Cavendish. It is probable, he adds, whoever was the author, that the book was composed about 1615, from concurring notices of time in six or seven places."]

Woodroof. — Could you kindly inform me whether the plant called in Germany *Waldmeister*, and used there to perfume and spice, wine grows anywhere in England, and if so, where? I find the word translated in dictionaries as *Wood-roof*. I am not myself an Englishman, or perhaps I ought to know this; yet none of my English friends know it. J. C. C.

[The German *Waldmeister* appears to be the same plant as the English Woodroof, according to the description as given by Rhind, in his *History of the Vegetable Kingdom*, p. 592, edit. 1855. He states that the "Woodroof (*Asperula odorata*: natural family *Rubiaceæ*; *tetrandria*, *monogynia*, of Linnæus,) is a plant which grows wild in woods and thickets, and has been admitted into the garden from the beauty of its whorled leaves and simple blossom, but chiefly from the fragrant odour of the leaves. This odour is only perceptible when the leaves are crushed by the fingers; but when dried, they give out their peculiar odour very strongly, and for a long period. They are used to scent clothes, and also to preserve them from the attack of insects. This plant will grow under the drip of trees, or in very shady places, and thus may become a pleasing ornament in situations where other flowers will not thrive. It is also frequently planted in rock works." Gerard adds, that "Wood-roof is reported to be put into wine to make a man merry, and to be good for the heart and liver."]

Edwards' Palæmon and Arcyte.—Mr. Bohn, in his edition of Lowndes, mentions Edwards' play of "Palæmon and Arcyte" in a way which makes one infer that there is an edition of 1566. Chetwood asserts "that it was published with 'Songs' in 1585." Never having had the luck to meet with it, or to meet with any one who had, I should like to know whether my ignorance is the result of my want of diligence, or whether the play remains *non est*. G. H. K.

[Our dramatic writers do not appear to have ever seen this comedy in print. Warton (*History of English Poetry*, iii. 238., ed. 1840) says, "I believe it was never printed." It would seem that Chetwood's statements must be received with caution, as he is styled by George Steevens, "a blockhead, and a measureless and bungling liar."

Edward Wright.—Sir Joshua Reynolds painted the portrait of Mr. Wright, who wrote a book of travels in Italy and elsewhere, which he dedicated to Lord Parker, and which went through two editions. Can any of your correspondents

give any farther information as to the history of Mr. Wright? G.

[Mr. Edward Wright, of Stretton in Cheshire, born Aug. 25. 1680, and educated at St. John's College, Cambridge, was a gentleman of refined and elegant taste in useful knowledge and polite literature. He set out on his travels in company with the Earl of Macclesfield (then Lord Parker) in 1720, and spent three years in a tour, of which he published an account entitled, *Some Observations made in travelling through France, Italy, &c., in the Years* 1720, 1721, and 1722, illustrated with several prints from his own accurate drawings. Lond. 1730, and 2 vols. 4to., 1764. Several of his papers appeared in the *Philosophical Transactions*. He was married to Elizabeth, daughter of .... Ley, on May 2, 1709. Mr. Wright died on May 7, 1750, and was buried at Tilston, in Cheshire. A pedigree of the family is printed in Ormerod's *Cheshire*, ii. 389.]

"*Odcombyan.*" — Taylor, the water poet, dedicates his *Three Weeks'*, *Three Days'*, *and Three Hours' Observations and Travel from London to Hamburgh*, to "the *odcombyan decambulator*, perambulator, ambler, trotter, or untyred traveller, Sir Thomas Coryat."

What is an "odcombyan decambulator?"

ACHE.

[Sir Thomas Coryat was a native of Odcombe, in Somersetshire: hence Odcombyan decambulator, or more correctly *deambulator*, a walker abroad. Decambulator, in Taylor's days, may have been classical slang for "Bayard's ten toes." Supposing the coiner, whoever he was, of the word *decambulator* to have designed this jocose allusion to the number *ten* (δέκα), is it not possible that he may have had in view the old Italian word *decameron*, a volume in ten parts, or of tales related in ten days?]

Edward Chandler, Bishop of Durham. — Wanted his arms. Y. S. M.

[Checky G. and A., on a bend engrailed S., three lioncels passant of the second.—Hutchinson's *Durham.*]

Replies.

GHOST STORIES.

(2nd S. v. 233. 285. 341. 386. 462.)

The Wynyard ghost-story is thus alluded to in the tenth of Sir Walter Scott's *Letters on Demonology and Witchcraft*:—

"The story of two highly respectable officers in the British army, who are supposed to have seen the spectre of the brother of one of them in a hut or barrack in America, is also one of those accredited ghost-tales which attain a sort of brevet rank as true, from the mention of respectable names as the parties who witnessed the vision. But we are left without a glimpse when, how, and in what terms, this story obtained its currency; as also by whom, and in what manner, it was first circulated; and among the numbers by whom it has been quoted, although all agree in the general event, scarcely two, even of those who pretend to the best information, tell the story in the same way."

As it has been revived in the above pages of "N. & Q.," I will endeavour to throw a little light upon it.

On the 23rd of October, 1823, a party of distinguished *big-wigs* were dining with the late Chief Justice Sewell, at his house on the esplanade in Quebec, when the story in question became a subject of conversation. Among the guests was Sir John Harvey, Adjutant-General of the forces in Canada, who stated that there was then in the garrison an officer who knew all the circumstances, and who, probably, would not object to answer a few queries about them. Sir John immediately wrote five queries, leaving a space opposite to each one for an answer, and sent them to Colonel Gore, who, if my memory serves me rightly, was at the head of either the Ordnance or the Royal Engineer department. The following is a copy of both the queries and the answers, which were returned to Sir John before he, and the other guests, had left the Chief Justice's house: —

"My Dear Gore,

"Do me the favour to answer the following

Queries.

"1. Was you with the 33rd Regt, when Captains Wynyard and Sherbrooke believed that they saw the apparition of the brother of the former officer pass through the room in which they were sitting?

"2. Was you not one of the first persons who entered the room, and assisted in the search for the ghost?

"3. Was you not the person who made a memn in writing of the circumstances by which the singular fact of the death of Wynyard's brother, at or about the time when the apparition was seen, was established?

"4. With the exception of Sir J. Sherbrooke, do you not consider yourself almost the only surviving evidence of this extraordinary occurrence?

"5. When, where, and in what kind of building did it take place? "(Signed) J. HARVEY."

"Thursday morng,
23d Octr. 1823."

Answers.

"1. Yes, I was. It occurred at Sydney, in the Isld of Cape Breton, in the latter end of 1785 or 6, between 8 and 9 in the evening. We were then blocked up by the ice, and had no communication with any other part of the world. "R. G."

"2. Yes. The ghost passed them as they were sitting before the fire at coffee, and went into G. Wynyard's bed-closet, the window of which was putted (*sic*) down.* "R. G."

"3. I did not make the memorandum in writing myself, but I suggested it the next day to Sherbrooke, and he made the memn. I remembered the date, and on the 6th June our first letters from England brought the account of John Wynyard's death on the very night they saw his apparition. "R. G."

"4. I believe all are dead, except Colonel Yorke, who then commanded the regiment, and is Depy. Lt. of the Tower, — and I believe Jones Panton, then an ensign in the regt. "R. G."

"5. It was in the new barracks at Sydney, built the preceding summer, one of the first erections in the settlement. "(Signed) RALPH GORE.

"Sherbrooke had never seen John Wynyard alive; but soon after returning to England, the following year, when

* Query, *puttied* down, to exclude the cold?

walking in Bond Street with Wm. Wynyard, late D. A. Genl., and just after telling him the story of the ghost, [he] exclaimed—*My God!* and pointed out a person — a gentleman — as [being] exactly like the apparition in person and dress. This gentleman was so like J. Wynyard as often to be spoken to for him, and affected to dress like him. I think his name was Hayman.

"I have heard Wm. Wynyard mention the above circumstance, and declare that he *then believed* the story of the ghost. "(Signed) R. G."

The above is taken from a copy made from the original queries and answers, and given to me, only a few weeks after the date affixed to the queries; and to it is added, in the handwriting of the copyist, the following:—

"A true copy from the original. The queries are written in black ink in the hand-writing of Sir John Harvey, Depy. Adjt. Genl. of British America, and signed by him;—the answers are in red ink, written and signed by Colonel Gore. The original paper belongs to Chief Justice Sewell. Sir J. Sherbrooke was lately Govr. Genl. of Lower Canada.* It is said that Sir John Sherbrooke could not bear to hear the subject spoken of."

The copyist was a near relative of the Chief Justice, and died in 1832. He was one of my most intimate friends. ERIC.

ATTACK ON THE SORBONNE.

(2nd S. vi. 346.)

The lines show that G. C. had more back and current reading in foreign theology, and a better appreciation of the difference between Zeus and Jupiter, than could have been expected here in the middle of the last century. He is not, however, quite correct in imputing to the Sorbonne the scornful expression "one Arnald." Arnauld withdrew from France in 1679. He may be said to have been "driven out" by the Sorbonne, but it was at Liége, in "the land of dykes," that six superiors of the University issued the decree which Bayle thought worthy of preservation for its exquisite latinity:—

"Nos infra scripti superiores conventuales regularium in civitate Leodiensi, certiorati de conventiculis, quæ habentur apud *certum Arnaldum*, doctrinam suspectam spargentem, censemus D. Vicarium charitative certiorandum, ut similia conventicula dissipere et prohibere non dedignetur, etiam cum dicto Arnoldo conversationes. Datum in conventu minorum, hâc 25 Aug. 1690."

On Nov. 18, 1751, the Abbé de Prades offered himself for the degree of bachelor, and maintained before the Sorbonne a thesis on the question, *Quis est ille in cujus faciem Deus inspiravit spiraculum vitæ?* He followed Locke in denying innate ideas, and slightly resembled Hobbes on the origin of justice; but the doctors approved and granted his licence unanimously. Objectionable matter was soon discovered, for on Dec. 17, the king's advocate applied to the Parliament, and on the 22nd the abbé's licence was suspended, and the Sorbonne ordered to reconsider its decision. It did so, and "ate its words" most ungracefully on Jan. 27, 1752, censuring the thesis as horrible (*horrendum*), and feebly excusing its own inadvertent approbation:—

"Conscivit hoc grande nefas per thesim die 18 Nov. anni proximi elapsi, in Sorbonâ propugnatam. Thesim artificiosâ prolixitate, *literarum fusilium tenuitate digestam, quæ legentium attentionem fatigando distraheret*, locutionibus ambiguis, poeticis, metaphoricis, compositam, quibus error sub quadam larvâ veritatis insinuaretur, ipsa vero veritas pesumdaretur," &c.

De Prades was a man of ability, and had clever friends. Voltaire and the Encyclopædists were on his side. He printed in 1753, *Recueil de Pièces concernant la Thèse de M. l'Abbé de Prades*, in which he gave the writings of his adversaries fairly and stood up against them manfully. The ablest were Beaumont, Archbishop of Paris, and the Bishops of Montauban and Auxerre. I have not read all the 270 quarto pages of small type and double columns, but have seen enough to say that they must have been instructive and pleasant, when books were fewer and leisure was more.

I do not know what share the "mistresses" took in the bullying, but no doubt under Louis XV. they were as important in theology as in politics. Probably some of them were for De Prades, as he gives an allegorical frontispiece to the second part of his book, with an ample explanation, in which a female figure is called "La Religion soutenue par le Roy, qu'elle regarde avec confiance." A light from above, described in language which would savour of profanity if quoted, falls upon her and "le fils aîné de l'Eglise," who is appropriately dressed as an ancient Roman.

There is a book on the other side, *La Religion vengée des Impietés de la Thèse et de l'Apologie*, Montauban, 1754, for which I have made diligent but fruitless inquiry.

Those who wish to go farther into this matter than the space which can be spared in "N. & Q." allows, will find enough, and directions to more, in Bayle's *Dict.*, art. *Arnauld; Causa Arnaldina*, Leodici Eborunum, 1690; D'Argens, *Lettres Juives*, vii. 158.; Voltaire, *Siécle de Louis XIV.* c. 37.; Reuchlin, *Geschichte von Port Royal*, Hamburg, 1839; and Bouillier, *Histoire de la Philosophie Cartésienne*, Paris, 1854.

Allow me to correct what appears to be a misprint in the third of the lines quoted:—

"Knocked down Titians, burnt-out Semele."

For "Titians" read "*the Titans*," which sets the metre right, and removes the anachronism and auctioneering. H. B. C.

U. U. Club.

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* From July, 1816, to July, 1818.

PRICE OF BIBLES.

(2nd S. vii. 373. 483.)

The following is an extract from a MS. letter, date 1664, from the Rev. John Allin in London, to his friend at Rye:—

"I cannot yet gett a bible for ye old woman, but one printed 1661, 12s. price, and 6d. if claspt, but I count yt too deare, and not of ye edition she desire with Beza's Annotations."

From the catalogue of a private library of the date of the latter part of the seventeenth century, in which all the books are methodically described, with their cost prices, I transcribe the following list of Bibles, &c.:—

"8vo. Hebrew Bible containg all ye Old Testament. Amsterdam.—English Singing Psalmes. London. 1631. 5s.

Fol. Latin. Old Testament and Apocrypha, with margent. Imanuel Tremellius and Ffrancis Junius.—New Testament, both of Tremellius and Beza, with notes. St. Gervase. 1607. 12s.

4to. English Service and Psalmes.—Old Testament and Apocrypha with Margent, New Testament with Margent, 1586.—Two Tables.—Singing Psalmes. London. 1584. 5s.

8vo. French. Old Testament and Apocrypha, New Testament with Tables (Rochell, 1616, Church of Geneva). —Singing Psalmes, fforme of Ecclesiastique Prayers, &c. 6s.

4to. Latin. Old Testament and Apocrypha,—New Testament with Tables. Basil. 1578. Vulgar edition. 5s.

8vo. English Service and Psalmes. London. 1640. —Old Testament and Apocrypha. Imanuel Tremelius, Francis Junius, Amsterdam. 1639.—New Testament. Theodore Beza.—English Singing Psalmes. London. 1641. 5s.

8vo. Latin. Old and New Testament. London. 1640. —English singing Psalmes. London. 1648. 4s.

8vo. Old and New Testament and singing Psalmes. Cambridge and London. 1647. 4s.

8vo. New Testament with Beza's Notes. L. Tomson. London. 1582.—English singing Psalmes. London. 1613. 2s.

16mo. Greek. New Testament; Epistle of Hen. Stephens, and Notes of Isaac Casaubon. Oliva. 1617. 1s. 6d.

16mo. Greek. New Testament. Amsterdam. 1632.— English singing Psalmes. London. 1632. 1s. 6d.

16mo. Dutch. New Testament.—Singing Psalmes.— Catechisme.—Christelicke Gebeden, &c. Amsterdam. 1652. 1s. 6d.

8vo. Latin. New Testament. Vulgar edition. 4d.

16mo. Italian. New Testament. Antony Bruciclus. Lyons. 1549. 1s. 6d.

12mo. Psalmes and Hymmes and Spirituall Songes in Meeter. New English Church. London. 1652. 6d.

8vo. Old and New Testament. John Came. 1662. 3s. 9d.

8vo. Hebrew Bible cont. all ye Old Testamt. Edition of Menasseh ben Isr. Amsterdam. 1639.—Greek New Testament, edition of Rich. Whittaker. London. 1633. 15s.

8vo. Latin. Old Testament, Apocrypha, New Testament, with Tables, &c. Lugduni. 1663. Vulgar edition. 1s.

Fol. Greek and Latin. New Testament in 2 versions, ye one old, ye other of Beza, with large Annotations on the Greeke and 2 Tables. 1598. 4s.

4to. Syriac. Psalmi Davidis, &c. lingua Syriaca, &c. in vers Latin. Lugduni. Thomas Erxenius. 1625.— Marci Evangelistæ Evangelium, Syriacè Cothenis. 1622. —Divi Johannis Epistola Cathol. 1a Syriacè. Martinus Trostius Cothenis. 1621. 1s.

W. S.

Hastings.

Replies to Minor Queries.

"*Signa*" *of Battel Abbey* (1st S. ii. 199.)—Mr. M. A. Lower asked for assistance to interpret the designation of one of the tenants of Battel Abbey about the year 1170, who occurs as "Ædricus qui signa fundebat." At p. 237. of the same volume answer was made by the Rev. Dr. Rock, that the word *signum* was frequently used for a bell; but I now venture to suggest that the *signa* in question were the tokens or brooches cast to give or sell to the votaries at Battel as memorials of their visits,—like those which are known to have been distributed at Canterbury, Walsingham, and other celebrated shrines. Since the year 1850, when Volume II. of "N. & Q." was printed, much has been collected respecting these Signs of Pilgrimage. Many of the most curious have been engraved from the collection of the Rev. Thomas Hugo, F. S. A., to illustrate a paper in the forthcoming volume of *Archæologia:* and I am inclined to hope that, upon the suggestion I now make, either Mr. Lower, Mr. Figg, or some other of the able antiquaries of Sussex, will detect the *signa* of Battel Abbey either in those plates or in their own cabinets. John Gough Nichols.

Queen Anne's Churches (2nd S. vii. 513.)—Another chapel of ease made a church by Queen Anne's commissioners was Aylesbury Chapel, St. John Square, Clerkenwell, which on the 27th December, 1723, was consecrated by the name of the church of St. John, Clerkenwell, and had a parish assigned to it. For particulars, *vide* Hone's *Every Day Book*, pp. 1475—80. W. J. Pinks.

Barrymore and the Du Barrys (2nd S. vii. 362.) —Horace Walpole, in a letter to the Miss Berrys, dated "Berkeley Square, Feb. 26, 1791," has the following passage:—

"Madame du Barry is come over to recover her jewels; of which she has been robbed, not by the National Assembly, but by four Jews, who have been seized here, and committed to Newgate. Though the late Lord Barrymore acknowledged her husband to be of his noble blood, will she own the present Earl for a relation, when she finds him turned strolling player?"—*Letters of Horace Walpole*, by Cunningham, vol. ix. p. 291.

L.

Cromwell's Children (2nd S. vii. 476. 507.)—The Protector had five sons and four daughters, of which the following is a correct list. His two first male children died in infancy; his fifth died on the day subsequent to his birth. By his wife

Elizabeth Bourchier he had Robert, b. Oct. 13, 1621; died young. Oliver, bap. Feb. 6, 1622; died young of the small-pox. Richard, b. Oct. 4, 1626; died at Cheshunt, co. Herts, July 13, 1712, æt. 85. Henry, b. at Huntingdon, Jan. 20, 1627; died March 23, 167¾, æt. 47; buried at Wicken, co. Cambr. Bridget, bap. Aug. 5, 1624; buried at Stoke Newington, co. Mid., Sept. 5, 1681. Eliz. bap. July 2, 1629; died Aug. 6, 1658. James, bap. Jan. 8, 1631; buried Jan. 9. same year. Mary, bap. Feb. 9, 1636; died March 14, 1712–13. Frances, d. Jan. 27, 1720, æt. 84.

The entries in the pedigree from which this list is taken give those of Robert, Oliver, Richard, Henry, and Elizabeth, as extracts from Huntingdon registers. CL. HOPPER.

Oliver Cromwell had five sons: 1. Robert; 2. Oliver; 3. Richard; 4. Henry; 5. James. The first three appear to have been educated at Felstead school, Felstead being the residence of their maternal grandfather, Sir James Bourchier.

Robert was buried at Felstead on the 31st of May, 1639, æt. seventeen. Probably he died while at school. Oliver was killed in battle at the age of twenty-one. I believe his burial-place is unknown. If it be at Felstead, the Rev. R. B. P. Stanley will be doing a public service by publishing a copy of the register in the columns of "N. & Q." Richard was buried at Cheshunt, where he died. Henry was buried in Wicken church. James, who died the day after his birth, was buried at Huntingdon.

The correspondent of the *Kentish Mercury* is, no doubt, in error in stating that *three* of the sons of Oliver Cromwell were buried at Felstead. Probably Robert was the only one buried there, as it is scarcely likely that Oliver, who was killed near Knaresborough, would be buried in Essex.

J. G. MORTEN.

Cheam.

The Cromwellian Edition of Gwillim's Heraldry (2nd S. vii. 180.) — A. A. speaks of a great number of the coats of the Cromwellian families being in "the early editions of Gwillim," but it is only in *one* edition of Gwillim that those coats occur; and *where* is a copy of it to be found? J. G. N.

The Arrows of Harrow (2nd S. vii. 463.) — Your correspondent states that Dr. Butler, head master, introduced the adoption of two crossed arrows as the arms of Harrow School.

This is an error. I have in my possession three prize books which I received while there, and all those (and they were very numerous) which I saw with other boys were similar; viz. stamped with two crossed arrows on the back, as the arms of Harrow. And I left Harrow before Dr. Butler became head master. I apprehend the custom to be coeval with the establishment of the school.

E. L.

Vergubretus, &c. (2nd S. vii. 424.) — In the present nebulous state of Keltic literature, it is hazardous to attempt any etymologies, but the following are submitted in illustration of M. PHILARÈTE CHASLES' Note of the 6th May, *e. g.*,

Vercingetorix, the celebrated chieftain of the Ædui (Cæs. *B. G.* 7.) has been resolved into "Fear cean go turus," literally, the head man of the expedition.

Vergesilaunus, "Fear or feer go saelan," or the man of the standard, *i. e.* the standard bearer.

"Liscus (says Cæsar in his *Comment.* b. i.), qui summo magistratui præerat, quem Vergobretum vocant Ædui, qui creatur annuus et vitæ necisque in suos habet potestatem," &c.,

is quite in accordance with the explanation of "Vergobretus," or "Fear go braith," *i. e.* "The man that judges."

To this may be added —

"Cartismandua," "Caer ys maen du," or "Caer (t)ys maen du;" "The wall or city of the black stone."

"The Brigantes," from Braighe, braighè acan, elevated grounds.

The words (or as we now have them, proper names) of Viriathus, Viridomarus, or Virdumarus (Cæs. *B. G.* vii. 38.), Eporedorix (*Id.*) and Veredovix are compounds requiring elucidation. The prefix, ver, vir, or "fear," may be considered as ascertained to mean man: quære tamen de cæteris. The old Scholiast on Juvenal, *Sat.* vii. v. 214. interprets Allobrox as meaning a stranger or barbarian.

"Rufum qui toties Ciceronem Allobroga dixit."

L. M. N.

Smokers (2nd S. vii. 512.) — The appellation of "Smokers" to a voter in Preston was not general, if indeed it was ever used. The only qualification required before the passing of the Reform Act was to be twenty-one years of age, to have lived in the town six months, and to have received no parochial relief for twelve months before the election. Your correspondent ITHURIEL has been misinformed as to people taking apartments to acquire the right to vote. W. D.

Guns, when first used in India (2nd S. vii. 523.) — Your correspondent ERIC asks, "When, and from what source, was artillery first brought into use in and among the natives of India?"

See the Hon. M. Elphinstone's *History of India*, vol. ii. p. 90. The Emperor *Baber* from *Cabul* invaded India, the last time in A.D. 1526, on the 21st of April. He defeated Sultan Ibrahim, Emperor of Delhi, who had 100,000 men. *Baber* had only 12,000 men, including followers. "On the approach of *Ibrahim*, *Baber* took up a position, linked his *guns* together by ropes of twisted leather, and lined them with infantry, farther protected by breast-works. He likewise strength-

ened his flanks with field-works and fascines." *Ibrahim's* troops had only *arrows* (no *guns*). The Indians reported that not less than 40,000 perished in the battle and pursuit."* The battle lasted from soon after sunrise till noon.

The introduction of artillery into India by the French and English is not much beyond one hundred years. W. H.

Oriental Club.

"*The Bells were rung Backwards*" (2nd S. vii. 375.)—This custom is of very ancient date with the Scots, although no authority I have consulted fixes the exact period. In the boisterous days of Prince Charlie, their practice was, after a defeat in battle, to *muffle* the bells, and this they called "backward ringing," rendered by Scott in the words of MINNIE's Query. MINNIE will do well to consult a work by the Messrs. Chambers on the Scottish manners and customs, &c., which contains much that is interesting. FRANK LAMB.

Sale of Villeins (2nd S. vii. 497.)—I extract the following article from S. Collet's *Relics of Literature*, 8vo. London, 1823, p. 260.:—

"In the township of Porthaethwy, the power of a feudal proprietor to sell his vassals or villains, as well as his cattle, was exemplified to so late as the reign of Henry VII., as appears from the following translated document:—

"'Edfryed Fychan ap Ednyfed, Dafydd ap Griffyd, and Howell ap Dafydd ap Ryridd, free tenants of our Lord the King, in the township of Rhandirgadog, have given and confirmed unto William ap Griffyd ap Guilym, Esq., free tenants of Porthmael, seven of our natives, viz.—Horsell Matto, and Llewellyn ap Dafydd dew; Dafydd and Howell ap Matto, ap Dafydd dew; Llewellyn ap Evan goch, and Jevan ap Evan ddu, with their successors *procreated*, and to be *procreated*, and all their goods,' &c. Dated at Rhandirgadog, June 20th, Hen. VII."

However, the above document does not seem to me to afford evidence that this transfer of villeins was by way of *sale*. ACHE.

Christian in his notes on Blackstone (ii. 96. n. 5.), says, "The last claim of villenage which we find recorded in our courts, was in the 15th Jas. I., *Noy*, 27; 11 *Harg. St. Tr.* 342." T. J. BUCKTON.

Lichfield.

Knights created by Oliver Cromwell (2nd S. vii. 476.)—In reply to ITHURIEL's Query I can furnish him with the name of another person who was knighted by the usurper Oliver Cromwell. This person was Thomas Dickenson, a merchant who was knighted in 1657, while Lord Mayor of York. This was the second time he had served the office, having been lord mayor for the first time in 1647. I have not succeeded in finding in the British Museum the list referred to by your correspondent. J. A. PN.

* See translation of Baber's *Memoirs*, by Erskine of Bombay.

Scala Celi (2nd S. vi. 111. 179. 238.)—1529, May 23. Richard Sykes of Stainton, co. York, by his will of that date, gave to the Grey Friars in Doncaster 8*d.* to say two masses at *Scala Cele*.

As this bequest is so small in amount, and the locality of the Scala Celi is not mentioned, it is probable that these Grey Friars had a chapel of that name within the precincts of their own house in Doncaster. J. S.

"*History of Judas*" (2nd S. vii. 455.)—The title of the German original is—

"Judas der Ertz-schelm für eherliche Leuth, oder eigentlicher Entwurff und Lebensbeschreibug dess Iscariotischen Bösswicht, vorinnen underschiedliche Discurs, sittliche Lehrs-puncten, Gedicht, und Geschicht, auch sehr reicher Vorrath Biblischer Concepten, welche nit allein einem Prediger auff der Canzel sehr dienlich fallen, der jetzigen verkehrten, bethörzten, versehrten Welt die Wahrheit under die nasen zu reiben; sondern es kan sich auch dessen ein privat und einsamber Leser zur erspriesslicher Zeitvertreibung, und gewünschten Seelen-hayl gehauchen. Zusamen getragen durch Pr. Abrahama à S. Clara, Augustiner Baarfüsser, Kayserlichen Prediger, &c. Erster Theil, Saltzburg, 1686, 4to. pp. 708.

I have not seen the second part, but this carries the history of Judas farther than the translation. I cannot say how far, for the legends of Judas are so scattered and mixed with pious exhortations, points, platitudes, and good and bad jokes, that the biography is swamped. The book is an excellent manual for preachers of Fray Gerundio's school, and might be studied with advantage by our contemporary pulpit humourists, whose *facetiæ* are wearing threadbare. Under this buffoonery there is good store of practical sense and sound morality.

I do not find the *Life of Judas* in any account of Diego Hurtado de Mendoza's works, and suspect that his name was added to the title-page because he wrote *Lazarillo de Tormes*.

FITZHOPKINS.

Garrick Club.

Sir James Adolphus Oughton, K. B. (2nd S. vii. 516.)—Sometimes Sir Jas. Adolphus *Dickson* Oughton, who had served in the 55th foot, was in 1762 appointed colonel of the 31st foot, commonly called the "Young Buffs," from the regiment having buff facings. He was major-general in August, 1761, and lieut.-general in April, 1770. The time of his decease was probably about 1780. I am not aware whether he were married, or not. The most convenient references I can give your correspondent for the above particulars are Beatson's *Political Index* (edition 1806), vol. ii. 135—229.; vol. iii. 433. AMICUS.

This officer was a member of the Oughton family who resided at Sutton Coldfield. Mr. Joseph Oughton, who was High Sheriff of Warwickshire in 1792, was descended from an ancient family in Warwickshire, and one of its members was raised

to the degree of baronet in 1718. The baronetcy is, however, now extinct.

The only information which I can give as to Sir James Adolphus Oughton is as follows: — He was appointed Lieut.-Col. of the 37th regiment, August 7, 1749; was promoted July 20, 1759, to the Colonelcy of the 55th (previously the 57th) regiment; was promoted to Major-general August 15, 1761; and was transferred August 20, 1762, to the Colonelcy of the 31st regiment on the death of Lieut.-General Henry Holmes. Major-General Oughton was raised to the rank of Lieut.-General April 30, 1770, and was honoured with the Order of the Bath between 1771 and 1775. He died in April, 1780, and was succeeded in the colonelcy of the 31st regiment by Major-General Thomas Clarke, who, like nearly all the colonels of infantry regiments, was promoted from the Foot Guards.

The *Gentleman's Magazine* for May, 1780, probably contains a biographical notice of Sir J. A. Oughton. G. L. S.

Curved Form of ancient Inclosures (2nd S. vii. 373. — The following citations, very hastily furnished, will help, it is hoped, to throw a little light on your correspondent's (G. A. C.'s) inquiry as to the curved form of ancient inclosures. The Etruscans were great "*Agrimensores*," and in the choice and foundation of a city observed a number of ceremonies.

"Urbs dicitur ab orbe quod antiquæ civitates in orbem fiebant."—*Servius ad Æn.* i. v. 16.

Again:

"Urbs ab urbo appellata est, *urbare* est *aratro definire*, et Varus ait, *urbum* appellari *Curvaturam* aratri quod in urbe condenda adhiberi solet."—Pompon. *Dig.* ult. tit. leg. 239.

Again, Varro tells us (l. iv. *de L. L.* c. 32.) that Etruscans marked out the boundaries of their towns thus: —

"Junctis bubus, tauro et vacca interiore aratro circum agebant sulcum. Hoc faciebant religionis causa, die auspicato, ut fossa et muro essent munita. Terram unde excalpserant, fossam vocabant; et introrsum factum murum: postea quod fiebat orbis urbs."

The transition to a similar practice in the first and earliest inclosures from the waste was easy and natural, but the whole archæology of the subject is too important and interesting to be passed over thus superficially, and I have not time for more at present. L. M. N.

Patrick Hannay (2nd S. vii. p. 495.)—

"Songs and Sonnets, 15 copies printed. Privately Printed from the rare edition of 1622, at the expense of E. V. Utterson for presents. Beldornie Press, 1841."

Belater-Adime.

Fusils in Fesse (2nd S. vii. 375.)—In reply to Meletes, the following families bear fusils in fesse: — Cheney (Devon), 5 or 4; Denham or Denant, 4; Carteret, 4; Pennington, 5; Montacute, 3; Bull (Sussex), 5; Jones (Midd.), 5; Percy, 5; Newmarch, 5; Daubigny, 5; Raleigh, 3; Cokenay, 3; Aslacton, 5; Dawtrey, 5; Bosvill, 5; Blomfield, 3; Gifford, 3; Tuckfield, 3; Johnson, 3; Pygott, 3; Percy, 3; Pavyer, 3; Thorne, 3; Chasbon, 3; Acre, 3; Champney, 3; Payne, 3; Crowmer, 5; Camayll, 3; Gargan, 3; Gramore, 3; Sowelling, 3; Caysterton, 4; Falconbridge (Essex), 6; Knotford, 4; Aungell, 4; Blonville, 4; Formans (Norf.), 5; Plompton, 5; Corby, 5; Wycliff, 5; Nevill, 5; Harpden, 5; Pinckney, 5; Poynton, 5; Knatchford, 4.

From the above list, which might be much extended, it would seem that families bearing fusils in fesse are not all clearly of Norman origin, although many here mentioned would be considered as undoubtedly so. The numerals refer to the number of fusils. Cl. Hopper.

Clapping the Prayer-books on Good Friday (2nd S. vii. 515.) — I conjecture that where this custom exists, it is parallel to that which all who have heard the "Miserere" sung in the Sistine or Pope's chapel at Rome, on Wednesday, Thursday, or Friday of Passion Week, have heard; namely, at that period of the service when, out of thirteen lights previously burning, one only is left, the others having been extinguished one after another at certain intervals, a stamping of feet is heard within the choir. Strangers commonly ask, "what is that?" and they are told it is meant to signify the abandonment of our Saviour by his disciples. E. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life and Contemporaneous Church History of Antonio de Dominis, Archbishop of Spalatro, afterwards Dean of Windsor, &c. in the Reign of James I. By Henry Newland, D.D., Dean of Ferns. (J. H. & J. Parker.)

In our last volume the attention of our readers was directed, by several notices of Father Paul and Bishop Bedell, to the eventful history of the Venetian Interdict. The work, of which we have here given the title, is somewhat connected with that memorable transaction. Although the author has made no additions whatever to our stock of information respecting either the subject of his Memoir, or his illustrious contemporaries and friends, Paul Sarpi and Bishop Bedell, he has constructed out of the limited materials at his command an interesting piece of biography. We regret, however, to find that the Dean has perpetuated (p. 80.) Burnet's fabulous story respecting the refusal of Sir Henry Wotton to present King James's "Premonition" to the Venetian senate in 1607; whereas this work of the King's did not appear until 1609! Again (p. 94.), it is not true, as stated by Burnet, that Bedell accompanied De Dominis to England. It is certainly to be regretted that, before committing his work to the press, the Dean did not make use of the several important letters and documents in reference to the Archbishop which are to be found in the lately published *Domestic Calendars for the Reign of King James I.* These would have considerably enhanced the value of his

book, without adding proportionally to the bulk of it. After making due allowance for the undisguised aversion and consequent opposition of Archbishop Abbott—for the exasperated feelings of the Puritans—and for the durable spite of Tom Fuller (which breathes in the pages of his *Church History*), there can be little doubt that, throughout his chequered career, the predominant passion of De Dominis was *avarice*. But, in justice to the memory of this distinguished ecclesiastic, while we admit his failings, we must acknowledge how faithfully he discharged, to the close of his life, those solemn obligations into which he entered with the ministry of the Church of England, upon the eve of bidding an eternal farewell to our shores.

The Naval History of Great Britain from the Declaration of War by France in 1793 *to the Accession of George IV. By* William James. *A New Edition with Additions and Notes. In Six Volumes.* Vols. I. and II. (Bentley.)

The loud expression of public feeling called forth by the rumour, that for fiscal purposes it was the intention of the present Government to interrupt the exertions now making for putting our Navy into a state of efficiency, shows that old England's love for her blue jackets has not waxed cold. We shall therefore be surprised if Mr. Bentley's judgment in putting forth at the present moment this new and cheap edition of so popular a History of our Naval Triumphs be not richly rewarded. Two out of the six volumes (of which it is to consist) are now before us. These, after a brief sketch of our navy up to 1792, narrate its history from the breaking out of the first French Revolutionary War in 1792–3 to the close of 1800, and will be read with pride by every Englishman, who must sympathise with the daring, endurance, and skill evinced during that eventful period by our naval commanders and their gallant crews.

Mary Stuart. By Alphonse de Lamartine. (A. & C. Black.)

We have here a most touching and admirable sketch of the life of one, beautiful as she was unfortunate—and whose biography therefore is one of romantic and surpassing interest. It may well be imagined how M. de Lamartine would write on such a theme: and this little volume possesses not only the interest arising from a well-considered subject treated by a man of unquestionable genius, but is remarkable as being the only work of M. de Lamartine which has appeared solely in an English form, having been expressly translated from the original unpublished MS. J. M. H., the translator, has executed with considerable skill the task of rendering into English the poet's highly wrought and elaborately finished narrative.

Black's Picturesque Tourist of Scotland. Fourteenth Edition. (A. & C. Black.)

This is certainly a most admirable Guide to the Beauties of Scotland, pointing out as it does, not only the localities most deserving a visit and the means of reaching them, but also their historical and literary interest. A work which has reached its fourteenth edition—each of which successively has been improved—can need no commendation from us.

What is Homœopathy? And is there any, and what Amount of Truth in it? By J. T. Conquest, M.D., F.L.S. (Longman.)

A very important question asked by "a man who has attained his three score years and ten, and whose practice has been very extensive during half a century," and in which he shows the probability that in Homœopathy is to be found such a law in therapeutics as Sydenham, Hunter, and others of great name in medical science long desired to see.

The Handel Festival has proved a success far beyond expectation. As a musical performance it was unparalleled, and honour was done to the great musician in a way worthy of his genius, and of the country which nourished him. That the admiration of that genius is still on the increase may be inferred from the following comparative statement:—

The numbers present at the Festival in 1857 were as follows:—

Saturday . . .	Rehearsal	8,344
Monday . . .	Messiah	11,129
Wednesday . .	Judas Maccabæus .	11,649
Friday	Israel in Egypt . .	17,292
	Total . .	48,414

On this occasion the numbers have been as follows:—

Saturday . . .	Rehearsal	19,680
Monday . . .	Messiah	17,109
Wednesday . .	Te Deum	17,644
Friday	Israel in Egypt . .	26,827
	Total . .	81,260

thus showing an increase of 32,846 persons in 1859 over 1857.

The receipts amount on the present occasion to about thirty thousand pounds!

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

New Whig Guide.
Robison's Mechanical Philosophy. 4 Vols.
Miss Edgeworth's Early Lessons. 4 Vols. First edition.
Le Pautre. 3 or 4 Vols. folio.
Stirling's Annals of the Artists of Spain. 3 Vols.
Athenæum. A set from the commencement, or the first 4 Vols.

Wanted by *C. J. Skeet*, 10. King William Street, Strand, W. C.

Remains of William Phelan, D.D. 2 Vols. 8vo. London. 1832. Vol. II.
Remains of Samuel O'Sullivan, D.D. 3 Vols. 8vo. Dublin. 1853. Vol. III.
Mr. Parlan's Statistical Survey of Leitrim. 8vo. Dublin. 1802.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

An Universal History of Arts and Sciences, by the Chevalier Denis de Coetlegon. 2 Vols. folio. London, printed by John Hart. 1745.

Wanted by *N. H. R.* 9. Parliament Street, Westminster.

Notices to Correspondents.

N. H. R. *Luttrell's* Diary *was published by the University of Oxford in* 1857, *in six handsome* 8vo *volumes.*

L. T. C. (Hersham) *will find in our* 1st S. ii. viii. and ix. *much information respecting* ampers and &.

P. W. C. (Oxford) *who inquires respecting the use of the letters M or N in the church services is also referred to our* 1st S. i. ii. and iii.

Dexter. The Earl of Warwick, *a tragedy*, 1767, *is by Dr. Thomas Francklin, Rector of Brasted in Surrey.*

J. Md. *No more than two series appeared of Warner's* Epistolary Correspondence.

Abheba. *Edmund Borlase only published three works relating to Ireland.*

Ache. *Respecting the non-ordination of an English bishop, see our* 1st S. x. 306. 393.

T. G. L. *For the misprint in* Psalm lxviii. 4., *Prayer-Book version, see* 1st S. x. 105. 133.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JULY 9. 1859.

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Notes.

ENGLISH ACTORS IN GERMANY.

As I was, I believe, the first person to call the attention of English men of letters to the fact that at the close of the sixteenth and commencement of the seventeenth centuries, Germany was visited by a company of English players* — a curious point of literary history which Mr. Albert Cohn has since illustrated in various articles in *The Athenæum*, I trust I may be excused for occupying the columns of "N. & Q." with an extract — a long one certainly — from a communication from that gentleman which appears in *The Athenæum* of June 25th (No. 1652.), and which throws much new and important light upon this subject: —

"Should the facts that have been brought to light by others and myself not be deemed a sufficient proof that those players were really Englishmen, the following document, addressed to the authorities of the Netherlands, will definitely settle at least *this* part of the question: —

"'Messieurs, comme les présents porteurs, Robert Browne, Jehan Bradstriet, Thomas Saxfield, Richard Jones, ont deliberé de faire ung voyage en *Allemagne*, avec intention de passer par le païs de Zelande, Hollande et Frise, et allantz en leur dict voyage d'exercer leurs qualitez en faict de musique, agilitez et joeuz de *commedies, tragedies*, et *histoires*, pour s'entretenir et fournir à leurs despenses en leur dict voyage. Cestes sont partant vous requerir monstrer et prester toute faveur en voz païs et jurisdictions, et leur octroyer en ma faveur vostre ample passeport soubz le seel des Estatz, afin que les Bourgmestres des villes estantz soubs voz jurisdictions, ne les empeschent en passant d'exercer leur dictes qualitez par tout. En quoy faisant, je vous en demeureray à tous obligé, et me treuverez très appareillé à me revencher de vostre courtoisie en plus grand cas. De ma chambre à la court d'Angleterre ce x^me^ jour de Febvrier, 1591. Vostre tres affecsionné à vous fayre plaisir et sarvis,

"'C. HOWARD.'

"This document proves a great deal more than the English nationality of the players. It has been supposed hitherto — and I cannot deny that I entertained the same opinion — that those companies of players originally only intended to visit the Netherlands, an opinion founded upon certain documents mentioning the Low Countries only. It is true, that as early as the last decennium of the sixteenth century, traces are to be found of their appearance in Germany, but this is not conclusive as to their original intention of visiting Germany. On this point the foregoing passport sets the matter at rest.

"There is another point of difference: it is alleged that our players cannot have performed in English, considering the scanty knowledge of the language which must have prevailed on the Continent in those times. But the English origin of certain old German plays has been distinctly traced. They were composed at the time when the 'English comedians' displayed their art in Germany, and it is universally admitted that the German authors of those plays got acquainted with their English prototypes through the medium of the 'English comedians.' Is it probable that the latter performed their plays in the German language? Is it probable that itinerant players were sufficiently conversant with that language to speak it from the stage? Is it not much more probable that they performed in their mother-tongue, trusting to their mimic art to succeed with a public which at that time was very modest in its pretensions, and most likely was sufficiently attracted by the novelty of the thing? Moreover, a fragment of an English moral-play which, from the character of its type, appears to have been printed abroad, is preserved (see *Athen.*, No. 1506.), and it may be fairly conjectured that it is connected with our English actors — a connexion which, it is true, will have to be placed on a firmer basis than has hitherto been established, and to which I shall revert at a more favourable occasion.

"As to the duration of the stay of the company alluded to in the Netherlands, and as to the time of their arrival in Germany, I am not now in a position to give any reliable data. Perhaps their performances in Germany have some connexion with the coeval theatricals of the Duke Henry Julius of Brunswick, who began his dramatic career with his play of *Susanna*, printed in 1593. For various reasons, it is evident that he worked under the influence of the 'English comedians.' Here we will only mention that the names of his clowns, such as Jahn (Jack, Jenkin), Jahn Clam (Clown), &c., are identical with those used by *Jacob Ayrer*, who, as is well known, borrowed his from contemporary English designations. A stronger evidence perhaps is to be found in the similarity one of the Duke's plays — *Tragedia von einer Ehebrecherin* — bears to the plot of *The Merry Wives of Windsor*. The *Ehebrecherin* was first printed in 1594; *The Merry Wives of Windsor* only in 1600; but all the modern commentators agree that this play must have been written, and probably was performed, at a much earlier date, on account of the allusion in Act IV. to the Duke Frederick of Wurtemberg, who visited Windsor in 1592, and other evidences. To this subject also we will have to revert in a more detailed manner than your valuable space admits.

"In conclusion, I shall say a few words on the players mentioned in the above document.

"A Richard Jones, on the 3rd of January, 1588-9, sold to Edward Alleyn his theatrical property for 37*l.* 10*s.* (See *Memoir of E. A.*, pp. 4. 198.) Again, in Henslowe's *Diary* (edited by J. P. Collier for the Shakspeare So-

* See *New Monthly Magazine* for January, 1841, and "N. & Q.," 2nd S. vii. 21.

ciety), a Richard Jones, who evidently belonged to the company of players connected with Henslowe, is frequently mentioned between 1593 and 1601. The question arises whether these two and the one mentioned in the passport are identical. It may be conjectured that a man who sold his theatrical property in 1589 might have done so with a view to go abroad, and that in 1593 — the year when his name first occurs in Henslowe's *Diary* — he may have returned. We find in the *Alleyn Papers* (edited by J. P. Collier for the Shakspeare Society), p. 19., a curious document, of some importance, as it throws additional light on the matter in hand. It is a letter from Richard Jones — evidently the one mentioned in the passport — to Edward Alleyn, to the following effect: —

"'Mr. Allen, — I commend my love and humble duty to you, geving you thankes for yor great bounty bestoed upon me in my sicknes, when I was in great want: god blese you for it. Sir, this it is, I am to go over beyond the seeas wt Mr. Browne and the company, but not by his meanes, for he is put to half a shaer, and to stay hear, for they ar all against his going: now, good Sir, as you have ever byne my worthie frend, so helpe me nowe. I have a sute of clothes and a cloke at pane for three pound, and if it shall pleas you to lend me so much to release them, I shall be bound to pray for you so longe as I leve; for I go over, and have no clothes, I shall not be esteemd of; and by god's help, the first mony that I get I will send it over unto you, for hear I get nothinge: some tymes I have a shillinge a day, and some tymes nothinge, so that I leve in great poverty hear, and so humbly take my leave, prainge to god, I and my wiffe, for yor health and mistris Allene's, which god continew. — Yor poor frend to command, RICHARD JONES.'

"Unfortunately, no date is affixed to this letter. There can be no doubt, however, that the writer and the person mentioned in the passport are identical, nor yet that the 'Mr. Browne' alluded to is the same person mentioned first in the passport. Mr. Collier, in his preliminary remarks to that letter, informs us that Malone was in possession of a copy of it, but that he was not aware of its importance in connexion with the history of the early English stage; and, further, Mr. Collier regrets having no clue to a date, nor to the identity of 'Mr. Browne.' The clue to both will be found in the above passport. 'Mr. Browne,' who was up to this day a mysterious person, and whom Mr. Collier supposes to have been 'some connexion of Alleyn,' now turns up as *Richard Browne*, the principal of a company of English players going 'over beyond the seeas.' It is probable that he was one of Henslowe's players. Richard Jones, as it appears from his letter, left England 'in great poverty,' in the hope of bettering his circumstances abroad. If we may suppose that he succeeded in doing so, it is not improbable that he returned to England, and that he might be the person mentioned in Henslowe's *Diary*, from 1593 to 1601. If so, it is probable that he was in some way acquainted with Shakspeare, as the company of players to which Shakspeare belonged, and that connected with Henslowe, were acting, if not in concert, in the joint occupation of the same theatre for two whole years, from June, 1594, to July, 1596, while the 'Globe' was in the course of construction.

"As to the two remaining names mentioned in the passport, Jehan (John) Bradstriet and Thomas Saxfield, hitherto I have not been successful in identifying their persons. ALBERT COHN."

I trust that in thus directing the attention of the readers of "N. & Q." to this very interesting question, I shall not only promote the object of Mr. Cohn's communication — "namely, to induce English writers to investigate this remarkable phenomenon hitherto so insufficiently illustrated" — but also lead to the identification of "Thomas Saxfield (who will probably turn out to be a Thomas Sackville) and John Bradstriet."

WILLIAM J. THOMS.

GLEANINGS FROM WRITERS OF THE SEVENTEENTH CENTURY, ILLUSTRATIVE OF PROVERBS, WORDS, ETC.

(*Concluded from* p. 8.)

Miscellaneous. —

"I have seen a practise at many dinners made at marriages, after the offerings are made, the Brides gloves are thrown on the table, and then two of the young men who will show their gallant spirits, offer for the gloves: one offers so much, the other more; the other offers again, and out-bids him; so they go on till one layes down so much that the other will not out-bid him, then he that offers most carries away the gloves in triumph, the standers-by applauding him; the gloves not worth a quarter of the money that he hath layed down, only he hath shown his gallantry, got some credit — a friend to the Bride; this contents him." — Firmin's *Real Christian*, p. 176.

"As it is a thing familiarly used among those goers about which do use the art of Jugling, and present merry plays and sights to the people for money, to place in a Cauldron an iron needle, between two loadstones, which they carry hid in their hands, that it runs here and there uncertainly, wavering between both, one while following the stone which draws it unto it at first," &c., &c. — *Ward on the Wonders of the Loadstone*, London, 1640.

"It is also a usuall thing with *Couseners* of plain Country people, and for *Mountebancks*, under pretence of the vertues and effects thereof, to seek earnestly for credit and estimation to that plaister which in Latin is *tearmed Armarium*, and is commonly called the *weapon salve*, having sympathy with other things, and wrought upon by the Stars." — *Ib.*, 250.

"You have heard of the *weapon salve*, that it cures wounds at a distance; such a kind of salve is Hope." — Gurnall's *Christian in Armour*, iii. 34.

(See *Notes and Queries*, 2nd S. vii. 231.)

"An ill complexion may have a *painted* face; and prosperity is no other to a wicked man, than a painted face to a foul woman." — *Burroughs on Hosea*, i. 278.

"I make use of this hour to preach in; though I make use of it in a holy duty, I make it no further holy than a man doth his *spectacles* that he useth to reade the Scriptures by." — *Ib.*, 292.

"As the *paper and thread* in a shop is given in to the commodity." — *Ib.*, 332.

"Those kind of fruits, as your *Apricocks* and your *May cherries*, that *grow by a wall* in the open sun shine, and have the hot reflection of the sun, come to be sooner ripe," &c. — *Ib.*, 462.

"Some, not contented with ordinary plain letters, make such *flourishes* about them that you can scarce tell what they are." — Vol. ii. 37.

"If possibly there could be imagined any use for them (*i. e.* ceremonies in worshipping God) at the first, the best is that they were but as *Horn-books* and *fisticues* for the childhood and infancy of the Church. And is it seemly always to learn upon them? What knowledge shall you get if, when you set your children to learn to

read, they shall be kept ten, twenty, thirty years to their *Horn-books?* — *Burroughs on Hosea*, vol. ii. 38.

"It is noted of some, who are of poor servile spirits, and whose greatest means comes in by burials, that they are glad and rejoyce when they hear *the bell ring.*" — *Ib.*, 109.

"There is great difference between the rebukes of God on the godly and the wicked, though perhaps rebuked both in one and the same affliction; as the *Apothecary breaks Bezar stones* to powder, but is very carefull of it, and will not loose the least grain of it: So the Lord's people, even in the furnace, are as dear to Him, and have the most experience of God's love, that ever they had."— *Ib.*, 451.

"'Tis reported of the Cristal, that it hath such a vertue in it, that the very touching of it quickens other stones, and puts a lustre and beauty on them. This is true of faith."— *Ib.*, 543.

"As in *blind Alehouses* [query, what are they?*], there is abundance of disorder," &c., &c. — *Ib.*, ii. 33.

"We know, heretofore, what abundance of advantage there was gotten by *Funerals: scarce could you bury a child under three or four pounds*, such kind of fees there were." — *Ib.*, iii. 169.

"You know in times of war men will hide their silver . . . . . and I make no question but another generation may find treasures of silver in the countrie in the midst of nettle bushes and thorn bushes. It's a lamentable spectacle to see places where fair buildings have been, that now nettles and thorns should grow." — *Ib.*, iii. 185.

"We know that we prize fruit that is first ripe, as cherries when they are first of all come, when they come it may be two or three into the market—and pease . . . how they are prized . . . We say, when Cherries come at first, that they are Ladies' Meat, or longing Meat." — *Ib.*, iii. 212.

"You perhaps can look on poor people carrying *Tankards*, earning dearly ten pence or twelve pence a day." — *Ib.*, iii. 322.

"See how white they are, what fair skins they have, and put *black Patches* likewise to set out their beauty, and the whiteness of their fair skins; and if that will not serve, even laying over a *paint* to make it fair if it be not otherwise so." — *Ib.*, iii. 433.

Reference was made (2nd S. vi. 322.) to the substitution of *I* for *Aye*. It is a somewhat curious circumstance that, in vol. iii. of *Burroughs on Hosea*, this substitution appears repeatedly, I think fourteen or fifteen times; also six times in vol. iv., though scarcely, if at all, in the two former volumes does the interjection appear. Can any correspondent, versed in literature of that period, say whether this form of the expression was then universal? or, as one friend has suggested, supplied by the printer, and peculiar to books from the same office. Volumes iii. and iv. were printed "by Peter Cole, at the sign of the Printing Press, in Cornhil, near the Royal Exchange." S. M. S.

"THE LIGHT OF OTHER DAYS."

The Rev. John Dun, V. D. M., minister of the parish of Auchinleck, Ayrshire, in two 8vo. vols. of *Sermons*, printed in 1790, by J(ohn) Wilson Kilmarnock (the "wee Johnny" of the epitaph by Burns), notices the two following instances, which, in point of longevity, gives an almost antediluvian aspect to the narrations (vol. ii. p. 38.):—

"It was no small gratification to the Convivial Meeting at a respectable Tavern in the City (London), on Tuesday evening, for the celebration of the Centenary of the Revolution, that a person was present who remembered that glorious event, being 112 years of age. This venerable old man was chaired on the occasion. He is said to be a resident in the French Hospital in Old-Street-Road, where there are ten persons who were born about that period, their ages making together one thousand years (*London Newspapers* of Nov. 7, 1788)." — Vol. i. p. 230.

"Stop, passenger, until my life you read,
That living may have knowledge of the dead:
Four times five years I liv'd a virgin's life,
Ten times five years I was a wedded wife;
Ten times five years I liv'd a widow chaste,
Now tired of this mortal life I rest.

"Four times five years a Commonwealth I saw;
Ten times the subjects rose against the law;
Twice did I see old Prelacy pull'd down,
And twice the *Cloak* was humbled by the *Gown*:
An end of Stewart's race — I'll say no more —
I saw my Country sold for England's ore:
Such desolations in my time have been,
An end of all perfection I have seen."

"*This is the Elegy* of Princess Mary Scott, Dutchess of Buccleugh, who died at Pall-Mall in London, 1728."

"The above Elegy Mr. Dun has kept since a boy playing on the banks of the Esk. He remembers not whence he had it, nor knows the hand in which it is written. He, in Spring 1788, sent a copy to the present Duke, and wrote his Grace as follows: 'I did not chuse to insert it until I should have your Grace's permission; at least I will give you some months to forbid me before it be printed, and shall thank you for correction or advice.'"

"It contains a short history and some instruction, which (as curious too) induced Mr. Dun to publish it."

At the time the reverend divine issued his *Sermons* and the notes appended to them, Robert Burns, as a poet, was in the hey-day of his popularity. It now becomes somewhat interesting to hear the opinion this Ayrshire clergyman entertained of the bard, which may be learned from his words:—

"A LATE author indeed, who has abused his God and his King, has ridiculed the Communion in the parish where he lived under the sarcasm of a HOLY FAIR. He pretends to be only a ploughman, though he mixes Latin with his mixture of English and Scottish, and is not like 'thresher Duck who kept at flail.'

"He published *inter alia* a profane poetic address to the Devil, which occasioned what follows — in language similar to his—(This (*foot-note*) may be suited to him and to other deistical writers of incomparably more wit.)"

"*The Deel's Answer to his verra Friend* R. BURNS.

1. "So! zealous Robin, stout an fell,
True Champion for the cause o' Hell,
Thou beats the Righteous down pell mell,
Sae frank an forthy,
That o' a seat where Devils dwell,
There's nane mair worthy.

* [* Obscure, concealed alehouses; hence Holinshed speaks of "a *blind* village," and "a *blind* ditch."]

2. "Giff* thou gang on the gate thou 's gaun,
Ilk fearless fien' shall by thee stan',
That bows aneath my high comman',
Sae be na frightet,
For I sall lend my helping han'
To see thee rightet."

And in a similar style proceeds to verse viii. :—

"Now, Rob, my lad, chear up thy saul †,
In Goshen thou shalt tent thy faul ‡,
An giff thou's ay as stout an baul §,
As I'm a Deel,
Thou's no give up, till thou's right aul ‖,
Sae fare thee weel."

"*Answer a Fool according to his Folly*, Prov. xxvi. 5."

Mr. Dun acknowledges that it was rather hard work getting on with this poem, having "hammered it out something like Pope's poet," "who strains from hard-bound brains nine lines a year." It is no wonder Burns complained of the great "spawn" of imitators that his lays had brought forth. G. N.

CELTIC REMAINS IN JAMAICA.

A West-Indian friend, on whose accuracy full reliance may be placed, has brought to me two stone implements found in the superficial soil of the island of Jamaica. They are *celts* of the ordinary description, and of medium size and careful workmanship, undistinguishable from the common types of the later stone period in Europe. The material is a hard greenstone, unlike as I am informed any rock found on the island. Both bear traces of the lateral attachment of a haft, made probably by bending a supple stout wand horizontally round the middle of the tool, and tying it on with fibres; just as the granite quarrymen on the Cornish moors now do with their small steel chisels. A third implement of larger size, but of the same kind, has also been exhumed. I have not heard of any pottery or other objects of art. The fact and fashion of the tool connect it with the aboriginal tribes of western Europe, or rather with the first traceable wave of the Indo-European migration. Will one of your correspondents who is gifted with leisure for the investigation follow up the subject by noting the vestiges of the westward course of the great original stream of Celtic population? I have some recollection of the occurrence of similar implements in the United States being recorded, but have not time to pursue the inquiry, though it assumes the more interest at present from the analogous, though different, phenomena of the flint implements now under such copious discussion among antiquaries and geologists. No reasonable doubt can be entertained by anyone who sees the articles found near Amiens and Abbeville, and in the Sicilian and Brixham caves, that they are of man's workmanship, and intended for different uses: in fact, that we have the cutlery of the early stone period. At St. Acheul, as at the former *find* in our own country, the abundance of these remains within a narrow space points to more than a settlement, and shows the existence of a manufactory. Just as future archæologists will find at Brandon proofs of the fabrication of gun-flints for the million. The occurrence of the bones of extinct mammals interspersed with the implements, and of undisturbed beds of brick-earth with land shells above, and intercalated with implement-bearing drift, are phenomena so remarkable that I prefer waiting for farther facts in confirmation before attempting either to found conclusions or alter present landmarks. There is a well-endowed band of explorers on the quest, and they will doubtless unkennel the truth, which is always well worth the hunting. I recollect a collection of flint implements in the museum at Beauvais, which should be examined. An arrow-head of flint has been found in a Cornish stream-work. S. R. Pattison.

* If. † Soul. ‡ Fold. § Bold. ‖ Old.

THE PRISONERS' BASKET CARRIER.

An officer bearing this name exercised his functions in Canterbury for many years. His duties consisted in perambulating the streets with a basket, into which the charitable dropped their contributions for the poor prisoners. The condition of prisoners, more especially of the humblest class of debtors, was often very deplorable. Incarcerated by the local court for weeks, and even for months, for the most trifling debts, the amounts sometimes scarcely exceeding a shilling, they remained at one time almost solely dependent on the charitable for their daily food. The court by whose judgments they were cast, some years previous to the establishment of the County Court, was denominated by one of those anomalies in our language which have such strange humour in them, the Court of Conscience!

The duties of "prisoners' basket carrier" not being sufficiently remunerating, the functionary received, A.D. 1707, the additional appointment of "swine driver," whereby he acquired official authority to drive to pound, or elsewhere secure, all these and other animals found wandering at large in the streets and public places. The jury presentments two hundred years since give a vivid picture of the then state of the thoroughfares in Canterbury, which doubtless applied to many other towns in the kingdom. One man, a carpenter or builder, returning from the woods at "Nether Hardres," coolly shoots down a load of timber before his door, for want of a timber yard. Another drives posts into the footway before his house, on which to display his merchandise. A third keeps a whole team of pigs, which live at

large in happy freedom in the streets, like the dogs that prowl through an Eastern city; while a fourth makes an invasion on the narrow street, of a porch or of a shed, or perhaps of a bay window, within which to drink or smoke, and otherwise enjoy himself. In some places ponderous signs, swung across from house to house, and overhanging stories above and covered ways beneath, as in the ancient "Mercerie," made it a marvel that anyone who entered at one end of these "thorofares" should ever make his exit at the other.

But to return to the prisoners' basket carrier: A.D. 1711, he is ordered to have a new coat. Thirty-five years later, to his other duties is added the Augean duty of keeping clear the great sewer at King's Bridge. Doubtless such a duty was not very repugnant to an individual in his humble capacity, when we find that in the preceding year Alderman Blotting received two guineas for making the gallows and coffin of a man named William Hulke, who was hanged in the city. The shaft of a gibbet, probably one of Alderman Blotting's manufacture, still lies on the under floor of the Guildhall.

A.D. 1707, a practice obtained of certain prisoners from Westgate being allowed to go at large. This was afterwards prohibited, except under special licence from the mayor, whose jurisdiction, with that of the sheriff, seemed to be conflicting, or not properly defined in respect of the prisoners and the gaol.

The executions in Canterbury, judging by the number of gibbets, must have been numerous; and among the individuals who suffered we may note, A.D. 1661, two reputed witches. The sheriff's expenses on this occasion were 38*l.* The ancient corporation of Canterbury, in connexion with the administration of the laws, had a power to admit parties to act as attorneys. A.D. 1665, this privilege was restricted to those persons who had been brought up as clerks under the Recorder and the Town Clerk, or had served under attorneys.

Law was comparatively cheap. A.D. 1636, the town clerk was paid 6*s.* 8*d.* for engrossing every lease, and 6*s.* 8*d.* for enrolling the same; the mayor and aldermen being allowed 12*d.* conjointly for wine on the sealing of each lease.

A.D. 1640, Isaac Bond is appointed bellman, and one department of his duty consisted in perambulating the city of a night to look out after the fires and candles of the inhabitants, and to knock at every one's house "who had gone to bed with his doors open." Also, "to inform Mr. Mayor, or the master of the family, of all such servants as he should find in the streets at unseasonable hours."

A few years later, A.D. 1660, the bellman was allowed a coat of green cloth at the city's expense; a perquisite not badly earned, if he faithfully reported all he saw. The night watch about this period consisted of twelve persons, four of whom had to stand at St. Andrew's Church as a *corps de reserve*. The old church stood then in the centre of the main street. The remainder of the watch (eight) were divided into two companies, who walked up and down throughout the city. The watch was set at ten o'clock by the constable of the watch, and continued until four o'clock of the morning. Aldermen of the watch were appointed.

JOHN BRENT.

Minor Notes.

Lord Erskine and Rev. Wm. Cockin. — In *Recollections of Samuel Rogers*, Lond. 1859, 12mo. under reminiscences of Thos. Lord Erskine, by the poet, at p. 167., is an anecdote related by the former, after dinner at Lord Holland's, which states that he was employed to establish a will by which a clergyman came into a large property bequeathed to him by two old maiden ladies, from some small courtesies which they were pleased to value so highly. No place or names are particularised; but as the date of the events is now at least seventy years, there can be no objection to stating that the reverend gentleman was Mr. William Cockin, then curate, but afterwards rector, of Minchinhampton*, a clergyman of the highest respectability, and the name of the ladies (sisters) was Penfold. The trial took place at Gloucester Assizes, and Mr. Erskine came down specially, with a fee of three hundred guineas. I should thank any reader of "N. & Q." who would point out to me where I can find a detailed report of the said trial, or even the speech delivered by Mr. Erskine on the occasion. E.

The Hanoverian Jewels. — From a political letter of 1717 I extract the following: —

"S^d that King George declares peremptorily ag^t these three things, ever to let Prince Fred come over, to bring over the Hanover Jewels, or to part with any of his numerous studd of horses in Hanover."

CL. HOPPER.

A Lover of Matrimony.—The following extract from the *Public Advertiser* of July 17, 1792, if true, records the most determined pursuer of wedded bliss I have ever heard of. Can you spare a corner for it?

"On Thursday se'nnight [July 5] was married, at Billingborough, after a courtship of one hour and fifteen minutes, Mr. Nicholas Wilson, of Five Willow Walk, in the parish of Hetkinson, to Mrs. Pepper, of the parish of Billingborough; this being his eighth wife, and he her third husband. The number of relations that celebrated

* The Rev. William Cockin was of Brasenose College, Oxford, M.A. 1790, and was presented to Minchinhampton cum Rodborough in 1806, and to Cherrington, Gloucestershire, in 1814. Ob. March 3, 1841.

this wedding amounted to 83, who, together with the bride and bridegroom, paraded the streets with colours flying."

Can it be true? It looks very suspicious.

TEE BEE.

Old Jokes. —

"Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε." — Hieroclis *Facetiæ*, xx. p. 402., ed. Lond. 1673.

Whatever may be the date of the Ἀστεία, it is unquestionably the most ancient jest book extant. I hoped that the old bird was dead, but as *Figaro* is trying to pass him off under a new name, allow me to nail him against your wall. As a raven he was game, as an owl he is carrion: —

"Un paysan de la basse Normandie, aussi spirituel que ceux de la haute, trouva dans le trou d'un viel arbre, un hibou, qu'il emporta chez lui,

"'Es tu fou,' lui dit sa ménagère, 'c'te vilaine bête fera peur a nos genisses.'

"'Ma fine,' repondit le campagnard, 'j'ons entendu dire à m'sieu le maitre d'ecole, qu'un hibou vivait deux cent ans, et j'voulons m'en assurer par moi-même.'"—*Figaro*, 25 Juin, 1859.

FITZHOPKINS.

Garrick Club.

Michelet on English Literature and on Shakspeare. — Michelet (*Jeanne d'Arc*, 1856, p. 129.), speaking of English literature, says that it is "sceptique, judaique, satanique." In a note he says, "I do not recollect to have seen the word 'God' in Shakspeare. If it is there at all, it is there very rarely, by chance, and without a shadow of religious sentiment." Mrs. Cowden Clarke, by means of her admirable *Concordance to Shakspeare*, enables us to weigh the truth of this eminent French writer's remarks.

The word "God" occurs in Shakspeare *upwards of one thousand times*. In the Holy Scriptures, according to Cruden, it occurs about eight hundred times. It is true that the word often occurs in Shakspeare without a reverential sentiment: but M. Michelet says it never occurs with a religious feeling (*un sentiment religieux*). This statement is almost as erroneous as that regarding the absence of the word. It would be quite out of place to attempt to quote passages in point; but if an Englishman were challenged, I think he might safely promise to produce from Shakspeare more passages indicative of deep religious feeling than are to be found in any French writer that I have ever met with.

The word "heaven" occurs in Shakspeare upwards of eight hundred times. S. BLACKCOMBE.

Minor Queries.

Vertue's Draughts. —In a valuable paper which I find in your 1st S. xi. pp. 380-1., there is a repeated reference to "Vertue's Draughts, or Drawings from Ancient Statues," as a document well known and accessible. But at the British Museum the officers neither have it, nor can give any information about it.

Such a document, however, ought to be in some public institution, and probably is so, although to me unknown. I should feel greatly indebted to any correspondent who could furnish me with any clue to it. SHEEN.

Sophocles. — Erotian, in his collection of words used by Hippocrates, cites a passage from the *Clytæmnestra* of Sophocles, and Hesychius the lexicographer is thought to refer with approval to the same drama. It has been conjectured, however, that Erotian's quotation belongs to the part of Clytæmnestra in the extant *Electra* of Sophocles, wherein it would supply a deficiency. In the year 1804, a remarkable announcement was made that Professor Matthæi, of Moscow, had found in the Library of Augsburgh a large fragment of this lost tragedy, containing about 300 lines, commencing with Tisiphone alone speaking, and ending with the Chorus. Matthæi was well known in the learned world, on account of his discovering the Homeric *Hymn to Ceres*, and his many other successful researches in Greek literature. But of this alleged Sophoclean treasure trove, I have not met with any other mention than what is contained in the literary intelligence of 1804. (See the *North British Magazine and Review* for September, 1804, p. 165.) In the copious collections of the Fragments subjoined to the editions of Oxford, 1826, and of Paris, 1844, nothing is said of Matthæi's discovery. Perhaps some among the readers of "N. & Q." may be able to trace this matter in the foreign literary journals. I have only looked into the Amsterdam *Bibliotheca Critica*, which does not even allude to this alleged discovery. Is it a mistake? or is it a literary fraud? ARTERUS.

Dublin.

John de Baalun, one of the barons in arms against Henry III. in the year 1217. Wanted, information respecting him and his descendants. His arms were, gules, 3 bars dancettée argent.

Y. S. M.

Cardinal Virtues. — In what period was it that the cardinal virtues were introduced to the world under that designation? And further, were Justice, Fortitude, Prudence, and Temperance brought forward at the same time as Faith, Hope, and Charity?

Truth, Mercy, and Self-denial do not seem to have been held in high estimation in those days.

H. E. B.

Sir William Sutton. — Is anything known of Sir William Sutton beyond the fact he was a progenitor of Robert Lord Lexington, who died in

1688? The following curious epitaph to his memory was copied a short time ago from Averham churchyard, and is, I think, deserving of a corner in "N. & Q.:" —

"Sir William Sutton corps here toombed sleepes,
Whose happy soul in better mansions keepes;
Thrice nine yeares lived he with his ladye faire —
A lovely, noble, and lyke vertuous payre.
Their generous offspring (parents joy of heart),
Eight of each sex: of each an equal part
Ushered to Heaven their father, the other
Remained behind him to attend their mother."

STUFFYNWOOD.

Cartulary of Buttele. — Can you inform me where the MS. thus described in Dugdale is now? —

"Chronicon sive Cartularium Prioratus de Buttele, quod incipit tempore Augustini Rivers prioris, scil. anno 1509, et desinit anno 1536. MS. paper in folio contin. fol. 72. penes v. cl. Petrum Le Neve, Norroy."

In Sir Thos. Phillipps's List of Chartularies the vol. passed from Le Neve's hands to those of Ives. Where it is now he does not say. A. T. PAGET.

Kirkstead Rectory, Norwich.

Graham: Newton. — Alderman John Graham of Drogheda married Charity, sister to Alderman William Newton of Drogheda and Major-General John Newton, and had, with other issue, a son, the Right Hon. William Graham, M.P., and a daughter, Sarah, wife of Sir Thomas Taylor, Bart., ancestor of the Marquess of Headfort. Alderman Graham died in 1717. He had a brother Arthur (father of John Graham) and three sisters, Catherine, wife of —— Singleton, Rachel, and Sarah, wife of —— Johnston. Who were these Grahams and Newtons? The General was a burgess of Londonderry, and I think M.P. for that city. Sir William Betham, I know, made Alderman Graham descended from a family settled in the co. Down or Armagh, I forget which, but as far as I can discover without a particle of proof, as was the case in too many of his pedigrees. Y. S. M.

Countess of Stafford, daughter of Philibert Count de Grammont. Her letters are mentioned in the preface to Grammont's *Memoirs*. I should be glad to know where and when these letters were published. Q. R.

Sir Walter Scott. — The only descendant of this eminent individual now alive is the youthful daughter of Mr. Hope Scott, Queen's Counsel. Can any of your readers inform me who is next heir to the Abbotsford estate, failing this girl? J

Witches worried at a Stake. — In 1679, Annaple Thompson and others, being convicted of witchcraft, were condemned "to be taken to the west end of Borrowstoness, the ordinary place of execution there, upon Tuesday the twentie-third day of December current, betwixt two and four o'clock in the afternoon, and ther *to be wirried at a steack* till they be dead, and therafter to have their bodies burned to ashes."

Was this barbarous penalty usual in cases of witchcraft, or on other occasions? ACHE.

"*A Letter to a Clergyman, &c.*"—Please tell me the name of the author of a 12mo. volume, pp. 118., published in London in 1746, and entitled, *A Letter to a Clergyman, relating to his Sermon on the 30th of January.* It is dedicated to the Bishop of Winchester; and, containing some particulars of Irish affairs, professes to be "a compleat Answer to all the Sermons that ever have been, or ever shall be, preached, in the like strain, on that Anniversary." ABHBA.

"*Le Bas Bleu.*" — Can any of your Edinburgh readers give me any information regarding the authorship of the following play? *Le Bas Bleu, or the Fall of the Leaf*, a farce in two acts, performed at the Theatre Royal, Edinburgh, for the first time 30th March, 1836, Edinburgh. 50 copies printed for private circulation by the Edinburgh Printing Company. SIGMA.

Rue in Prisoners' Dock.— In Mr. Dickens's new tale of "The Two Cities," allusion is made to the custom of placing herbs in the dock in front of a prisoner arraigned for treason. The scene is laid at Newgate in the year 1775. Query: how long previous to that period dates its origin? and is it *now* used on trials for any but capital offences?

The custom in early days seems in a great measure to have been one of precaution, herbs sprinkled with vinegar being strewn about the court as a preventative of jail fevers.

This, however, cannot be the motive for its continuance in days of sanitary improvements. At the trial of Manning and his wife for *murder*, it will be remembered that at the conclusion of a speech by one of the counsel, Mrs. Manning gathered some of "the sprigs of rue placed on the dock," and threw them vehemently over the wigged heads of the "learned gentlemen."* FRANK LAMB.

Sir John Gascoigne. — Can you inform me where I can obtain any particulars about Sir John Gascoigne, the father of George Gascoigne according to Wood? Is there any known proof of his having any connexion with the county of Essex? G. H. K.

Heraldic Query. — Can anyone assist me in identifying the following arms? — Parted per pale baron and feme two coats: first, az. a cross between four eagles displayed ar.; second, gu. on a

[* See "N. & Q." 2nd S. ii. 351. 479.; iv. 198. 238.— ED.]

chevron between three trees erased or, three martlets, the colour of which I cannot make out, but they are probably sa. Crest, a doe courant.

I have an idea that the arms are those of *White* impaled with those of *Antram* or *Antrim*, but am not at all certain. J. A. Pn.

Sir Edward Lovett Pearce.—In the year 1733, Sir Edward Lovett Pearce, "a celebrated architect, and the builder of the Irish parliament-house of his day," departed this life, and was buried in the old churchyard of Donnybrook, near Dublin. Are any particulars of his life and professional engagements to be found in print? He is mentioned (as I am aware) in Harris's *History of Dublin*, p. 410., Whitelaw and Walsh's *History of Dublin*, vol. i. p. 529., and D'Alton's *History of the County of Dublin*, p. 805.; and his interment is duly recorded in the register of burials in the parish of Donnybrook. Abhba.

"*Musomania, or Poets' Purgatory*," 12mo. 1817.—Can any of your correspondents tell me the name of the author of the above work? Published with the *pseud.* Jeremiah Jingle. I have got the MS. of it in my possession. I am also desirous of ascertaining the author of *Sketches of Irish Political Characters* (London, 1799). At p. 193. the author refers to himself as a graduate of Trinity College, Dublin.

W. J. Fitz-Patrick.

Bryan Robinson, M.D.—Where may I ascertain particulars of Bryan Robinson, M.D., the author of a posthumous publication, entitled *An Essay on Coin?* (8vo. pp. 104., Dublin, 1757).

Abhba.

Quotation.—Who is the author of the following lines?—

"Why every nation, every clime, though all
In laws, in rite, in manners disagree,
With one consent expect another world
Where wickedness shall weep? why Punjuin bards,
Fabled Elysian plains — Tartarian lakes,
Styx and Cocytno — tell why Hali's sons
Have feign'd a paradise of mirth and love,
Banquets and blooming nymphs? or rather tell
Why on the banks of Orellana's stream,
Where never science reared her sacred torch,
The untutor'd Indian dreams of happier worlds
Beyond the cloud-topt hill?"

Dexter.

Herbert Knowles.—Can any of your readers give any information about Herbert Knowles, who wrote some beautiful "lines in Richmond Churchyard, Yorkshire," on the words, "It is good to be here," and beginning thus:—

"Methinks, it is good to be here,
If thou wilt let us build — but for whom?"

Also, are there any other poems by the same author, and if so, where are they to be found?

H. E. Wilkinson.

Sir Henry Calverley.—Can you give me any information about Sir Henry Calverley, or Calverly, Knt., M.P. for Northallerton from 1678 to 1685, or tell me where I am likely to find it?

C. J. D. Ingledew.

Davenant's Place of Confinement.—Was Davenant's place of confinement *Cowes* Castle, or *Carisbrooke* Castle? When Davenant was on his way to Virginia his vessel was captured by a Parliamentary man-of-war, and he was lodged in prison. Aubrey says at Carisbrooke, others say Cowes; which is the truth? Was *Gondibert* written in either place? V.

Early Law Lists.—Will any kind reader of "N. & Q." tell me where I can procure or get a sight of a list of the gentlemen practising in the Law Courts from 1695 to 1705, or any year during that period? J. F. C.

Ancient Localities near London.—I am at a loss as to the identification of the following places mentioned as being in the close vicinity of London, *temp.* Henry III.: *Sandford*, apparently towards the north of London; *Bolkette*, apparently on the south; *Anedethe*, "near Westminster;" and the "*New Wear*," situate somewhere probably between the Tower and the Pool (*la Pole*). I shall esteem it a favour if any of your correspondents will assist me by way of information or suggestion.

I am inclined to identify *Sandford* with the present Stamford (Hill), as being more to the north than *Stratford*, which is evidently mentioned in the passage in question as being the eastern boundary. The western boundary is *Gnichtebrigge*, the earliest mention of Knightsbridge that I remember to have seen.

Henry Thomas Riley.

Minor Queries with Answers.

College of Christ at Brecon.—Any information respecting this collegiate church, and particularly where the muniments belonging to it are deposited, will be esteemed a favour. A. M.

[Our correspondent will find the information he desires in Theophilus Jones's *History of the County of Brecnock* (4to. Brcc. 1809), vol. ii. pt. ii. pp. 726—760. inclusive. In the Appendices (Nos. IX. & X.) are contained the charter of Henry VIII. for transferring the College of Abergwili to the house or priory of the Dominicans at Brecon; and an exemplification of a decree in the Court of Exchequer (*temp.* William and Mary) establishing the right of the prebendaries of this collegiate chapter to their possessions. The muniments belonging to the college are deposited, no doubt, at Abergwili, the episcopal residence of St. David's, whose bishop is also Dean and Treasurer of Brecon. The college, as well as the beautiful chapel, has almost entirely disappeared. About three years ago, Lord Llanover (then Sir B. Hall) called the attention of parliament to the condition of both, which led to an angry correspondence between the Bishop of St.

David's and himself; but whether any immediate practical good resulted to the college, or is likely to do so, we are unable to say.]

Bibliographical Queries. — Who were the respective authors of the following anonymous publications? —

1. An Impartial Consideration of the Speeches of the five Jesuits lately executed. 4to. London. 1679.

[By Dr. John Williams, Bishop of Chichester.]

2. Histoire de l'Inquisition et son Origine. 12mo. Cologne. 1693.

[Par l'Abbé Marsollier.]

3. The Rights of the Christian Church Asserted, &c. 8vo. London. 1706.

[By Dr. Matthew Tindal. See "N. & Q.," 1st S. vi. 11.]

4. Popery against Christianity; or, an Historical Account of the Present State of Rome, &c. 8vo. London. 1719.

[By Parenthenopeus Hereticus, *i. e.* William Gordon.]

5. The Cries of Royal Blood. 12mo. London. 1722.

6. A Critical Review of the Political Life of Oliver Cromwell. 12mo. Dublin. 1739.

[By John Bankes (?). See "N. & Q.," 1st S. iv. 180.]

ABHBA.

Il Sepolchro del Santo Sangue. — At some town in the northern part of Italy there is a church which contains a shrine in the centre of the building, intituled "Il Sepolchro del Santo Sangue," the legend being that the Roman soldier who pierced the Saviour's side, caught the blood as it flowed, preserved it, and brought it to his native town, where he, having become a believer, consecrated it, and deposited it, and that this church was erected on the spot.

The memory of the inquirer as to the locality fails him. C.

[The shrine is in the Basilica di Santa Andrea at Mantua. "In a crypt beneath the high altar is a shrine to contain the blood of our Lord collected by the centurion." (Murray's *Hand-Book of Northern Italy*, 6th edit. p. 226.) According to Zedler (vol. xxxiii. col. 2028.), "*Sanguis Jesu Christi* is the name of a Mantuan order of knighthood, instituted in 1608 by Vincent IV., Duke of Mantua, in honour of Our Saviour's blood, of which it is maintained that they have at Mantua a few drops." (Then follows a description of the collar of the order.) "At its extremity is suspended an oval, whereon are two angels holding a coronated chalice, with three drops of blood and this postil: *Nihil isto triste recepto.*"]

Pregnant Women pardoned. — In the case of Johan Norkett, who was murdered in the fourth year of King Charles I. by her husband, aunt, and grandmother, "Judgement was given, and the grandmother and the husband executed, but the aunt had the privilege to be spared execution, *being with child.*" (Quoted from some notes on the case by Sir John Maynard in Collet's *Relics of Literature*, 1823, p. 163.)

Was such exemption usual in similar cases? Here, in Norfolk, there is a popular belief (qu. a vulgar error?), that if a woman in this condition be guilty of theft, and her state at the time be known to the judge, he "can't punish her nohow." The ground of this exemption is referred to the "woman's *longing*" at such periods, which is supposed to render her absolutely incapable of abstaining from any means of gratifying her desires, however unlawful in other circumstances. I have been told of more than one case of acquittal on these grounds, said to have occurred in this county; but I have had no opportunity of verifying, or disproving them. ACHE.

[It is a "vulgar error," that women, upon a capital conviction, and being in a state of pregnancy, are on that account not amenable to the utmost demands of the law. Under such circumstances, the Court is, and ever has been, bound to grant a reprieve, until such time as she is delivered of a child, or it is no longer possible in the course of nature that she should be so delivered. The fact of pregnancy is generally determined by a jury of matrons, impanelled for that purpose. The *reprieve*, in these cases, is usually followed by a *commutation* of the original sentence; hence, no doubt, the popular notion alluded to by our correspondent.]

Spot's "History of Canterbury." — Somner, in his preface to his *Antiquities of Canterbury*, alludes to a work entitled "Spot's *History of Canterbury*, mentioned by Balæus," as a book "which, if he had but gotten, he should perchance have brought the work to more perfection." Can any of the readers of "N. & Q." give any information in respect of Spot's *History?* It must have been extremely scarce, even if extant in Somner's time, A.D. 1640, or he would doubtless have succeeded in obtaining it. JOHN BRENT.

[This work was published by Hearne in 1719, entitled Thomæ Sprotti *Chronica*, from a MS. in the library of Sir Edward Dering, of Surrenden. Thomas Sprot, or Spott, was a monk of St. Augustine's at Canterbury, and flourished A.D. 1274.]

Replies.

USSHER'S BRITANNICARUM ECCLESIARUM ANTIQUITATES.

(2nd S. vii. 121. 523.)

Agreeing with LANCASTRIENSIS as to the "national" character of Ussher's great work, written in compliance with a royal command, I also admit that it is desirable to trace out the source of the text given in Dr. Elrington's edition. But I cannot agree with him that there is reason to doubt what I had asserted, of that edition being "at most but a reprint," although it might not be difficult to prove that it is even somewhat less. It was undertaken, as the reverend and learned editor informs us, at the request of the Provost and Senior Fellows of Trinity College, Dublin, who defrayed all the expenses of printing and publication. The Horatian precept, "nonumque

prematur in annum," may have been in this instance more than observed. For, so far back as the year 1829, the work was advertised by Milliken, the University bookseller, as being then "in the press" (Milliken's *Catalogue*, p. 273., Dublin, 1829). Late in the year 1847, or early in 1848, appeared the first volume, entitled: —

"The Whole Works of the Most Reverend James Ussher, D.D., Lord Archbishop of Armagh . . . . with a Life of the Author, and an Account of his Writings. By Charles Richard Elrington, D.D., Regius Professor of Divinity in the University of Dublin. In Sixteen Volumes. Vol. I. Dublin . . . . MDCCCXLVII. 8vo."

The title is immediately followed by an "Advertisement," dated "Trinity College, Dublin, Nov. 1, 1847;" in which "The Editor deeply regrets that he has been compelled to delay for so long a period the publication of the Works of Archbishop Ussher." Much professorial and other public business, long and successive attacks of illness, and consequent necessity for going abroad, are adduced not unreasonably to account for the delay, though they might have equally prompted a resignation of the work to another editor. The most important part of this "Advertisement" is the following: —

"In editing the works of Archbishop Ussher, the great difficulty arose from the unusual number of quotations to be found in them. The Editor has endeavoured to verify all these quotations, and he has changed the references to the more modern and more generally used editions. The numerous quotations from the Fathers he has referred to the Benedictine editions, whenever they existed, unless, as it sometimes happened, the Archbishop quoted a passage from spurious writings, which they [*i. e.* the Benedictine editors] rejected altogether. In other cases he has named the edition in the place where the quotations from an author first occurred."

I regret that, so far as I have examined those references, I have found little to commend. They are by no means remarkable for minute accuracy, and they give but trifling assistance towards tracing the Usserian citations. They should have been carefully distinguished by being placed within brackets, from those originally given by Ussher, and the editions should have been carefully indicated. Not infrequently are the citations better marked in the old editions of the *Brit. Eccles. Antiquitates* than in the new. Thus in Ussher's Dedication to King Charles there occurs an adapted quotation from St. Matthew (Matt. xiii. 47, 48.) In the new edition it is marked as an exact citation, and the additional information given in the improved reference consists of two syllables, which any reader could have supplied (Matt. xiii. 47, 48.), and which would have been wholly unnecessary if only the Roman numerals had been used to express the chapter. Again, in his Preface, Ussher had cited two lines from the fifth Act of the *Helena* of Euripides. The late editor strikes out the reference to the Act, and substitutes one to the number of the lines, which does not agree with the editions extant in Ussher's time, and is not described as belonging to any of more recent date. Even a cursory review of this edition of Ussher would occupy more space than could be afforded to such a subject in "N. & Q." I therefore abstain from here attempting it, only observing that the edition itself still remains incomplete.

The first volume alone has a title page, and the fourteenth volume has not yet appeared, although this printed slip, without date or signature prefixed to the fifteenth volume, would lead one to expect it: "The publication of the fourteenth volume is unavoidably postponed." But did that deserve the magnificent title of *The Whole Works*, from which is excluded not only *The Body of Divinity*, which Ussher did not desire to have published, at least with his name; but also the *Bibliotheca Theologica*, "which had (says Dr. Elrington) from an early period of his life formed the great object of the Archbishop's attention," yet is permitted by his editor still to remain an unpublished manuscript? At the beginning of the thirteenth volume, "the Editor feels considerable reluctance in publishing this volume of Sermons, as if it contained the genuine writings of Archbishop Ussher."

In the fourth volume (pp. 235—381.) is "A Discourse of the Religion anciently professed by the Irish and British. *First printed in* 1631." Yet notwithstanding this averment of a first publication in 1631, Dr. Elrington had already stated (vol. i. p. 131.) that it "had appeared before, in nearly the same form, appended to a Treatise of Sir Christopher Sibthorpe," to whom "the *new edition* is dedicated" by Ussher himself. The first edition of that work was at Dublin, 1622, the second, of London, 1631.

The fifth and sixth volumes contain the *Brit. Eccles. Antiquitates*, of which they form the third and as yet the most convenient edition. Probably the merit, like that of Combe's *Horace*, consists much, if not altogether, in the paper and print. To each volume is prefixed an incomplete copy of the title of the first edition; from which, and from the date at the end of Ussher's Preface (vol. v. p. 9.), Lancastriensis, if I have not mistaken his argument, intimates that I was wrong in supposing Dr. Elrington's edition to have been reprinted from that of 1687, which, however, I had neither stated nor supposed. When I said that it was *at most but a reprint*, I did not intend to assert that it was even so much; nor am I now able to determine which of the preceding editions was followed, or on what grounds a preference was made. The date at end of Ussher's preface throws no light on this difficulty, for it would be preserved by every editor. But the title with the date 1639 may fairly be presumed to indicate a preference for that edition. Now, on comparison, I cannot find that Dr. Elrington has exactly

reprinted that original edition; and besides other deviations from it, I can show where he sometimes agrees with the second edition, in a typographical or literal error, from which the first edition was free. Thus vol. vi. p. 348., line 3., "ex vita S. *Albani*," which exactly agrees with the text of the London edition of 1687, p. 414., but is certainly wrong, while in the edition of 1639, it is "ex vita *S. Abbani*," which is right, the passage cited being from the *Life of St. Abban*, an Irish abbot, who lived some centuries later than the English proto-martyr St. Alban. The *Life* itself, here used by Ussher, was afterwards published by the learned and zealous Franciscan Father John Colgan (*AA. SS. Hibern.* Lovan. 1645, ad diem xvi Martii), with whose publications an editor of Ussher should not be unacquainted. In the old MS. version of Ussher, which I have already described (2nd S. vii. 121.), this passage is thus rendered: — "To which wee may adde this out of the Life of S. Abban, The holy Bishop Ibar inhabited more in his famous monastery called Beck-erin than in any other place." From this and other circumstances, I am convinced that this inedited version was made from the edition of 1639, and probably about the time that Stillingfleet's *Origines Britannicæ* appeared (Lond. 1685), which being in English may have suggested the idea of translating Ussher's work on the same subject.

Vol. vi. p. 478., lines 10. and 11., *Laeogarii*, as in the London edition, p. 473., while in the Dublin edition, p. 913, it is in each place *Laogarii*.

Vol. vi. p. 272. note [b], אשקומיא, which differs from the reading of both the preceding editions. The first (p. 727.) has what is manifestly wrong, אשקוביא; the second (p. 380.), what is more probably right, אשקוטיא. But Dr. Elrington's reading agrees with what Gagnier, in his Latin version (Oxon. 1706, p. 293.), cites from the Hebrew text of Josippon, but disagrees with what he has in another place (p. 371.) which tends to confirm the London edition of 1687, which is described as being "Autoris manu passim aucta et nusquam non emendata," a statement confirmed by the learned Dr. Thomas Smith in his *Life of Ussher*.

Dr. Elrington has not given any index to this work, although at least one of Subjects, and another of Authors quoted, may be regarded as indispensable. Neither has he supplied any information as to authors cited by Ussher from MSS. which since his time have been published. Thus (vol. vi. p. 275.), where Ussher cites the Irish geographer *Dicuil*, who is said to have flourished under the younger Theodosius, in the fifth century, a note might have informed the reader that nearly two centuries after Ussher's so writing, the text of that old author had been published, and subsequently made the subject of a diffuse commentary. But for this, and all other pertinent and requisite illustration, the student will search in vain through Dr. Elrington's edition.

In the editions of 1639 and 1687, the Preface is immediately followed by a copious Table of Contents, entitled *Conspectus Capitum totius Operis*; but in Dr. Elrington's this, divided into two portions, is placed just after the 1639 title, and is headed *Contents of the Fifth Volume*, and *Contents of the Sixth Volume*, which is clearly awkward and inappropriate. It would have been sufficient to have stated that the fifth volume contained the first thirteen chapters of the *Britannicarum Ecclesiarum Antiquitates*, and that the sixth contained the remainder of that work. The distinct enumeration of the contents in the *Conspectus Capitum* was an integral part of the original work, and should not have been so placed and headed that it might be readily mistaken for the editor's.

If it be objected that these are merely trivial matters, I reply that it is only by such careful examination that the accuracy of a reprint can be estimated. The ostentatious parade of the 1639 title at the beginning of Dr. Elrington's two volumes leads the reader to expect an exact reprint of that edition, which, if he proceeds to collate, he finds he has not received. The latest edition is thus shown to fall short even of the merit of a faithful reprint, which is the utmost that I thought it could have attained. ARTERUS.

Dublin.

KNIGHTS CREATED BY OLIVER CROMWELL.

(2nd S. vii. 476. 518.)

DR. DORAN, quoting the substance of a passage in his own book, *Knights and their Days*, says that the Protector created one peer, Viscount Howard of Morpeth, and ten baronets and knights, but that he cannot lay his hand on a reference to the authority which he found at the British Museum. In a small 8vo. vol. in my possession, entitled *The Perfect Politician, or a Full View of the Life and Actions (Military and Civil) of O. Cromwel*, the 2nd edit., Lond. 1680 (the 1st edit. was in 12mo., 1660), there is a catalogue given of all the honours conferred by him during the time of his government, comprising —

"His Privy Councill.

"The Members of the other House, *alias* House of Lords (sixty-two in number, nine only being peers, viz. the Earls of Warwick, Mulgrave, and Manchester; Viscounts Say and Seal, Lisle, and Howard; and the Lords Wharton, Faulconbridge, and Evers).

"Commissioners of the Great Seal and their officers.

"Judges of both Benches.

"His Barons of the Exchequer.

"Sergeants at Law, called by him to the Bar.

"Viscounts. Charles Howard of Glisland in Cumberland, created Baron Glisland; and Lord Viscount Howard of Morpeth, the 20th of July, 1657.

"Baronets.
"Knights, when and where made."

The baronets are nine in number:—

"John Read, created in 1656.
John Clevpole,
Thomas Chamberlayn,
Thomas Beaumont,
John Twistleton, } in 1657 and 165⅞.
Henry Ingoldsby,
Henry Wright,
Edmund Dunch,
Griffith Williams, } in 1658.

The knights are twenty-nine, created 1653, 5, 6, 7, 8:—

"Sir Thomas Viner.
John Copleston.
John Reynolds.
Christopher Pack.
Thomas Pride.
John Barkstead.
Richard Combe.
John Dethick.
George Fleetwood.
William Lockhart.
James Calthrop.
Robert Tichborn.
Lislebone Long.
James Whitlock.
Thomas Dickeson.
"Sir Richard Stainer.
John Cleypole, Bart.
William Wheeler.
Edward Ward.
Thomas Andrews.
Thomas Foot.
Thomas Atkin.
John Huson.
James Drax.
Henry Pickering.
Philip Twisleton.
John Lenthal.
John Ireton.
Henry Jones."

"Sic transit gloria mundi," well concludes the catalogue.

Sir Peter Coyett, mentioned by Ithuriel, is not in this printed list. L. H.

[Belater-Adime will perceive that the name of Sir Oliver Flemming is not included in the above list of Cromwell's knights.—Ed.]

THE ORIGIN OF THE CURVED FORM OF THE OLD DIVISIONS OF LAND.

(2nd S. vii. 373.)

It seems to me not improbable that some light may be thrown on this question by the following extract from the treatise *De Housebondria* (folio, 159 *b.*), belonging to the time of Edward II., and contained in the *Liber Horn*, which forms part of the archives at Guildhall.

From this it would appear, that it was the custom in those times to plough *round and round* the long strips of land that constituted their parcels or acres, gradually approaching the centre, and not up and down, as at present. That there would be a tendency to cut off corners is obvious, and in lapse of time, by dint of gradual curtailment, the parcel of land would be not unlikely, on one side at least, to lose its angular form, and assume a curvilinear one. I make the suggestion, however, with diffidence, and hardly anticipate that it will give any new information to your correspondent. G. A. C.

"*Cumbien des Acres une charue poet sustenir par an.*—"Ascune gents dient qe une charue ne poet mye sustenir par an clxxxx acres, ne clxxx acres; e jeo vous monstray, par deus resouns, qe cy poet. Bien savetz vous, ke une acre de cotoure deit estre de xl perches de lunge, e iiii perches de lee; e la perche le Roy deit estre de xvi pees e demy, e donc ert lacre de lxvi pees de leesse. Ore, en arraunt, aletz xxxiii feetz entour, e prinees le reon de un pee de lee, adonc yert lacre arree; mes aletz xxxvi feetz entour, pur fere le reon plus estreit. E quant lacre yert arree, a donc estes alee lxxii cotoures, ke sunt vi liwes; cestassavoir, ke xii cotoures funt une liwe. E mout serroit povere le cheval ou le boef ke ne poet aler du matyn belement le pas treis liwes de voye de sun rescet, e retourner a noune."

The *reon* here mentioned seems to include in its breadth the furrow and its accompanying ridge. The *liwe* is evidently the ancient *leuca* of 480 perches or 2640 yards; the *cotoure* or *culture* being 220 yards in length. Though probably not required by the great majority of the readers of "N. & Q.," the following translation, it is believed, will convey the meaning of the passage:—

"Some persons say that one plough cannot serve 190 acres each year, nor yet 180; and I will show you, by two modes of proof, that it can. Be it well known to you, that one acre of plough-land ought to be 40 perches long, and four perches in breadth; the King's perch too should be 16 feet and a half [long], and then the acre will be 66 feet in breadth. Then, in ploughing, go 33 times *round*, and, taking the *reon* at one foot in breadth, the acre will be ploughed; but go [in this case] 36 times *round*, so as to make the *reon* still more narrow. And when the acre is ploughed, you will have gone 72 *culturæ*, or six *leuca*; for be it known, that 12 *culturæ* make one *lucæ*. And very poor must the horse or ox be, that cannot easily go in the morning three *leucæ* from its home without stopping, and at noon-tide be on its return."

In farther elucidation of this subject, it may be worth enquiry whether the word *reon* is not akin to the old French adjective *reond* (from the Latin *rotundus*) owing to its curvilinear form. Possibly, however, the word *radius* may have been its root.

Henry Thomas Riley.

CLAPPING PRAYER-BOOKS ON GOOD FRIDAY.

(2nd S. vii. 515.; viii. 19.)

This custom must be a remnant of the Catholic ceremony in Holy Week. It is not necessary to go to Rome, or out of our own island, to witness it. In every Catholic church where the ceremonies of Holy Week can be properly carried out, this will be found duly observed at the end of *Tenebræ*, not only on Good Friday, but on Wednesday and Maunday Thursday evenings also. The triangular candlestick then used holds, not thirteen candles only, but fifteen, which correspond with the number of psalms in the office of Matins and Lauds then recited. At the end of each psalm one candle is extinguished, and at the end the one at the top of the triangle is taken out still lighted, and concealed behind the altar, while the canticle *Benedictus* is said, followed by the

psalm *Miserere*, and the prayer *Respice* in a very low tone. At the conclusion of the prayer, the officiating priest and the clergy in the choir alone make a slight noise by clapping on their books or desks. This is the signal for the light to be brought forth from behind the altar, and replaced on the top of the triangular candlestick. Originally this clapping was done by the superior priest only, as a signal for all to depart: but when the attendance in the churches was more numerous, the clergy in the choir joined, that the signal might be better heard. The rubrical direction runs thus: "Finita oratione, fit fragor et strepitus aliquantulum." The Church, however, attaches a mystical meaning to all her ceremonies. The office of these three evenings is called *Tenebræ*, because at the end all the lights are extinguished to express the darkness at our Saviour's crucifixion; and the noise made by beating the books or desks, represents the earthquake, the rending of the rocks, and the other signs which followed the death of the world's Redeemer. F. C. H.

This is evidently an allusion to a part of the ceremonies of the Catholics in the Holy Week. For, in the rubric of the *Tenebræ* office we read, after the prayer *Respice*, "Finita oratione fit fragor et strepitus," etc. An explanation of which is given by several writers, and particularly by Francesco Cancellieri, in his *Description of the Ceremonies of Holy Week in the Pontifical Chapel at Rome.* Of that work the third edition was published at Rome in 1802. He adopts as most probable the opinion of Mazzinelli, that this noise expresses the dreadful disturbance and confusion of all nature which happened at the death of our Lord. (*Descrizione, etc.*, pp. 34, 35.)

ARTERUS.

Dublin.

Replies to Minor Queries.

Antonio de Dominis (2nd S. viii. 20.) — In the "Notes on Books," at the above reference, occurs the following sentence concerning this personage: —

"We must acknowledge how faithfully he discharged, to the close of his life, those solemn obligations into which he entered with the ministry of the Church of England, upon the eve of bidding an eternal farewell to our shores."

The reader would infer from this that the "distinguished ecclesiastic" in question had remained a member of the Church of England, not only to the period of quitting our shores, but *even to the close of his life.* Now, without any intention, or desire, to raise discussion, or provoke controversy, it is only fair and just to state the undeniable facts, that before he left England, Antonio de Dominis mounted the pulpit, and in the face of a large congregation, solemnly retracted whatever he had written or preached against the Catholic religion. This excited the displeasure of King James I., and he was commanded to leave the country in three days. He repaired to Rome, begged pardon for his past conduct, retracted his late opinions, and composed a treatise entitled *My Motives for Renouncing the Protestant Religion*, a new edition of which was published in London, by Keating and Brown, in 1827.

F. C. H.

[Jnst before De Dominis quitted England, James I. deputed several bishops to wait upon him, who put to him the following question: "What he thought of the religion and Church of England, which for so many years he had owned and obeyed, and what he would say of it in the Roman court?" To this query he gave in writing the memorable answer, "I am resolved, even with the danger of my life, to profess before the Pope himself, that the Church of England is a true and orthodox church of Christ." "This," says Bishop Cosin, "he not only promised, *but faithfully performed.*" (*Treatise against Transubstantiation*, Works, vol. iv. p. 160., edit. 1851.) Few persons were better acquainted with the uncomfortable history of De Dominis than the learned Bishop of Durham, and here he has given his deliberate judgment on this particular point. We also beg leave to submit to our able correspondent, that there are other and equally weighty reasons, besides those urged by Dr. Newland in his recent *Life of De Dominis*, for concluding that the archbishop died in the faith he professed whilst a minister of the Church of England; and none stronger, we conceive, than the fact of the barbarous treatment to which his remains were exposed in the Campo di Fiori, according to the sentence of the Sacred Congregation. If the Church of Rome cannot convict the unhappy archbishop of final "apostacy," it then becomes impossible to account for, much less extenuate, the cruel practices of her agents on that memorable occasion. We can do no more than refer our correspondent to the 4th vol. of our 1st Series (p. 295.); and also to a *Relation sent from Rome of the Processe, Sentence, and Execution done upon the Body, Picture, and Bookes of Marcus Antonius de Dominis, Archbishop of Spalato, after his Death.* Published by Command. London, 1624, 4to., and reprinted in the first collection of Lord Somers's *Tracts*, vol. iv. p. 575.]

Fresco in the Record-Room, Westminster Abbey (2nd S. vii. 515.) — I have no doubt but that the "white doe" described by M. C. H. is a royal badge, and is probably a white *hart*, couchant under a tree proper, gorged with a crown and chained, or, which was one of the badges of Richard II., who rebuilt the neighbouring hall; or it may be an *antelope* gorged and chained, or, which was borne as a badge by Henry V., and also by Henry VI. Your correspondent can easily perceive which of these animals is intended; a hart would have antlers, while an heraldic antelope would have its horns serrated in an upward direction.

On the brass lectern in King's College Chapel, Cambridge, is a figure of the founder, Henry VI. He has at his feet an antelope couchant, chained and gorged. I have also lately met with a figure of the same king, painted on the wall of a Norfolk church. He holds the sceptre and orb: at his

feet is a white antelope sejant, gorged and chained, or. I am therefore inclined to think that the antelope when found alone is the badge of Henry VI.

I shall be glad to hear of examples of this or any other king, not a saint, being painted on the walls of a church, as I believe such figures are of rare occurrence. The parish where the example I have quoted was found was held of the Duchy of Lancaster, which accounts, I think, for this Lancastrian prince being set up in the church; or it may have been placed there for devotional purposes by some of those who were favourable to his canonisation, which was not however effected, either through lack of testimony to his piety, or through unwillingness on the part of Henry VII. to pay the cost, the sum of which, according to Fuller, amounted to "fifteen hundred duckets of gold."

"Tantæ molis erat Romanam condere sanctum."

G. W. W. M.

Who wrote Gil Blas? (2nd S. v. 515.; vii. 525.) —It is singular that neither of your correspondents, Uneda nor Eric, refer to or appear to know of an able article, "Who wrote Gil Blas?" which is in *Blackwood's Magazine*, No. 344. G.

Edinburgh.

Coffins (2nd S. vii. 516.)—The coffin of Joseph is exceptional as regards the Jews, who for forty years carried it in their wanderings (Gen. l. 26.; Exod. xiii. 19.; Josh. xxiv. 32.). The Hebrew אָרוֹן, *arōn*, means not only a coffin, but any other chest, as the *ark* of the covenant (Gen. l. 26.; Exod. xxv. 14.). "A box or coffin for the dead was not used," says Jahn (*Bib. Antiq.* s. 205.), "except in Babylon and Egypt." And not more than one in ten, according to Belzoni, were buried in coffins in Egypt (*Egypt. Antiq.* ii. 128. L. E. K.). The wood thereof was Egyptian fig sycamore (*Id.* ii. 129.). "The last covering for the body [in addition to the coffin] was a sarcophagus of stone, which, as it would cause an additional and heavy expense, could only, we suppose, be used for kings and wealthy people" (*Id.* ii. 133.). The sole covering of the Jewish corpse was the ὀθόνια, grave-clothes; כְּפָן, *kefen*, in Arabic (John xix. 40.). The Babylonian Gemara on the Mishna (Beracoth iii. 1.) speaks of the bones of the dead removed from one place to another as not being allowed to be carried in a sack or on the back of an ass, to be sat upon, except in case of apprehension from the *Goim* (gentiles) or brigands (לסטים=λῃσταί). Compare 1 Kings xiii. 29. The corpse was to be conveyed on a (σορὸς) bier, or open chest (Luke vii. 14.), similar, probably, to those in use by the modern Egyptians, as described and figured by Lane (ii. 290. 296.). To the Egyptians may be ascribed originally our embalmments, grave-clothes, coffins, and sarcophagi.

Sir Gardiner Wilkinson thinks our word *coffin* is derived from the Arabic كَفَن, *kefen*, grave-clothes; but this cannot be whilst we find in French *coffin*, a round high basket, and *coffre*, a chest; in Italian, *cofano*, a basket, chest, or trunk, derived immediately from the Latin *cophinus* and Greek κόφινος, a basket of twigs. The art of basket-making probably preceded in England and elsewhere the art of carpentry. The ancient mode of preserving our writs was in a *hamper*, as in the *hanaper* office of the Court of Chancery. The English word *basket* and the thing itself were borrowed by the Romans:—

"Barbara de pictis veni *bascauda* Britannis:
Sed me jam mavult dicere Roma suam."
Martial, xiv. 99.

T. J. Buckton.

Lichfield.

Randolph Family (2nd S. viii. 12.)—To the inquiries of your correspondent J. S. M. after the family of Randolph, the few following particulars of the Norfolk branch may be of some assistance, and which it is not improbable may, by a strict investigation, be discovered to have been the founders of that noble race.

From Blomefield we learn Rannulf was prior of Norwich in 1160; and on the same authority we find Ranulf was Dean of Thetford in 1175. During the four succeeding centuries there are numerous references to the livings and manors possessed in the county by that family.

Thomas, who died about 1680, appears to have been the last of the family in Norfolk: he was possessed of the manors and lands in Pulham St. Mary. Henry, his son, went to Ireland, where he probably joined his relatives, and was there at the time of his mother's death, Jan. 2, 1692.

Elizabeth, his daughter, married under the Commonwealth; and as the then existing forms have not been noticed in your pages, the following extract from the registers of the parish of St. Clement's Fye bridge, Norwich, is subjoined. Married:—

"Henry Daveney and Elizabeth Randolph, both single, in the Cittie of Norwich. Their contract being published at the Market Cross in the Cittie aforesaid, and no objection made against the same, were married by Thos. Toftes, Esq^r, the 15 of May, 1659.

"*Testis*—Johannes Scamber."

Another daughter married Sayer Sayer, from whom descended the late celebrated antiquary, Dr. Sayer of Norwich.

It has been observed, Elizabeth Randolph, the mother, died while her son was in Ireland. In his absence the grandson, Charles Daveney, took charge of the funeral at Pulham; the particulars

of her interment remain in existence, and some extracts, in which are included "sugar, rawles, sack, and horse-meats," were published in the *Norfolk Archæology*, vol. iv. p. 364.

H. D'Aveney.

The Arrows of Harrow (2nd S. viii. 17.)—Without condescending to comment upon the nonsensical supposition of one of your querists, who "hoped that it was no disregard to the letter *h!*" which induced the adoption of the crossed arrows, or arrows in saltire as the heralds have it, as the arms of the school, I am tempted to endeavour to trace the origin of that device, and to submit what are the facts in support, as far as may be, of my theory.

Your correspondent E. L. tells us that he was at Harrow long before Dr. Butler's day, and that he has prize books, obtained by himself, stamped with the crossed arrows. The theory, therefore, of your correspondent H. (2nd S. vii. 463.), that the practice was introduced by Dr. Butler, falls to the ground. I can confirm this statement of E. L. In 1788 an uncle of mine gained several such prizes, all stamped with the arrows. In 1778, an elder uncle of mine gained several similar prizes, all stamped in a similar manner. Now my impression is (and there may yet be living some older Harrovians who are able to support this theory), that, on the suppression of the archery meetings in 1771, and the substitution of the speeches, the arrows were adopted in allusion to the abandoned custom. At the same time if prize books were given for exercises contemporaneously with the practice of the archery (and which is as old as the foundation of the school), this heraldic bearing may be coeval with the school itself. Query, then, are there any prize books in existence, the bindings of which are so stamped, and which can be shown to be of a date anterior to 1771?

C. E. Long.

Woodroof (2nd S. viii. 13.)—Is it worth while to inform S. C. C., that if he contemplates indulging in that seductive beverage, *Mai-trank*, or *Mai-wein*, he must take the *youngest greenest* shoots of the woodroof when it first shoots up under the shade of trees in the spring. I saw it "advertised" in a window in the Hay Market last week, but I should think that at this time the *Waldmeister* is rather too old. At the same time, the German plant seems to my unbotanical eye somewhat different from our woodroof. Some German botanist could settle the Query.

G. H. K.

Woodroof is found wild in many parts of England, and does not differ from that commonly used in Germany to make the refreshing *Mai-trank*, or *May-drink*, so well known both in Germany and Belgium. If it could be proved that the old English name of woodruffe, or woodroof, was wood-reeve, this would be a literal translation of its German name, *Waldmeister*, or master of the wood: so called probably because, when it has once taken possession of the soil in shady places, it spreads to a great extent. *Reeve*, as your readers doubtless know, is a word still in use, particularly in Scotland; where it is applied to an overseer or bailiff. From the word *reeve* comes sheriff, shire, reave.

In making the May-drink the leaves of black-currants, balm, and peppermint, are sometimes mixed in less proportions with the woodruffe. A handful of the mixture is amply sufficient for a quart of white Rhine wine, mixed to taste with white sugar and water.

Many salutary plants are found among the *Rubiaceæ*, to which order woodruffe, or *Asperula odorata*, belongs: *Rubia tinctorium*, or madder, still in great repute in Germany as a cure for diseases of the bones, and all the varieties of *Cinchonæ*, from which preparations of bark and quinine are made, belong to this useful class of plants.

N. D.

Minstrels' Gallery in Cathedrals (2nd S. vii. 496.)—At the west end of the north aisle of Winchester Cathedral is a gallery, filling up a whole bay, under the arch, but not projecting into the central part of the nave. It was built by Wykeham, as it would seem, from his arms in the spandrils and bosses. And it is now used as the consistory court and record office of the diocese. Milner calls it a "tribune." It may be interesting to R. J. K. to know that the gallery at Exeter is not the only example in England.

B. B. Woodward.

Haverstock Hill.

It does not exactly answer the inquiry made by R. J. K. to state, that the easternmost portion of the cathedral-church of Lincoln has commonly obtained the name of the *Angel Choir*, from the spandrils of the triforium arches being adorned with figures of angels, many of which are sounding or playing musical instruments. But the resemblance of these figures to those described by R. J. K. in the *Minstrels' Gallery* in Exeter Cathedral, suggests an idea that both may have been originally dedicated to the same purpose. The Angel Choir at Lincoln is supposed to have been erected about 1282. There is in Worcester Cathedral a contemporaneous work of similar arrangement, but which has been lamentably effaced by the iconoclasts of the seventeenth century. The figures in Lincoln Cathedral are in a state of nearly perfect preservation; they are thirty in number, all of very excellent workmanship, and some of them of great energy of position, action, and expression. A full description of this beautiful work of art, with engravings of the thirty figures of angels, is given in the proceed-

ings of the meeting of the Archæological Institute, which was held at Lincoln in July, 1848.

Pishey Thompson.

Stoke Newington.

British Anthropophagi (2nd S. vii. 497.)—Without going back to the remote days of St. Jerome to seek proof for his assertion, "che gli Scozzesi vsauano in cibola carne dell' huomo nel suo tempo," or in other words, that the Scots ate human flesh either at home or "in Gallia" as they could get it, reference may be made to the following instance; which, if the garrulous chronicler, Lindsay of Pitscottie, can be believed, seems to corroborate the fact that there existed in the nation at least one reprobate character who indulged in the practice, a thousand years after the saint was sleeping in the dust.

"About 1440 (says he) thair was ane briggant tane with his hail familie, quho hauntet ane place in Angus. This mischievous man had an execrable faschion to tak all young men, and children aither, he could steal away quietlie, or tak away without knawledge, and eat thame, and the younger they war, esteemed them more tender and delicious. For the quhilk caus and dampnable abuse, he, with his wayff and bairnis, were all burnt, except ane young wench of ane yeir old, wha was saifed and brought to Dundie, quhair shoe was broucht up and fostered, and quhan shoe cam to ane vomanes yeires, shoe was condemned and brunt quick for that cryme. It is said, that when shoe was coming to the place of execution, thair gathered ane hudge multitud of people and speciallie of vomen cursing her, that shoe was so unhappie to committ so damnable deides. To whom she turned about with an ireful countenance, saying, 'Quhairfoir chyd yea me, so as if I had committed an vnworthie act. Give me credence and trow me, if yea had experience of eating men and vomenis flesch, yea would think it so delitious that yea would nevir forbeare it agane.' So bot ony signe of repentance this vnhappie traitous died in the sight of the people (*Chronicles*, i. 164., 8vo. edit. 1814). This execution is said to have taken place before the old Town-house in the Seagate" (*History of Dundee*, by James Thomson, p. 36., 8vo., 1847.)

Are there any examples in ancient lore of John Bull being classed among the *Anthropophagi?*

G. N.

[Anthropophagy is also noticed in the *Historical Triads of the Isle of Britain*, xlix. and l.; and, strange to add, in connexion with a Northern British chieftain named Aeddau, who traitorously allied himself with the marauding Saxons, and was defeated and slain by Rhyderch in the battle of Arderydd in Scotland, *circa* A.D. 577. The name of Aeddau, the cannibal, also figures in the *Godolin*.—Ed.]

The Rev. Meredith Townsend (2nd S. vii. 375.)—The Rev. Meredith Townsend, of Stoke Newington, near London, married May 10th, 1748, Mary the 4th and youngest daughter of John Basnett, Esq., of Matthew Green House at Oakingham, Berks, and likewise of Dye House and Wellands, in that parish. By this marriage there was one son, the Rev. Josiah Townsend, and one daughter, Mary, who married her cousin Sir William Basnett, who lived at Bath. The Rev. M. Townsend was born at Poole, in Dorsetshire, Aug. 16th, 1715; and from 1742 to 1746 was an assistant at Bury Street chapel in the city to the celebrated Dr. Isaac Watts, and where he was highly esteemed for his talents and piety (see Wilson's *Dissenting Church*). He afterwards resided at Hull, but finally settled at Stoke Newington early in the spring of 1751, at which time he became pastor of the Independent chapel there, and so continued till the middle of 1789, when he quitted the ministry, and went to reside with his son, the Rev. Josiah Townsend, at Fairford in Gloucestershire; but subsequently removed to Bath, to be near his daughter, and there died, Dec. 13th, 1801, beloved and respected by all who knew him.

He was buried in Weston churchyard, near Bath, with this inscription:—

"The Rev. Meredith Townsend, late of Stoke Newington, Middlesex, died at Bath, the 13th Dec. 1801. Aged 86."

With respect to letters and documents left by the deceased gentleman, I would advise S. W. Rix to apply to Charles Basnett, Esq., 3. Brock Street, Bath, who I have no doubt would give every information respecting his relative.

Julia R. Bockett.

Bradney, near Burghfield Bridge, Reading.

Catch-cope Bells (2nd S. vii. 466.)—I am obliged by the suggestion offered by the Rev. J. Eastwood. The following extracts from the churchwardens' accounts of S. Martin's, Leicester, showing the number and size of these bells belonging to that church, will, however, tend, I think, to show that his supposition as to the meaning of the word is not a correct one:—

"1549 and 1550. Itm. rec. of Willm. Tayllor . . . . in ernest of the iij. catche coppe bells, after xxv^s a hundryth . . xij^d

1550 and 1551. Itm. rec. of M^r Lamb't (?) and M^r Herek for the leyst Catche cope bell xxvij^s xj^d.

" Itm. rec. of Willm. Tayllor and Willm. Syngylton for tow of the same bells iij^{li} xj^s viij^d."

It thus appears there were three catch-cope bells. The least bell, which produced 27*s.* 11*d.*, would, at the price mentioned in the first extract, weigh rather more than one hundredweight. Would not this weight be far too little for a bell used for the purpose suggested by Mr. Eastwood?

Thos. North.

Leicester.

Winterly Thunder (2nd S. vii. 450.)—The Dutch have a somewhat similar proverb to the one quoted by R. E. B. They say, "Vroege donder, late honger;" which means, "Early thunder, late hunger." The English proverb, however, is more full, and still promises "rich man's food." Perhaps, because the winter-thunderstorms, though prejudicial to the most necessary things of life,

are deemed favourable to the vine. So, in Revelation vi. 6., it is said:

"A measure of wheat for a penny, and three measures of barley for a penny [the labourer's daily wages], and see thou hurt not the oil and the wine."

The poor will have a bare sufficiency of barley and wheat, whilst the rich will see their luxuries cheapened by an abundant growth.

J. H. van Lennep.

Zeyst.

"*The Style is the Man himself*" (2nd S. vi. 308.; vii. 502.)—"Le style est l'homme même" (*Discours prononcé à l'Académie Français* par M. De Buffon, le Jour de sa Réception, 25 Août, 1753.) M. Flourens, in his very handsome edition, with learned and valuable notes, of Buffon's (*Œuvres Complètes*, Paris, (12 vols. royal 8vo., 1853, &c.), which is now esteemed the best edition, inserts the following note to the phrase quoted above: —

"Mot célèbre, et chaque jour répété, 'Le Style est l'homme même, et Buffon nous en donne la vraie raison; c'est que *les autres choses sont hors de l'homme*, et peuvent lui être *enlevées*."

There can be no doubt, therefore, that your Philadelphia correspondent is right in vindicating the accuracy of the phrase in the form now quoted.

J. Macray.

Oxford.

Old Proverb (2nd S. vii. 88.) — The answer (2nd S. vii. 183.) gives:

"If that you will France win,
Then with Scotland first begin."
Hen. V. Act I. Sc. 2.

Compare farther Henry Chicheley's speech in Hall, 2 Hen. V., pp. 50—54., with the Archb. of Canterbury's in Shakspeare, Act I. Sc. 2. To which Raufe, Erle of Westmerland, replies:

"... I thinke, yea and litle doubt, but Scotland shal*bee* tamed before Fraunce shal*be* framed." — Hall, p. 54. (ed. 4to., 1809.

"No q^h the Duke of Excester, uncle to the Kyng (whiche war well learned and sent into Italy by his father entendyng to have been a prieste): 'He that will Scotlande win, let hym with Fraunce first begin.'" — Hall, p. 55.

Shakspeare, no doubt, quoted from memory.

J. M. N.

"*Perhaps it was right to dissemble your love*," *&c.* (2nd S. vii. 177.)—Mr. Frere says authoritatively that, though *I* presume these lines to be Kemble's, they certainly are not his. Notwithstanding I submit that the entire probability is in favour of Kemble's authorship. They are shown to be *not* Bickerstaff's, and it is unlikely that Kemble would have deliberately appropriated the composition of another without acknowledgment. *The Panel* was altered from Bickerstaff's play; therefore what was not in Bickerstaff's original must be put down to Kemble. Hence the fair conclusion to be arrived at is, that Kemble contributed these lines to the "Asylum for Fugitive Pieces," and three years afterwards introduced them into *The Panel*, on the principle of a man's right to do what he likes with his own.

W. T. M.

Hong Kong, 5th May, 1859.

Old Bells (2nd S. viii. 12.) — The bell in question may or may not be old: the form is as ancient as any, and such are called *crotals*, often found in barrows. When linked together in the way which had excited the admiration of Mr. Coombs, they are called by country people *jinglers*, *rattlers*, *earbells*, — being attached to the bridles of horses universally in the days of narrow roads and packsaddles. I remember them in common use, but now they are rare; so much so as to be considered "curious."

H. T. Ellacombe.

Bombs (2nd S. vii. 521.) — In Mr. Boys's paper on the "Ballad of Sir Andrew Barton," he says, "Bombs are said to have been invented in 1495." In a little work alluded to by Abiiba (2nd S. vii. 517.), *i. e. The Tablet of Memory*, I find it stated that bombs were not invented till 1588, by a man at Venlo, and that they were first used by the French in 1634, in which year they were fired from mortars.

T. C. Anderson,
H. M.'s 12th Reg. Bengal Army.

[We are aware that the date of this invention has been disputed; and it is not clear that bombs were thrown from mortars before the sixteenth century. But they are said to have been first invented towards the close of the fifteenth, as stated by Mr. Boys, and by Haydn in his *Dict. of Dates*.—Ed.]

Drowning as a Punishment for Women (2nd S. vii. 445.) — The following passage occurs in Lord Coke's Third Institute, p. 58., from which it appears that the right of pit and gallows was also known to the ancient law of England: —

"The judgment in all cases of felony is, that the person attainted be hanged by the neck until he, or she, be dead. But in ancient times in that case the man was hanged, and the woman was drowned, whereof we have seen examples in the reign of Richard I. And this is the meaning of ancient franchises granted *de furcâ et fossâ*, 'of the gallows and the pit,' for the hanging upon the one and drowning in the other; but *fossa* is taken away, and *furca* remains."

L.

Cockade (2nd S. vii. 522.)—Certainly I think the servant of any non-commissioned officer or private of any rifle or other volunteer corps, is not entitled to the decoration of a cockade. Officers of the regular army and embodied militia, or when on retired pay, or halfpay, may place the cockade in their servants' hats, but even these should doff it, if they altogether retire from the service. Still perhaps it is much a matter of feeling, and should any one assume it, it is not very likely that there may be any question about it, or the pretension inquired into.

Ξ.

Chandos Place, sometime the Abbot of Reading's, and Chertsey House, London (2nd S. vii. 516.) — Among the Records of the Court of Augmentation, are the particulars for a grant to Sir Richard Long, Knt., of the farm of a messuage called "Redyng place," with other farms in the parish of St. Andrew by the Wardrobe, London, late of the Monastery of Redyng; and it appears by the description of the property, that Sir Richard Long held Redyng Place, with the gardens and stables, abutting south on Thames Street and east on Addyng Strete (Addle Hill?), and on the west to my Lord Burghi's house: and William Douning held a messuage and wharf under a lease to him from the Abbot and Convent of Reading; and Robert Hamond held two tenements and a wharf, under a lease granted to him by King Henry VIII. in the 30th year of his reign.

Redyng Place was, therefore, situate at the south-west corner of Addle Hill, on the north side of Upper Thames Street; and the site is now occupied by "The Acorn" public-house and other houses.

There are also the particulars for another grant, to Sir Anthony Kingston, Knt., in the 37th Henry VIII., of a messuage or tenement called "The Chertesey House," in the parish of St. Peter, near Paul's Wharf, London, late belonging to the Monastery of Bustleham, or Bisham, Berks; but no farther description of the premises.

Chertsey House was, however, situate on the east side of Baynard's Castle, and had been the residence of the Abbots of Chertsey from a very early period, but was granted by King Henry VIII. to his monastery of Bustleham, or Bisham, which he refounded in the 27th year of his reign as a mitred abbey, but which was dissolved three years afterwards.

Reading House, with the wharf belonging to it, was on the west side of Baynard's Castle. So that it is clear they were distinct residences.

I have not yet been able to ascertain whether either of those houses was granted to Sir Richard Long or Sir Anthony Kingston, in pursuance of the particulars and surveys in the Augmentation Office, nor to connect with either of them Lord Chandos or Lord Sandes; but I am inclined to think that Stow is correct, and that Fleetwood must have made a mistake between the two, as he says he went to Chandos House, formerly the abbot of Reading's, and that he went on to the river to survey the house from the water, which he might have done as to Chertsey House, which was next the river, but not as to Reading Place, which was on the north side of Thames Street.

Sir Richard Long was Gentleman of the Privy Chamber to King Henry VIII. His son and heir, Henry Long, of Shingay, Esq., who died 15 April, 1573, was buried at St. Peter and Paul's wharf, and the inscription on his monument tells us that his father, Sir Richard, was third son of Sir Thomas Long, Knt., of (Wraxall) Wilts. In the same inscription it is stated that Henry Long married Dorothy, the daughter of Nicholas Clarke, of Weston, Esqr., and Elizabeth Ramsey, his wife, sole heir of Thomas Ramsey, of Hicham, Esq., her father; by whom he had issue one son and three daughters, of whom only one daughter, Elizabeth, survived her father and became his sole heiress. Who did she marry?

I find from Dugdale's *Baronage* that William Lord Sandes married for his second wife, Catherine, daughter of Edward Lord Chandos, and died 29th September, 1623. So that there was a connexion between those two families.

Sir Anthony Kingston was, as I collect from Mr. Lemon's *Calendar of State Papers*, one of the gentlemen implicated in Wyatt's rebellion against Queen Mary, who were pardoned and set at liberty in 1555; but in the following year he was accused with a great many of the Western gentlemen of a conspiracy to depose Queen Mary, and for making the Lady Elizabeth Queen, and that she should marry the Earl of Devonshire.

I shall be glad of any farther information respecting these monastic residences, and their owners and occupiers after the Reformation.

GEO. R. CORNER.

Oak Bedsteads and Oak Furniture (2nd S. vii. 69. 114. 203.)—Your correspondent C. W. BINGHAM mentions having an old oak chest with the date 1676, which he terms "a dignified old age." We have had, however, in our family, from time immemorial, an oak chest, beautifully carved and inlaid, bearing the following date: "1665, A.G.," inclosed in a circle: consequently this can boast of an age "more dignified" still.

We have also in the family an oak chair, in excellent preservation, with the date 1576, and the initials M. T. and J. B. It is very plain, with an upright back. Most of the old oak chairs I have seen have leaning backs, and are much carved. I should like to know if any of your correspondents possess any oak furniture of an older date? H. E. WILKINSON.

Tutenag (2nd S. vii. 476. 519.) — *Tintenaig*, *Tutenag*, is properly neither Portuguese nor Chinese, but Indian, as its derivation shows: literally, a compound of two or three inferior metals: as of tin or nickel, and of zinc or iron, or possibly lead, also, — all with copper. It is loosely applied to pinchbeck, &c.,* and strictly to laminated metals. NEMO.

Lateen Sails (2nd S. vii. 516.) — If you are thankful for light, it is found in the East. *Latteen* in that Archipelago means trilateral; from *Lat*, a line or side (*latus*), and *teen*, three. NEMO.

* As an alloy of copper, timbach.

Blowing from Cannon (2nd S. iv. 365.; vii. 523.) —Eric alludes to a case of some mutineers having been blown from guns in 1764, and quotes a passage from Malcolm's *Life of Lord Clive*. He says "that the sentence was that of a *native court martial*." Of course it was, as all natives have been tried by native courts-martial until the great mutiny of 1857, although they are presided over, and *generally led and ruled*, by the superintending officer, whose duty, however, is merely to transcribe the evidence, and assist the native officers with advice and counsel.

I think it is probable I shall be able to send him and your readers some information in answer to his Queries. T. C. Anderson,

H. M.'s 12th Reg. Bengal Army.

8. Warwick Villas, Maida Hill, W.

Grave-diggers (2nd S. vii. 475.)—The following record of the decease and ready wit of a veteran grave-digger, from an old newspaper, may prove of interest to Mr. Piesse and others: —

"Yesterday (March 31, 1758) died in Clerkenwell, aged 90, Mr. Stevens, for 55 years grave-digger of that parish. It is related of him that being asked once on examination at one of the courts of Westminster Hall who he was, he replied, 'I am grave-digger to the parish of St. James's Clerkenwell, *at your honour's service*.'"

W. J. Pinks.

Vale of Red Horse (2nd S. vii. 28. 485.)—

"Every Palm Sunday, the day on which the battle of Touton was fought, a rough figure, called the Red Horse, on the side of a hill in Warwickshire, is scoured out. This is suggested to be done in commemoration of the horse which the Earl of Warwick slew on that day, determined to vanquish or die."—Roberts's *York and Lancaster*, vol. i. p. 429. (Note in the *Last of the Barons* (Bulwer), p. 193. ed. 1853.)

Belater-Adime.

Thurneisser and Turner (2nd S. vii. 468.) — However remarkable the apparent coincidence in the name of the two great contemporary botanists, who both published their works at Cologne, it does not appear that any relationship or family connexion existed between them. Thurneisser is a common surname at Basle, and in other parts of Switzerland. The Parisian bankers of the same name were originally from that country. M. (1.)

Alleyne in Sussex (2nd S. vii. 513.)—It may serve as a clue to this family in Sussex, if I mention that, in the Visitation of Sussex, 1633–4, it is stated that "Franc' Hooke, of Chichester, married Secunda, dā. of William Shortred, widow of *Richard* Alleyne." Was Richard a brother of Edward Alleyne? N. H. R.

Balthasar Regis (2nd S. vii. 358.) — Balthasar Regis, B.D. of Dublin, was incorporated at Cambridge, 1717, and was created D.D. at Cambridge, as a member of Trinity College there, 1721.

C. H. & Thompson Cooper.

"*The Brute Chronicles*" (2nd S. ii. 128.; vii. 526.)—After the reference made to me by Y. S. M., I can do no less than inform your correspondent, William Henry Hart, that there are two copies of *The French Prose Chronicles of England called the Brute* in the library of Trinity College, Dublin, one of which (E. 2. 33.) ends at the year 1332, and has the introductory chapter, in *verse*, though written in prose, just as in the copies in the British Museum described by Sir Frederic Madden (2nd S. i. 1.). The other (E. 5. 5.) is imperfect, and concludes also at the year 1332.

Ἀλιεύς.

Dublin.

Halls of Greatford (2nd S. vii. 497.) — The founder of the hall was a Fitzwilliam or Fitzwilliams of the elder branch of the earl's family. The present representative of the family is said to be E. C. L. Fitzwilliams, Esq., Barrister-at-Law, of the Inner Temple, who resumed the ancient family surname on the death of his father, the late Benjamin Edward Hall, Esq., of Paddington, Middlesex, about 1849 or 1850. P.

Miscellaneous.

NOTES ON BOOKS, ETC.

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LONDON, SATURDAY, JULY 16. 1859.

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Notes.

ARCHBISHOP LEIGHTON'S WORKS.

Few men have been so loved and honoured by all who knew them as the saintly ROBERT LEIGHTON! "And indeed our Author so lives in his Works" (to use the expression of Dr. Fall, his first editor), that he still inspires a personal regard, and fascinates alike a Burnet and a Coleridge.*

Dr. Fall declares: —

"The Author was the delight and wonder of all that knew him; his Thoughts were noble and his Expressions beautiful; his Gesture and Pronunciation (peculiar to himself) had a Gravity, a Majesty, and yet a Sweetness in them, that many severe judges have often said, were beyond all that they had ever seen at home or abroad." —*Pref. to Eighteen Sermons.* 1692.

He is happy and thankful to be among the number of those —

"Who do, and must own, to their great comfort, that they find a Sweetness in this divine Author's Thoughts and way of Writing, peculiar to him, which make these Scriptures, thus treated by him, drop sweeter to their Souls than Honey and the Honey-comb. While they enlighten their Understanding, at the same time they purify and rejoice their Hearts; while they make wise the Simple, they convert their Soul." — *Pref. to Com. on St. Peter, 1st vol. 1st ed.*

Dr. Miles writes to the same effect:

"There is a spirit in Archbishop Leighton I never met with in any human writings; nor can I read many lines in them without being moved."*

Bp. Burnet's admiration for him was unbounded; he constantly speaks of him as "that angelic man," or "that apostolical man Leighton;" and records that he "was accounted a saint from his youth up." I may extract part of the portraiture Burnet has given in the *Hist. of His own Time:* —

"He had great quickness of Parts, a lively Apprehension, with a charming Vivacity of Thought and Expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of Theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was that he was possessed with the highest and noblest sense of Divine things that I ever saw in any man. . . . . There was a visible tendency in all he said to raise his own mind, and those he conversed with, to serious reflection. . . . . His Thoughts were lively, oft out of the way and surprising, yet just and genuine. And he had laid together in his memory the greatest treasure of the best and wisest of all the ancient Sayings of the Heathens as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible."

We may sum up all criticism on the works of Abp. Leighton, with Mr. Pearson's remark, that "There are not many theological writers in whose volumes are more of 'the Seeds of Things.'"

The above passages may suffice to show that Leighton's rare merit has been appreciated, and that by not a few; and yet, strange to say, there is not (so far as I am aware) a really satisfactory edition of his *Works* to be had. Abp. Leighton has not been particularly happy in his editors from first to last — from Dr. Fall to Mr. Pearson. The only attempt at a careful editing of Leighton that I am acquainted with, is to be found in *the second edition of the Eighteen Sermons.* At the same time, few writers stand more in need of a careful and learned editor, — and that, because none of his MSS. were intended for the press. His diffidence was so great that throughout his lifetime he steadily resisted the most urgent intreaties of his friends who importuned him to publish. In fact —

"Some words that dropt from him occasionally, some time before his death, against the publishing of his papers, put those in whose hands they were, under no small diffi-

* Coleridge's celebrated (one cannot say *well-known*) work, *Aids to Reflection*, Lond. 1824, is for the most part a Commentary on passages selected from Leighton's Works. See also Coleridge's *Notes on English Divines*, Lond. 1853, vol. ii. pp. 120—144. His Notes on Leighton commence thus: —

"Surely if ever work not in the Sacred Canon might suggest a belief of inspiration, — of something more than human, — this it is. When Mr. Elwyn made this assertion I took it as the hyperbole of affection: but now I subscribe it seriously, and bless the hour that introduced me to the knowledge of the evangelical, apostolical Abp. Leighton. April, 1814.

"Next to the inspired Scriptures stands Leighton's Commentary on the 1st Epistle of St. Peter."

Who was "Mr. Elwyn?"

* Dr. Doddridge, in his Preface to Leighton's *Expository Works*, Edinb. 1748, extracts this from a letter written to him in April, 1740, by "The Rev. Dr. Henry Miles, F.R.S.;" whom he styles "A considerable philosopher and eminent divine." Query, Who was this Dr. Miles? [A dissenting minister at Tooting. See *Gent's Mag.* for June, 1793, p. 497., for some account of him.— ED.]

culties what to do with them; till they maturely considered the difference there ought to be made between a settled resolute purpose, and an humble answer to a question put to him concerning them."—*Epistle to the Reader prefixed to the First Edition of the Sermons.*

Of these MSS., some have been irrecoverably lost, and the rest have been published at different intervals, from 1692 to 1808.* It may be convenient to give here the title of the received and standard edition of Leighton's complete works, viz. Mr. Pearson's edition:

"The Whole Works of the Most Reverend Father in God, Robert Leighton, D.D., Archbishop of Glasgow. To which is prefixed A Life of the Author, By The Rev. John Norman Pearson, M.A., of Trinity College, Cambridge. A New Edition. In Four Volumes. London: Printed for James Duncan, Paternoster Row. MDCCCXXV."

Mr. Pearson's bibliography of these Works is meagre in the extreme so far as it goes, and that is only as far as the year 1708, after which he curtly remarks, "The later editions of his works are sufficiently known."—Vol. i. p. clxxvii. He does not even give any account of the editions of his immediate predecessors, Jerment† and Middleton.‡ Moreover, Mr. Pearson gives us no clue as to his own mode and plan of editing: as to whether he simply reprinted Leighton's *Works* as he found them, — and in that case, what editions he followed; or whether he attempted to revise and correct them, and in that case, how far.

Dr. Fall was the original editor of Leighton's *Works*, and very carelessly he did his work. The first of them which appeared was a volume of *Eighteen Sermons*, *London*, 1692. 8*vo*. Dr. Fall's Preface is an excellent one, and ought to be reprinted in any careful edition of Leighton; as also his prefaces to the Comment on St. Peter, Posthumous Tracts, &c., none of which Mr. Pearson gives.§

One of my chief objects in writing this note is to direct attention to the *second edition* of these sermons. It is thus entitled:—

"Eighteen Sermons Preached by the Most Reverend Dr. Robert Leighton, formerly Archbishop of Glasgow. First Published in 1692. At the Desire of his Friends, from his Papers written with his own hand: And now Reprinted: Wherein all obvious Errors of the Press are amended: Some Notes added for the sake of the common Reader: And an Account of his Life prefixed. With an Appendix at the end, containing Explications of the Disputed Points of Justification, Assurance, &c. And an Index of the most material things. . . . London: Printed for J. Rivington, in St. Paul's Churchyard. M.D.CC.XLV." 8vo. pp. 347. numbered, and pp. 57. unnumbered.

Though I call the above the *second* edition, it would appear from Dr. Fall's preface to the 1st vol. of the *Comment on St. Peter*, printed in 1693, that the Sermons were reprinted either the same year in which they first appeared, or the following year:—

"Thou mayest remember, in publishing some of this Author's Discourses [*i. e.* the *Sermons*] about two years ago, a promise was made, that if they happened to be well received, more of them should see the light. The general acceptance they have met with, *and the necessity the Booksellers found to make a second edition* (though, by the Printer's oversight, very incorrect) are sufficient grounds to oblige me to the making good that promise," &c.

The *third edition* of the Sermons, if I mistake not, is thus entitled:—

"Abp. Leighton's Select Works, containing Eighteen Sermons, Exposition on the Creed, Lord's Prayer, and Ten Commandments, with Ten new Sermons, &c. *Edinburgh.* Printed for David Wilson, M.DCCXLVI."

Dr. Doddridge, in the preface to the edition of Leighton's *Expository Works*, published by D. Wilson in two vols. 8vo., Edinburgh, 1748, speaks of the third edition of the Sermons, as "that valuable edition of them published by Mr. Wilson at Edinburgh two years ago, in comparison of which, nevertheless, it is certain that neither of the former are to be named." By this it is evident that Dr. Doddridge knew of only *three* editions of the Sermons at the time he wrote. So I must make a Query* with regard to the "second edition" Dr. Fall speaks of, and meantime ignore it till better informed.

Wilson's "valuable edition" of the Sermons I have never seen, but have good reason for doubting that it equals, much less surpasses, that of Rivington. This latter, which I call the *second*, is indeed a valuable edition. In it we can see at a glance both the text as it stood in the first edition, and the corrections which are necessary; obscure passages are explained, and quotations verified in many excellent notes; moreover, there are useful prefaces, &c., and a very good index. In fact, as a critical edition, it will be found indispensable.

The editor of this edition (whoever he be†) observes of the Sermons:—

"As he [Abp. Leighton] did not publish them in his lifetime, so we may presume from the form he left them that he had no thought of ever letting them see the light:

* The *Lectures on the First Nine Chapters of St. Matthew's Gospel* were first printed in Dr. Jerment's Edition of the Works published in 1805—1808.

† *Leighton's Whole Works, with Life, &c., by Rev. Geo. Jerment. Lond.* 1820. 4 vols. 8vo. Jerment's first edition was in 5 vols. 8vo. 1805, 6, 8.

‡ *Leighton's Works by Rev. Erasmus Middleton. Lond.* 1818. 4 vols.

I have never seen either of these works, but they seem to have been completely superseded by Pearson's edition. Middleton's first edition was in 4 vols. 8vo. Lond. 1805.

§ Some account of Dr. Fall is given by Mr. Pearson at p. clv. The Editor of Rivington's edition calls him "A Scottish Divine and a Prebendary of York."—P. xvii.

[* In a fly-leaf of the *Commentary on St. Peter*, 1701, the Eighteen Sermons are advertised as having been printed in 1691. The edition of 1692 would thus seem to be the booksellers' reprint that Fall speaks of.]

[† It is ascribed to Wm. Wogan, Esq., of Ealing, the learned commentator upon the *Proper Lessons of the Church of England.* See "N. & Q." 1st S. xi. 245.]

it appears very plainly by the Composition, they never had his finishing hand. Whatever inaccuracies or defects were in the Original Copy, it is evident they have been increased by the mistakes of the Transcriber or Printer: The many obvious Errors of Words, and especially in the Pointing, and even in dividing the Paragraphs, do manifestly prove this. But still the Substance, like pure gold, loses nothing of its intrinsic value: so that, with all their imperfections, a serious and attentive Reader cannot, in its worst dress, but find many Beauties, and a rich Treasure of Divine Knowledge. What gave the Editor the first favourable opinion was the high regard which two great and wise men *, now with God, always expressed for these Discourses. The very frequent perusal of them since, and still discovering some new Beauties, and (through Grace) some new Instruction and spiritual Advantage, put him upon correcting the many literal faults (of which a long list might be produced), and supplying such defects and gaps as seemed to injure the sense or break the connexion. But although the whole will not appear with that advantage which the Author's own hand would have given it; yet as the Book is grown so very scarce, and has always bore a high Character, among all good men who had ever read it, especially as it is chiefly levelled to oppose some unsound Doctrines now reviving amongst us, it is hoped that the present Edition will be received with no less Favour and Approbation. The Preface to the First Edition will speak the rest: To which are prefixed some Extracts from the Prefaces to his Grace's other Works." †

Subsequent editors, taking occasion from the many errors of the first edition, have made some unwarrantable changes, and have in some places corrupted the text still farther. This may be seen by comparing the text of the standard, or Pearson edition, with Rivington's reprint of 1745:

"The chief Mourners, the Precentors to take up the Tune of these *Threnes*," Serm. VII. p. 123. Pearson has *themes*, vol. iii. p. 177. "Disgregate," p. 23.; Pn. *dissipate*, p. 102. "Inordinacies," p. 32.; Pn. *corruptions*, p. 109. "Ingrate," pp. 42. 69.; Pn. *ungrateful*, pp. 115. 219. "Moyling," p. 63.; Pn. *turmoiling*, p. 131. "Reduction," pp. 70. 289.; Pn. *restoration*, pp. 137. 296. "Superfice," p. 124.; Pn. *surface*, p. 177. "Elogy," p. 155.; Pn. *eulogy*, p. 200. "Peculiar," p. 156.; Pn. *prerogative*, p. 201. "Persuasives," p. 165.; Pn. *motives*, p. 206. "By-past," p. 186.; Pn. *past*, p. 123. "Evil Tidings," p. 201.; Pn. *evil things*, p. 234. "Embase," p. 215.; Pn. *debase*, p. 244. "Poor moment," *ib.*; Pn. *moment*, p. 245. "Prejudicate differencing," p. 225.; Pn. *prejudicial distinguishing*, p. 251. "A very lovely Song," p. 227.; Pn. *a fine song*, p. 252. "Boggle," p. 255.; Pn. *bog*, p. 273. "Charactered," p. 259.; Pn. *characterized*, p. 276. "Greatened," p. 291.; Pn. *aggravated*, p. 298.

"Not only do they by the smell of his Garments, or such imposed Rights, obtain the blessing."—*Serm.* VIII. p. 146.

In Pearson, the word *Rights* is altered to *rites*, p. 193.—See an excellent Note on the passage in Rivington's edition.

"He commands thee to roll thyself on Him." — *Serm.* XII. p. 218.

This phrase, taken from the original in Ps. xxxvii. 5., occurs before in the same Sermon, p. 209., and also in *Serm.* XXVI.; Pn. p. 397. But at the first reference it is altered in Pearson, *to rely on Him*, p. 246.

"The most [Hearers] are presentany Mushroom Christians; soon ripe, soon rotten." — *Serm.* XIII. p. 227.

Is there such a word as "presentany?" It is altered in Pearson (p. 252.) to *present*, which does not mend the matter much.

"Humility is an odoriferous Grace, it is a decoring Grace, and adds a Kind of sweetness to all other Graces; yea it serves singularly as a *Character* [*i. e.* test or criterion] for the trial of the truth of all other Graces. As Balsam, which is the chief of precious ointments (*Baal Shemin*), is the truest and best, which, put into any liquor, goes to the bottom; that but *slight* [*i. e.* of little worth] which swims above. So," &c.—*Serm.* VIII. p. 137.

In Pearson, "decoring Grace" is changed into *gracing Grace*; "used to be tried" is inserted after *ointments* (as perhaps is necessary); but "Baal Shemin" is omitted, pp. 186–7.

From the Sermon (XII.) on Psalm cxii. 7. I give the following passage, brackets and all, as I find it in Rivington, and then the same in Pearson: —

"This Blessedness [is] unfolded [in this Psalm] as a rich Landskip, so that we may view the well mixed Colours, the Story and Tissure of it. [It is] the whole Alphabet in Capital Letters: take all and set them together, it is a most full and complete Blessedness; not a Letter wanting to it . . . . .

"The first words [of this Psalm are very remarkable; they serve] as the Inscription [to the whole, *viz.*] THE BLESSEDNESSES OF MAN: Then follow the particulars," &c., pp. 201-202.; cf. Note.

"The blessedness is unfolded, like a rich landscape, that we may view the well mixed colours, the story and tissue of it, through the whole *alphabet* in capital letters. And take all and set them together, it is a most full and complete blessedness, not a letter wanting to it . . . . .

"The first words are the inscription, *The blessedness of that man, &c.* So the particulars follow," &c. — Pearson, pp. 234-5.

In Sermon VI. pp. 99-100., compare the passage relating to Horace's Rich Miser with that in Pn. p. 159.; and again, with regard to Horace's Just Man, the words, "And a Heathen could say of a good man," p. 207. are not in Pn. p. 238. In Sermon XII. p. 217., a passage from Lucan is given, which in the first edition was erroneously ascribed to *Horace*. The error is corrected in the 2nd edition, but not in Pearson, p. 246. A little farther on a similar error occurs, *Caligula* taking the place of *Adrian*, Pn. p. 247. In Sermon X. "Concordia discordia," an erratum of the 1st edition, is noted in the 2nd, p. 164., but repeated by Pearson, p. 206. In Sermon II., p. 22., παρρησια is omitted in the modern edition, Pn. p. 101. Compare the following passage with that in Pearson:—

"Thus all these [conflicts] do but increase the Victories and Triumphs of Love, and make it more glorious. As they tell us of [Hercules's Mistress:] her multiplying labours to that Champion, [added to the number of his

* "*Sir R. Southwell* and *Sir F. Philips*. The last of whom often expressed his desire to see a new and more correct edition."

† The few uncorrected errors I have observed in this 2nd edition are: p. 117. l. 2. "casually" for *causally*; p. 156. l. 2. "is" for *are*; p. 179. l. 34. "and a combination" for *and* NOT *a combination*; p. 204. "strait" for *straight*; p. 205. l. 1. "to" for *with*.

Atchievements; the case of Christ's Votaries is the same:] They are not only Conquerors, but *more than Conquerors*, by multiplied victories."—*Serm.* XVII. p. 277.

The editor observes in a note: "The words above inserted, or words to the same effect, appeared necessary to perfect the sense." The above passage stands in its original obscurity in Pearson.

It will suffice to compare one other passage: —

"Here is the best Elogy the Apostle will bestow upon the best of natures, [that it is] *Enmity against God.* Nay, all the sparkles of Virtue and Moral Goodness in Civil Men, and Ancient Heathens, are no better. Besides many other things to be said of the Virtues of those Philosophers, their Ignorance of Christ, by Whom alone this Enmity is removed, [was an essential Defect]." — *Serm.* IX. pp. 155-6.

"Here is the best eulogy the Apostle will bestow upon the best of natures, *Enmity against God.* Nay, all the sparkles of virtue and moral goodness in civil men and ancient heathens are no better; besides many other things to be said of the virtues of these philosophers, as, ignorance of Christ, by whom alone this enmity is removed." — Pn. p. 200.

Abp. Leighton, as Burnet tells us, "spent some years in France, and spoke that language like one born there;" and the editor of Rivington's edition has several Notes on the "Gallicisms" to be found in the Eighteen Sermons. Thus, at p. 12., *Trait* is noted as a French word. Johnson, by the way, declares it to be "scarce English" in his time; and even though now completely naturalised, I cannot find it in Richardson. *Finesse* occurs in Serm. XIII., with a Note, p. 229.; and *Tissure* in Serm. XII., p. 201.: but the modern editions read *Fineness* and *Tissue*. See also a Note on *Diligences*, Serm. XVIII. p. 281. I give three examples with the Notes at length: —

"He never intended to *banish* Sin, but *to retire it* to his innermost and best room." — *Serm.* I. p. 14.

"To retire it, &c.] The verb *Retire*, in an active sense, is a *Gallicism*; and the Author abounds with such French Idioms, being a great master of that language; and signifies to *Harbour* or *Entertain*, according to that French Phrase, *Retirer chacun chez soy*, to harbour or receive one into his house." — *Note.*

Retire, in its active sense, signifying *to withdraw*, is again used by Leighton in Serm. XXXI.: —

"I will retire My favourable Presence from them." — Pn. p. 435.

But surely it was an established *English* word long before Leighton's time: Shakspeare, Bacon, and many others use it. Thus the latter says in the Dedication of his *Essays*, dated 1597: —

"I did ever hold there might bee as great a vanitie in *retyring* and withdrawing men's conceites from the worlde, as in obtruding them."

"*The Wisdom from Above is pure*; this their Engagement to Heaven for it, excludes vaunting and boasting." — *Serm.* I. p. 15.

"*Their Engagement to Heaven for it.*] Another *Gallicism*, and means the conscious sense they have of their being *obliged* or *beholden* to Heaven for it." — *Note.*

"If all our love must go to God, what remains for our Neighbour? Indeed all [must] go upwards, and be all placed on Him; but from thence it is *refunded and regulated* downwards to men, according to His Will."—*Serm.* X. p. 182.

"*Regulated.*] Seems to be a coined word from the French *reculé*, which signifies *derived* or *poured down.*" — *Note.*

In the above passage, "refunded" is changed into *resounded* by the modern editors. (Pearson, p. 220.)

"Interpretative," in the sense of *declared*, *avowed*, occurs in Serm. IX. p. 156.: "Practical, and, (as they call it), *Interpretative* Enmity."

EIRIONNACH.

(To be concluded in our next.)

CAXTON; PINSON, ETC.

Looking over some works in a library containing a good many specimens of early printing and a few manuscripts, I have just met with the following, of which I think a Note may be made. A small 4to. volume, in very old binding, contains the following items: —

1. *Octavo Idus Augusti fiat Servic. de transfiguracione Jhesu Xpi. dni. nostri.* This consists of ten leaves printed in red and black, with a figurative representation of God, &c. at the beginning. It ends, "Caxton me fieri fecit."

2. *Festum dulcissimi nominis iesu fiat Septimo idus Augusti*, consists of twenty-four leaves, printed in red and black. It ends, "Per me Ricardum Pinson." A blank page follows, and the last page is occupied with the monogram of "R. P."

3. *Incipit Augustinus de virtute Psalmorum.* Ten folios. A device of Hercules with his club, and a lion on a shield upon the last page. No printer nor date.

4. *Alberti Magni de virtutibus Animæ.* Thirty-two leaves. Ends with a device of a fortified city. Text is followed by "Impressum Antwerpiæ per me Gerardum leeu. Anno dñi M°cccc°lxxxix°, xiiij. die Mensis Marcij."

5. *Johannis Nider, de Morali lepra.* About ninety leaves. At the end "Impressus per me Johañem de Westfalia." No date nor place.

Perhaps some of these items may furnish suggestions for a note or two from some of your bibliographical correspondents, who may have some information concerning these tracts which I am not now able to give. I have no doubt that a few hours in many similar almost unvisited collections of books would be abundantly rewarded. What I have myself already met with, both in print and in MS., has very much interested me. I will mention, among such as now occur to my memory, a volume of *Treatises by St. Augustine*, in a nicely-written MS. of the tenth century; a similar volume of Origen's *Ho-*

milies on Leviticus in Latin, followed by a remarkable *letter* from one French bishop to another against ordaining presbyters for money. A small volume of the thirteenth century, containing a long *Poem on Alexander the Great* in Latin hexameters; a poem on a religious subject, attributed to *Ovidius Naso!* something about the *Theodosian Codex;* a treatise relating to the *Calendar;* a poem on a similar subject, and other matters. A volume containing MS. *lives of various saints* in English; to each of them is prefixed a few lines in rhyme. A small volume giving sundry statutes relating to the *Dean, &c. of Hereford*, given by Charles I., and other matters; two MSS. of the *Latin Bible;* a printed treatise in a volume containing others, stating in the colophon that the work was completed at Paris in 1423, which requires explanation. Two volumes of the *Grans Chroniques de France*, with curious illustrations. Book-covers which would gladden the heart of our well-known friend in Abchurch Lane, &c. &c. Lest, however, my Note should be metamorphosed into a catalogue of the store to which I have now had access, let me in conclusion express a hope that we may some day secure, by means of a parliamentary commission or private enterprise, a catalogue of all the more remarkable manuscripts and the most precious printed books to be found in this country, — at least of all such as are not personal property. We are here far behind our French neighbours, but it is not too late to mend. B. H. Cowper.

Rob Ker and the Fashions of 1719.

While the *Times* and *Punch* are inveighing against the preposterous bulk of the fair sex of our day, allow me to bring to the notice of your readers a little book in my library, to show that our forefathers in the reign of Geo. I. laboured under a similar social visitation. Here it is: —

"A Short and True Discription of the Great Incumbrances and Damages that City and Country is like to sustain by Women's girded Tails, if it be not speedily prevented. Together with Robert Ker's Dedication to those that wear them.

"The Dedication of this Book
Calls for Ten Shillings from each Hoop.
Printed in the year 1719."

Mr. Ker was a small prophet in his way, who wrote divers tracts in prose and verse against the *Defections of the Times*, — in religion, politics, and manners, — which he seems to have hawked about the streets of Edinburgh and Glasgow. His denunciations against ordinary sinners, and the traitors who consented to the Union, appear to have fallen harmless; but poor Ker ventured upon dangerous ground when he attacked the girded tails of the ladies: the incensed dames of Glasgow would not stand this, and working upon the *Nicol Jarvies* of that day, the luckless reformer was incarcerated in the Tolbooth by Provost Aird, "for," as he says, "decrying against their Women's Pride;" and in another tract, *A Missive Letter and Petition* to the magistrates for enlargement, he sharply rebukes the authorities for their tame submission in sacrificing him to the malice and vanity of their wives.

Ker's attack is in both prose and verse — "A Short Discourse of Fashions of Apparel," in the former; and "A Poem against Farthing-gales," in the latter: —

"Oh! how immodest a thing it is to see," says the indignant moralist, "so many women with Girds at their Tails, that men are put to a difficulty how to walk in the streets, but are every day in great hazard of breaking their shin-bones, and called ill-bred forbye. And more, if a man were upon the greatest express that can be, if he shall meet them in any strait stair or entry, you cannot pass by them without being stopped and called impertinent to boot; forbye many other confusions and cumbrances that are made both in churches and coaches and everywhere they come."

The author goes on to say, if these troublesome *steel tails* are not laid aside, churches, doors, staircases, carriages, &c. must be enlarged to admit their *monstrous girded fats*. Mr. K.'s poetry is below mediocrity. Following up his point, he ungallantly couples it with a wholesale sneer at the sex: —

"And let not men be over-trod,
With snares that lie now in our rod.
Women to men have been great snares,
As may be seen in former days."

. . . . . .

Again, —

"Oh! the great sums now that are ward
By many gentleman and laird,
And all upon our women's *tails*:
At last Death will bring down their *sails*."

But enough of this. Let me now say, in justice to Ker, that he by no means confined his reformatory strictures to the softer sex. There lies before me also —

"A Glass, wherein Nobles, Priests, and People may see the Lord's Controversies against Britain. By R. K., Fewer in Gilmertoun. Printed in the year 1719" —

in which the shortcomings of all classes are overhauled in his peculiar fashion; but I fear the moral force of his teaching was neutralised by the following unhappy admission: "that bitter experience is the best teacher of fools, among which I do esteem myself to be inferior to very few" (!)

J. O.

Probation Lists of Merchant Taylors' School.

I have been recently engaged in examining the Probation Lists of Merchant Taylors' School, and I think that the results of my researches may be interesting to your readers, while at the same

time their publication may assist me in identifying the names and obtaining farther information about those that bore them. In most cases the date of the boy's birth is given in addition to that of his admission into the school, but the earliest registers are generally much more exact in this particular than the later.

I give the names, with date of birth if contained in the register, and append a few notes of my own, where I have been able to gain any information relating to them: —

1. Nehemiah Rogers, born 1593.
   (Afterwards M.A. and Fellow of Jesus Coll. Cambridge. Preb. of Ely, 1636. Deprived in 1643. Died at Messing, 1660.)
2. Christopher } Gore - b. 1593.
3. Gerrard } Gore - b. 1594.
4. William } Gore - b. 1598.
   (Sons of Gerard Gore, an eminent merchant, and brother of Sir John Gore, Lord Mayor of London, 22 James I.)
5. Sebastian White, b. 1591.
   (Probably connected with Sir Thomas White, the founder of the school.)
6. Martin Pindar, b. 1594.
   (A Sir Paul Pindar was born in 1566, and died 1650. See Stow, b. 90.)
7. Thomas Ducket, b. 1594.
   (Perhaps son of Sir Thos. Ducket.)
8. William Quarles, b. 1594; and John Quarles, b. 1596.
9. Nathaniel Munck, b. 1597.
   (One of these names was patron of Little Birch in Essex in 1608.)
10. Humphry Shalcross, b. 1595.
11. John Hoare, b. 1594.
    (Probably uncle of Sir Richard Hoare.)
12. Humphry Offley, b. 1597.
13. Anthony } Wren - } b. 1597.
14. Cornelius } Wren - } b. 1599.
    (Probably connected with Bishop Wren, who was also at M. T. S.)
15. Gore Bond, b. 1596.
    (Son of William Bond, an eminent merchant, and cousin of Sir William Bond.)
16. Rowland Swinnerton, b. 1599.
    (A name well known in civic annals.)
17. Peter Heylin, b. Nov. 1599.
    (He appears to have been at Merchant Taylors' for a few months only.)
18. John Evelyn, b. Aug. 11, 1601.
19. Eleazar Spead, b. 1601.
    (Of the family of the Chronologist.)
20. Thomas Juxon, b. Dec. 21, 1601.
    (Connected with the Archbishop.)
21. George Paulet, b. Feb. 14, 1603.
22. Roger Heyrick, b. May, 1608.
    (Afterwards Fellow of All Souls', Oxford. He was son of Sir William, and brother of Richard Heyrick, the Presbyterian.)
23. William Kennet, b. 1589.
24. John Heyling, b. Feb. 7, 1600.
    (Was he brother to Peter H.?)
25. William Chillingworth, b. Aug. 8, 1602.
    (Was this the great divine? I am aware that, according to Wood, he was born at Oxford in October 1602, and not as above, but Wood is not infallible. The above W. C. left school in 1615. I should be glad to identify him with his great namesake.)
26. William Seagar, b. April 24, 1604.
    (Son of Sir William, Garter-King.)
27. James Gresham, b. 1599.
28. Matthew Delaune, b. July 6, 1603.
    (Perhaps grandfather of Dr. William Delaune, President of St. John's, Oxford.)
29. Richard Mulcaster, b. Aug. 1602.
    (A son of the eminent schoolmaster of that name.)
30. Nathaniel Ward, b. Jan. 2, 1605.
    (Afterwards Prebendary of Lincoln, died 1668.)
31. John Allington, b. Mar. 27, 1607.
32. John Huit, b. Jan. 3, 1604.
    (Afterwards of Pembroke Coll., Cambridge, D.D., adm. of Oxford, 1643. Executed with Sir Chas. Slingsby for high treason on Tower Hill.)
33. John Jacob, b. Dec. 2, 1606.
    (Perhaps Sir John Jacob, of Bromley.)
34. Dudley } Philips - } b. June 10, 1610.
35. Chichester } Philips - } b. Mar. 16, 1611.
36. Richard Ingoldsby, b. Sept. 16, 1609.
37. Francis Walwyn, b. 1616.
    (Father of Dr. Will. Walwyn, the divine.)
38. Daniel Oxenbridge, b. June 17, 1614.
    (Afterwards of Ch. Ch., Oxford.)
39. Benedict Honywood, b. Feb. 10, 1614.
    (He was fourteenth child of Robt. Honywood and Alice Barnham.)
40. William Wollaston, b. 1618.
41. Thomas Atterbury. (No date given.)
42. Tristram Conyers, b. 1619.
    (Afterwards Serjeant-at-Law. Of an eminent family seated at Walthamstow, Essex.)
43. William Conyers, b. Mar. 8, 1622.
    (Afterwards of St. John's, M.D., brother of above.)
44. Thomas Kenn, b. Sept. 24, 1621.
45. John St. Lowe. (No date.)
46. John Redmayne, b. Nov. 1625.
47. Edward Ouzley.
    (No date of birth given. Admitted into the school 1638.)
48. Francis Conyers.
    (Admitted at the same time.)
49. Edmund Canninge, b. 1630.
    (A member of the eminent merchant-family of that name.)
50. Charles Coquaine, b. 1638.
    (Was this Alderman Cockaine?)
51. Stephen Bradshaw, b. 1635.
52. Edmund Lenthall, b. 1633.
53. Francis Lenthall, b. 1634.
    (Curiously enough, these three names follow one-another in the Probation List. Dr. Good, the Head Master from 1644, was suspended in 1649 by Bradshaw for printing *Salmasius Defensio Regia*.)
54. Richard Pepys, b. 1636.
55. Richard Pepys, b. 1643.
    (*Qu.* B.A. of Pembroke, Cambridge, 1662.)
56. Richard Pepys, b. 1721.

I should add that none of the foregoing names are given in any history of the school. I shall be glad to "ventilate" a few more at your convenience.

Charles J. Robinson, M.A.
28. Gordon Street.

HENRY IV.

There are many sayings and doings fathered upon certain persons, of which they are either totally innocent, or the fact has been misrepresented. From being, however, so often repeated with assurance, and no trouble having been

taken to ascertain with what degree of truth, and upon what authority the assertion was in the first instance made, they have been generally received as *bonâ fide* productions of the individual to whom they are ascribed. Of this description the words attributed to Henry IV. of France, "La couronne vaut bien une messe," is a case in point.

It is currently repeated that the king made the above reply in reference to his reconciliation with the Church.

The impression which would naturally be made upon the mind of anyone reading for the first time these words would be, that the king had uttered them lightly, and with the intention of insinuating that his conversion to Catholicity had been more the effect of policy than conviction.

Surely this would not have been a very wise course, or one which so politic a monarch as Henry would, under the existing state of circumstances, have been likely to have pursued; nor is there any reason, from the king's subsequent conduct, to suppose that his reconciliation with the Church was not sincere.

In the *Caquets de l'Accouchée* another version of the story is given, and which would appear to be the correct one:—

"Je vous sçay bon gré, dit la maistresse des requestes, de parler ainsi à cœur ouvert; car il est vray, la hare sent toujours le fagot, et, comme disoit un jour le Duc de Rosny au feu roy Henry le Grand, que Dieu absolve, lorsqu'il luy demandoit pourquoy il n'alloit pas à la messe bien que lui: Sire, Sire, la couronne vaut bien une messe; aussi une espée de connestable donné à un vieil routier de guerre merite bien de desguiser pour un temps sa conscience et de feindre d'estre grand catholique."

Here the reply is applicable, and coming from the mouth of de Rosny is probable, and much more reasonable than had it been uttered by the king himself.

The *Caquets de l'Accouchée* was first printed in 1622. Henry was reconciled to the Church in 1593: therefore, allowing the longest possible period, this relation is made within 29 years after the words could possibly have been spoken.

What I wish to know is, whether any earlier authority for the usually-received version of the story is known; and if not, by whom, and at what date, was it first put into circulation?

PHILIP PHILLIPSON.

A MUSSULMAN'S VIEW OF ENGLAND: A FRAGMENT.

Among the most amusing, and, if read aright, sometimes not the least instructive literary productions are foreigners' opinions of the manners and customs of our noble selves. While in them we frequently find plenty to gratify our self-love, our foibles and weaknesses are often laid bare before us with vigour and truth. A curious fragment of this nature now lies before me, which has all the appearance of genuineness, and would seem to be the production of a true believer, who, I take it, was about to proceed to Persia in the train of Sir Gore Ouseley, who had been appointed ambassador to the Persian court in March, 1810. I am, however, unable to give more of the history of this MS. than that it was picked up in some street by a member of our family. The orthography and punctuation are copied exactly:—

". . . . . Coat, Every thing Very good — Sir Gore he tell me King Charles and King James, I say Sir Gore they not Muzzle Men but I think God Loves them Very much, I think God he Loves the King Very well for keeping up that Charity there I see one small Regment of Children go to Dinner, one small Boy he say thanks to God for Eat for Drink for Clothes, other Little Boys they all say Amen; then I Cry a Little, my heart to much Pleased, this all Very good for two things — one thing God very much please, two things Soldiers fite much better, because see their good King take Care of old wounded fathers and Little Children, Then I go to Greenwich that two Very good place Such a fine Sight make me a Little Sick for Joy all old men so happy, Eat Dinner so well fine House fine beds, all Very good, This Very good Country English Ladies Very Handsome Very beautifull I Travel great Deal I go Arabia; I go Calcutta, — Hiderabad, Ponah Bombay Georgeia Areminia, Constantinople Gibralter, I See best Georgian Circassion Turkish; Grick ladies, but Nothing not so Beautifull as English Ladies all Very Clever Speak French Speak English Speak Italian play Music very well, sing very good. very glad for me if Persian Ladies Like them, but English Ladies Speak such sweet Words, I think tell a Little Story, that not very good, one thing more I see but I not understand that thing good or bad, Last Thursday I see some fine Carriges fine Horses Thousand people's go to look that Carrige I ask why for, They say me Gentlemen on Boxes they Drive their own Carriges, I say why for, take so much Trouble, they say me he Drive Very well, that Very good thing, it Rain'd Very hard, some Lord some Gentleman, he got Very Wet, I say why he not go inside, they tell me, good Coachmen not mind get wet Every Day, will be much ashamed if go inside, that I not understand —

"Sir my Lord good night
"Aboo A L Hassan
"9 Mansfield Street,
"May 19th 1810."

TEE-BEE.

ANDREW MARVELL'S LETTER TO JOHN MILTON.

In the year 1654 Milton forwarded to Cromwell a copy of his *Second Defence* by the bearer, Andrew Marvell, together with a letter, the subject of which does not transpire. The attention of the Protector was so taken up with a despatch forwarded by the same messenger, that while the latter was present he neglected to open it. In the subjoined epistle from Marvell to the poet we have a detailed account of the interview. A former letter from Milton to Cromwell is alluded to, as it would seem, recommending Marvell to some employment, and probably similar to that written to Bradshaw, preserved among the State Papers. This letter of Marvell's has been pub-

lished in Dove's *Life of Andrew Marvell*, but in such a mutilated form, that I am induced to re-print it from an attested copy of the original: the words in Italics being the omitted paragraphs or other alterations. It would seem that not only the Protector, but the writer, and Mr. Oxenbridge also, had presentation copies of the book referred to. This Mr. John Oxenbridge was born in Daventry, co. Northampton, Jan. 30, 1608; was pastor of a church at Beverley in Yorkshire, in 1664; went to South America, and, eventually, in 1669, to New England, where he became pastor of a church in Boston, and died there in 1674.

"Honoured Sir,—I did not satisfie my self in the account I gave you of presentinge your Book to my Lord, although it seemed to me that I writ to you all which the messenger's speedy returne the same night from Eaton would permit me; and I perceive that, by reason of that hast, I did not give you satisfaction neither concerninge the delivery of your letter at the same time. Be pleased therefore to pardon me, and know that I tendered them both together. But my Lord read not the letter while I was with him, which I attributed to our despatch, and some other businesse tendinge thereto, which I therefore wished ill to so farr as it hindred an affaire much better and of greater importance, I mean that of reading your letter. And to tell you truly mine own imagination, I thought that he would not open it while I was there, because he might suspect that I, delivering it just upon my departure, might have brought in it some second proposition like to that which you had before made to him by your letter to my advantage. However, I assure myself that he has since read it, *and you, that he did then witnesse all respecte to your person, and as much satisfaction concerninge your work as could be expected from so cursory a review and so sudden an account as he could then have of it from me.* Mr. Oxenbridge, at his returne from London, will I know give you thanks for his book as I do with all acknowledgement and humility for that you have sent me. I shall now studie it even to *the* getting of it by heart: *esteeming it, according to my poore judgment (which yet I wish it were so right in all things else) as the most compendious scale for so much to the height of the Roman Eloquence*, when I consider how equally it turnes and rises with so many figures it seems to me a Trajan's columne, in whose winding ascent we see imboss'd the severall monuments of your learned victoryes. And Salmatius and Morus make up as great a triumph as that of Decebalus, whom too, for ought I know, you shall have forced, as Trajan the other, to make themselves away out of a just desperation. I have an affectionate curiosity to know what becomes of Colonell Overton's businesse. And am exceeding glad that Mr. Skynner *is* got near you, the happinesse which I at the same time congratulate to him, and envie there being none who doth, if I may so say, more jealously honour you then,

"Honoured Sir,
"Your most affectionate humble servant,
"Andrew Marvell.

"Eaton, June 2nd,
"1654.

(Addressed) "For my most honoured freind,
John Milton, Esquire, Secretarye
for the Forrain affaires,
at his house in Petty France,
Westminster."

Cl. Hopper.

Minor Notes.

Gat-toothed. — Have you had the following, which I think will help us to understand the expression gat-toothed?

"I pray you do not tell it unto my maister, and I will never call you hard-favoured, wrinkled, neither *tooth-gaper.*" — Hollyband's *Frenche Littleton*, 1566.

It may be *gate-toothed*, as wide apart as the bars of a gate; or *gap-toothed*, teeth with wide gaps between them, an unlovely thing, producing an expression of *coarseness*. G. H. K.

Nomination of a Member of Parliament by a Bishop. — The following are extracts from the proceedings of the corporation of Wells on the occasion of the death of King James I. and the accession of King Charles I., when a new parliament was summoned.

1*st April*, 1625 (meeting of the corporation): —

"This day it was agreed by the Company abouesaid that forasmuch as it was certainly informed of the death of o'r late souraigne Lord Kinge James, who dyed on Sunday last, That therfore the Company do appoint to meet at the pallace by the desyre of my Lord Buishoppe that now is, to take such further direction as shalbe then considered of."

The corporate body, no doubt, went to the palace according to appointment, and then comes the following entry, under date 6th April, 1625:—

"This day was pclaimed the pclamacōn, that the high and mighty Prince Charles is now, by the death of o'r late Souraigne of happie memorie, become o'r lawfull lyneall and rightfull liege Lorde Charles by the Grace of God Kinge of Great Britaine, France, and Irelande, defender of the Faith, &c."

The writ for electing members for the city was received from Thomas Windham, the sheriff, on the 11th April, and a meeting of the corporation immediately convened; the following notice of it is recorded: —

"Those that are pposed vnto this house for Burgesses of the pliament for this Cittie: —

Sr Edw. Rodney.	Mr —— Pawlett.
Sr Tho. Lake.	Mr Henry Southworth.

"It is agreed that the Mayor, wth two or three of the rest of his brethren, shall goe vnto my Lord Bpp, and certifie that it is concented that his Lo'pp shall commende one discrete and sufficeent worthy Burges to s've in the next P'liament, w'ch man soe by him to be noīāted, the Company here p'sent will make election of, soe that he come and take his oath of a Burges for the observacōn of the Lib'tie of this Cittie."

The election took place on the 22nd April, 1625, when Sir Edward Rodney and Sir Thomas Lake were elected, the latter being the bishop's (Dr. Arthur Lake) brother and nominee. Ina.

Wells, Somerset.

A Snuff-box of the First Napoleon. — Perhaps the following may be found worthy of a "nook" in "N. & Q." A young friend of mine, Barry

O'Mara Deane (if alive now, the Rev. B. O'M. Deane), who was connected with the literary department of a daily paper in Dublin, used to show me and his friends a snuff-box that belonged to the first Emperor Napoleon. Mr. Deane had the box left him by his uncle, the late Barry O'Mara, who was surgeon to the emperor at Saint Helena; the box having been given to that gentleman (along with many other things) by the emperor. It was a silver box of rather more than an ordinary sized snuff-box, with a crown and the letter "N" on the lid, and was the last box used by the emperor. It will be remembered that Surgeon O'Mara was the author of a work called *A Voice from Saint Helena*. He made special bequest of this box to his nephew, who after some time relinquished literary pursuits and entered the Church. He married a Swiss lady, and went to reside in Switzerland, but I have not heard of him for a dozen years or more. Would it not be interesting to "note" things of this description, so as to prove their identity, beyond dispute, in time to come?

S. Redmond.

Liverpool.

Dutch Gun-founts for a King of England in 1413. — The Archives of the Realm at the Hague contain, amongst other interesting documents, the *Grafelijke Rekeninge* (*Accounts regarding the County*) of August 23, 1413—1414. In these Accounts we read under the head *Bodeloonen* (*Messenger's Fees*), p. 99.: —

"Item, the 26th day in augusto 1413, sent with letters to Utrecht to Gerrit van Vruethen, the gunmaster (*bussemeester*), ordering him to betake himself without delay to the Hague, as the King of England had directed his messenger to that place, commanding him to found, with this Gerrit af Oresanty, all kinds of blunderbusses (*donrebussen*) for the King's behoof."—See *Tijdschrift voor Geschiedenis, Oudheden en Statistiek van Utrecht* (Utrecht, N. van der Monde, 1839), vol. v. Part II. p. 433.

J. H. van Lennep.

Zeyst, June 4. 1859.

Riding-coat: "Redingote." — I find in the famous *Journal de Barbier*, the time fixed when the article and the word "Redingote" were introduced into France. Barbier is speaking of the Duc de Gesvres. This nobleman had endeavoured to enlighten the young King (Louis XV.) on the misery into which the French people were rapidly sinking. The minister, the Duc de Bourbon, angry at this interference, sent to M. de Gesvres (without the knowledge of the King) a *lettre de cachet*, ordering him into exile. The banished Duke pretended to obey: —

"But," says Barbier, "he put on a *Redingote* (a costume which comes to us from the English, and which is now commonly worn here, in cold or rainy weather, and particularly for riding in on horseback). He ascended to the King's chamber, to take leave; threw himself at the King's feet, and expressed his great sorrow at having given his Majesty offence. . . . The King, who did not expect to see him at court in such a dress, and astonished too at the speech, broke out into a mad fit of laughter, made fun of the Duke, and then bade him go and dress properly, and return to court."

The date of this entry in Barbier's remarkable *Journal* is September, 1725. J. Doran.

Eliot Warburton. — The real name, as I am informed, of this celebrated and lamented author was *Bartholomew Elliott Warburton*. He dropped the first name, and altered the second. Y. S. M.

Queries.

ELIZABETHAN POEMS IN SION COLLEGE.

I want to know who was the author of some poems of Queen Elizabeth's time, of which there is a contemporary MS. copy in the Sion College Library. The volume contains —

1. Venus and Anchises.

"Thissil poore ladd whose muse yet scarcely fledged,
Softly, for feare, did learn to sing and pipe,
And sitting low under some court hedge,
With chirping noyse gauue tune his noates unripe,
Sighing those sighs which sore his hart did gripe,
Where lovelie Came doeth lose his erring mayd,
While with his barkes the wanton waters playe,
Which still do stay behind, yet still do slippe awaye," &c.

2. Epithalamium.

"Hark gentle shepheard that on Norwiche plaines
In daintie verses sing your loves desiring," &c.

3. Non invisa cano.

"Dumbe swannes not chattering pyes do lovers prove,
They love indeed who dare not say they love," &c.

4. Fishing Eclogues.
5. Thelgon and Chromis.

"*Th.* Chromis, my joye, why drop thy raynie eyes,
And sullen clouds flagge on thy leaden browe," &c.

6. Thomasin and Thersill.
7. Algon, Daphnis and Nicæa. J. C. J.

Minor Queries.

Meaning of "Cadewoldes." — Toll was taken, *temp.* Edward I., for *cadewoldes* brought over London Bridge. I am somewhat inclined to think that a kind of prepared wool is meant: perhaps some of your correspondents would kindly favour me with their opinion on the subject.

Henry Thomas Riley.

"*Harpoys et Fyssheponde.*"—Custom was levied at Billingsgate, *temp.* Henry III, upon certain articles so called. It seems to me not improbable that the fish-hooks and nets with which a fishing-vessel was equipped are meant; but as this solu-

tion is at best but very doubtful, any assistance rendered me on this point would be thankfully received. Henry Thomas Riley.

Antiquities at Wrexham.—Are any of your correspondents aware of the existence of a curious stone, in an ordinary stone wall at Wrexham, Denbighshire, bearing the date 665? Some have supposed it to be 1665; but I think a closer inspection would remove this supposition. Also, I should like to know something more of a square ornament over a doorway in the same town. Two grotesque figures are carved upon it, and the words Ptolemy and Euclid may be discerned beneath them. The whole is surrounded by a cable moulding. An Enquirer.

Nostradamus.—In De Vigny's novel of *Cinq Mars*, mention is made of the following prophecy of Nostradamus:—

"Quand *bonnet* rouge passera par la fenêtre,
A' *Quarante onces* on coupera la tête,
Et *tout* finira."

Can anyone inform me by what kind of pun *Quarante onces* can be understood to mean Cinq Mars? It is easy to understand the rest of the prophecy. F. L.

Miller's "Lectures on the Greek Language."—I have a MS. 8vo. volume, written probably sixty years ago, by the late George Miller, D.D. (then a Fellow of Trinity College, Dublin), and entitled *Lectures on the Greek Language*, pp. 152. Can you inform me whether any such lectures by Dr. Miller have at any time appeared in print, in whole or in part? His edition of *Longinus de Sublimitate* (8vo. Dublin, 1820) is held in repute. Abhba.

"*Rem acu tetigisti*" (From the *Navorscher*, i. p. 54.)—In Bulwer's *Caxton Family* the words *rem acu tetigisti* are ascribed to Cicero, as if uttered by him in reply to a Senator, whose father had been a tailor. Where did the English novelist find this? We always supposed the phrase to have originated in Plautus, *Rud.* v. 2. 17.:—

"Num medicus, quæso, es? *La.* Imo una litera plus sum, quam medicus. *Gr.* Tu mendicus es? *La.* Tetigisti acu."

Haan van Pythagoras.

Irish Stamps.—I have a MS. 4to. volume, richly bound in old scarlet morocco, beautifully written on vellum, by John Bourke, Esq., Receiver-General of the Stamp-Duties, Ireland, and entitled "A Collection of the Impressions to be made on every Skin, or Piece of Vellum or Parchment, or every Sheet of Paper, in manner and form as hereinafter expressed" (Dub. 1774).* This volume contains samples of Irish stamps from 6*l.* to one half-penny; and, having been written for, and presented to, the Commissioners of His Majesty's Revenue in Ireland, forms an interesting document in the commercial history of that part of the British Empire. Is there any publication from which I may learn particulars of the history of stamps, more particularly as connected with Ireland? Abhba.

[* According to Haydn's *Dict. of Dates*, the stamp-duties in Ireland commenced in 1774.—Ed.]

Chatterton Manuscript.—I wish to ascertain if a MS., in my possession, in the well-known autograph of Chatterton, has ever been noticed by any of his editors? It is the first sketch for the tragedy of *Ælla*; and although the published work is extended and altered, many passages are *verbatim*, particularly in the "Mynstrelles Songe bie a manne and womanne;" which in the sketch is headed, "A Shepherd and Shepherdess act and sing the following dialogue Song." The "characters" are:—

"Eldred, Governour of the Castle at Bristol.
"Celmonde, an Officer under him.
"Cornyke, ditto.
"Elmar, Attendant on Eldred.
"Hurra } Danish Leaders.
"Magus }
"Chief Bard, and other Bards. (First written *High Priest* and other *Priests.*)
"Knights, Minstrels.
"Danish Priests and Soldiers.
"Birtha.
"Egwina, her Friend.
"Scene lyes partly at Bristol and partly at Watchette, or Weddecester, in Somersetshire."

The MS. is written on one side only of twelve leaves of foolscap quarto paper, with corrections and additions on some of the opposite pages. The water-mark—Britannia, a lion crowned holding a sword, and "Pro Patria"; interleaved with blank paper of the same water-mark and similar texture. This MS. exhibits the interesting fact, that, in the first composition of his forgeries, Chatterton did not fetter his imagination by using an antiquated orthography. H. Owen.

Boydell's Shakspeare Gallery.—The most daring attempt to found a school of historical painting in this country was that of Alderman Boydell with his Shakspeare Gallery; and yet I believe that there is no one single specimen of the pictures painted for that collection in any public gallery. I think it would be a matter of interest to have a list of the artists he employed and the subject each illustrated. A list of this nature must exist, though I know not where to turn for it. V. H. Q.

James Thomson.—Was the English poet Thomson ever married? If so, to whom, and had he any descendants? And can any one furnish me with the genealogies of his eight brothers and sisters? (*Navorscher*, ix. p. 162., Qu. 243.)

De Maccabeër.

Adenborough. — In a pamphlet, entitled *Whig Reform*, London, 1831, much abuse is bestowed upon the leading Whigs, and Sir James Mackintosh comes in for his full share. The writer says:

"The constituency of Adenborough, at which Jamie affects to turn up his nose, is almost as numerous, quite as discriminating, rather cleaner, and much more independent than that of Knaresborough. Adenborough would not have been proud of such a mayor."

This probably relates to something which Sir James said about that time, but I cannot find it in his speeches. Can any of your correspondents tell me when and what he said? or what place is meant by "Adenborough?" E. E.

Birth and Death-years of British and American Authors.—Wanted, the *precise* dates of the births, and, for as much as necessary, of the deaths of the following British and American prose-writers and poets, viz.: —

C. C. Colton, author of *Lacon, or Many Things in Few Words*, published in 1820, and of some *Satires;* Washington Irving: the statements about his birth differ; Pinnock, author of a *History of England;* G. Long, the translator of *Tacitus;* W. H. Prescott, born in 1796; W. Carleton, born in 1798; F. B. Head, Leigh Hunt, and Barton, born in 1784; T. Haynes Bayley: the statements diverge; Wilson, born in 1789; R. Montgomery, about whose birth-year my informants disagree; Croly, born in 1790. (*Navorscher*, ix. p. 130., Qu. 177.) X 2.

The Pretender. — C. D. E. would be greatly obliged by any information respecting the authenticity of a tract bearing the following title:

"Mrs. *Frances Shaftoe's* Narrative, containing an account of her being in Sir *Theophilus Oglethorpe's* Family; where hearing many treasonable things, and among others that the Pretended Prince of *Wales* was Sir Theophilus' Son, she was trickd into France by Sir Theophilus's Daughter, and barbarously us'd to make her turn Papist and Nun, in order to prevent a Discovery; but at last made her Escape to *Suisserland*, and from thence arriv'd in England, in December, 1706. London: Printed for H. Hills, in Black-fryars, 1708."

The narrative, which is very minute and circumstantial, extends in small type over 22 octavo pages, and is supplemented by an affidavit of Estiana Rossir, sworn before "J. Holt;" and a certificate signed by nine of the justices of Northumberland as to the character of Mrs. Shaftoe, who "did, about the space of 18 years, live in the town of Newcastle, where she behav'd herself Discreetly, Modestly, and Honestly."

The Querist would also be obliged by being informed of the titles of any printed books where information might be found respecting the subject-matter of this tract. Bishop Burnet, in the *History of his Own Time*, vol. i. p. 754., states that Bishop Lloyd had a "great collection, most of them well attested," of the "reports that were both then and afterwards spread of this matter." Are these recorded in any known MS.? Lloyd is so well known to have exhausted every subject to which he applied his great powers of investigation, that if his notes, always well arranged, on this subject could be found, probably little more could be desired.

Sacheverell. — Francis Sacheverell, "Esq." obtained from King James I. in the eighth year of his reign, a grant of lands in the co. Armagh, and amongst others of Legacovry, now called Rich Hill. He married Dorothy, one of the daughters and coheirs of Sir John Blennerhassett, Baron of the Exchequer in Ireland, by whom he had two sons, Francis and Henry, both named in a deed made by their father, 8th Oct., fourteenth James I. He died between 20th May, 1637, and 21st Oct. 1641, and was succeeded by his elder son, who died 30th Jan. 1649, leaving an only child Anne (born in 1632), who afterwards married Major Edward Richardson, whose lineal descendants have ever since been the owners of the Sacheverell estates. Mrs. Richardson survived her husband, and died, I think, in 1703, leaving two sons, William, who married, but died *s. p.*, and John, from whom the present owners are descended. Amongst the MSS. depositions in Trin. Col. Dublin, concerning the rebellion of 1641, are two giving a melancholy account of the sufferings of Francis and his brother Henry, with their wives and children, during that fatal period. I wish to obtain information respecting the family descent of Francis, the elder; the wives' names of his two sons; the parentage of Sir John Blennerhassett; and the name of John Richardson's wife. Y. S. M.

De Foe's Descendants.—I shall be obliged to any of your correspondents who can inform me who are the present representatives of Daniel De Foe by the Baker line. The Rev. Henry De Foe Baker, Vicar of Greetham, Rutlandshire, who parted with the manuscript of Defoe, "The Compleat Gentleman," and the correspondence of Henry Baker, De Foe's son-in-law, to Mr. Dawson Turner, and which were lately sold at his sale, was living in 1830.

James De Foe, in favour of whom as a male descendant of Daniel De Foe, a subscription was raised by Mr. Dickens and other gentlemen, died, it appears, in May, 1857. What family did he leave?

Are there any other known descendants of Daniel De Foe in the male or female lines now living? C. M.

Knights of Yorkshire. — In the "Booke of Entrances" made at the first Visitation of the County of Yorkshire by Robert Glover, Herald, in 1584-5, there is a list of the knights of that county and their arms, under the following title: — "Nomina

et Arma illorum Equitum de Comitatu Eboracensi qui cum Edwardo Primo Rege Stipendia merebant in Scotia et alibi."

Can you refer me to any similar List of the Knights of other counties of the date of 1290 to 1300? N. H. R.

Knights of the Royal Oak. — Collins, in his *Baronetcy* (1741), gives the names of 787 knights of this order. He states in a note that it was intended that the knights of the order should wear a silver medal with a device of the King (Charles II.) in the oak, pendant to a ribbon, about their necks; but, he adds, it was thought proper to lay it aside lest it might create heats and animosities, and open those wounds afresh which at that time were thought prudent should be healed." It appears that each member of the order was required to possess a certain amount in land, and the value of the estate of each knight in 1660 is annexed to his name. Collins states that he obtained "the list from the MS. of Peter le Neve, Norroy, *now* among the collection of Mr. Joseph Ames."

Can you give me any farther information relative to this order? I do not remember to have read of its establishment in any history of the reign of Charles II. N. H. R.

[See "N. & Q." 2nd S. i. 455.]

Marat in Edinburgh.—In the 8th edition of the *Encyclopædia Britannica*, now in the course of publication, (vol. xiv. p. 294.), it is said of the noted French revolutionist, Marat — the victim of Charlotte Cordé—"We find him in Edinburgh, in 1774, supporting himself by giving lessons in French." The same statement is made, but less positively, by Lord Brougham in his notice of Marat. And the circumstance is alluded to by Lamartine in his *History of the Girondists*. Can any of your correspondents supply decisive evidence on this matter?

Lord Brougham, and the writer in the *Encyclopædia*, mention that about the same time Marat's first publication, *The Chains of Slavery*, made its appearance: I observe that this came out anonymously in London in 1776. See Watt's *Bibliotheca Britannica, voce* SLAVERY. The title is very illustrative of the author's subsequent history and character: —

"The Chains of Slavery, a Work wherein the Clandestine and Villainous Attempts of Princes to ruin Liberty are pointed out, and the dreadful Scenes of Despotism disclosed, to which is prefixed an Address to the Electors of Great Britain, in order to draw their timely Attention to the Choice of proper Representatives in the next Parliament."

G.

Edinburgh.

Baratariana. — Some time since a Query was inserted as to the authorship of this political satire (1st S. x. 185.), when a correspondent kindly promised (*ibid.* 353.) at some future time to communicate particulars as to the writers of several of the articles in it. That promise not having been fulfilled*, will you permit me to ask from some of your Irish correspondents materials for a history of this very curious volume? M. S.

Ten and Tenglars, what are they?—In the accounts of the churchwardens of Eltham, under the date 1600, is the following charge: —

"The carrying the great bell to be new cast Mr. Morse, bell founder, dwelling in Whitechapel without Aldgate, being agreed with all for 5*l.*, and to deliver it at the weight that he received it, that was 9 hundred and a half. And at the receiving of the bell back again it weighed 3 score and 7 lb. more than it did before. There was 3 score and 3 lb. at 8*d.* the lb., and 3 lb. at 2*s.* 6*d.* the pound, being called ten and tenglars. The whole sum is . . . . . 7*l.* 10*s.*"

By "ten" perhaps tin is meant; but what can "tenglars" mean? It must have been something of unusual value to be charged at 2*s.* 6*d.* per lb. and of unusual virtue, when 3 lbs. was considered a sufficient alloy for 63 lbs. Was the Mr. Morse named an ancestor, or only the predecessor, of the present celebrated firm of Mears at Whitechapel? A. A.

Poets' Corner.

Royal Chapel of St. Matthew, Ringsend. — Can anyone tell me in what year of the reign of Queen Anne this church, situated in the neighbourhood of Dublin, was erected? At what cost? and from what funds? A reference to Brooking's very curious "Map of the City and Suburbs of Dublin, and also the Archbishop and Earl of Meath's Liberties, with the Bounds of each Parish," published in 1728, will show the great changes that have taken place in this neighbourhood during the last century. Irishtown and St. Matthew's church are represented as almost surrounded by the sea, from which no small extent of ground has been since reclaimed; and the desolate appearance of the country along the south-east side of the bay of Dublin, now so thickly inhabited, is particularly striking. Sandymount, Merrion, Kingstown, and others, were then unknown. ABHBA.

Bishopric of St. David's. — In the year 1718, Adam, Bishop of St. David's, made a return of all livings under a certain value in his diocese, with a view to augmentation by the governors of Queen Anne's Bounty. Unfortunately the bishop's certificate does not embody the most important and necessary information, namely, the source of the certified income. Any information as to the probable depository of the original data which governed the bishop's return will be thankfully received by A. M.

* The writer of the reply in question was the late Rt. Hon. J. Wilson Croker. Mr. Croker probably never recovered the copy of the *Baratariana* alluded to in his Note.

Minor Queries with Answers.

Cardinal Howard, &c. — On a former occasion (2nd S. iv. 328.) I communicated some inscriptions in the church of S. Marco at Florence, and I now transmit you an inscription from the cloisters of a convent adjoining that church, hoping some reader of "N. & Q." may favour me with some information of the person commemorated:—

"F. Filippo Tommaso Hovard di Norfolck, Inglese, creato Cardinale da Clemente X., il di xxvii. Maggio al 1675. Viva quest' anno MDCLXXVII."

A portrait of this Cardinal Howard is affixed, who it appears lived in the time of our Charles II. There is also another Englishman so honoured named Walter, in 1304, time of Edward I., and an Archbishop of Canterbury in 1280. This last must have been John de Pecheham, or Peckham, the "Index" of whose "register" was published in 2 vols. by Dr. Ducarel in 1756. DELTA.

[Philip Howard, generally styled the Cardinal of Norfolk, was the third son of Henry Howard, Earl of Arundel, who died in 1652. He was made a cardinal by Clement X. in 1675, and was Lord Almoner to Catherine of Braganza, Queen Consort of Charles II. He died at Rome in 1694. Our amusing diarist, Samuel Pepys, paid him a visit on the 23rd January, 1666-7: "To St. James's, to see the organ Mrs. Turner told me of the other night, of my late Lord Aubigney's; and I took my Lord Brouncker with me, he being acquainted with my present Lord Almoner, Mr. Howard, brother to the Duke of Norfolke; so he and I did see the organ, but I do not like it, it being a hauble, with a virginal joining to it: so I shall not meddle with it. The Almoner seems a good-natured gentleman: here I observed the deske which he hath made to remove, and is fastened to one of the armes of his chayre. He discoursed much of the goodness of the musique at Rome, but could not tell me how long musique had heen in any perfection in that Church, which I would be glad to know. He speaks much of the great buildings that this pope [Alexander VII.], whom, in mirth to us, he calls Antichrist, hath done in his time."]

"*To sleep like a top.*" — Can any of your readers inform me what is the derivation of the common English expression, "to sleep like a top?" and has it any connexion with the French saying "Dormir comme une taupe?"

E. M. FODDER.

[We sometimes adapt foreign phrases to our English vernacular by a change of a peculiar kind. For foreign we substitute English words similar in sound, but very different in meaning; yet so that the general sense of the foreign phrase is retained. Thus the French expression, "faire un *faux pas*," becomes in familiar — perhaps it should be said in vulgar — English, "to make a fox's paw," yet still with the original idea of committing an indiscretion. So the French idea of sleeping like a dormouse (taupe), in English becomes "sleeping like a *top*;" the two phrases being alike employed to express profound sleep. Some have derived this saying from the Italian *topo*, the generic name applied indiscriminately to the common mouse, the field mouse, or the dormouse: hence the proverb "Ei dorme come un *topo*;" "He sleeps like a *top!*" or, "Dorme come un ghiro," "He sleeps like a dormouse!" We may add, that *topo* is also Spanish for a mole.]

Rev. Richard Lufkin. — "N. & Q." has occasionally favoured us with instances of longlived clerical incumbents, among others that of the Rev. Peter Cole of Hawkesbury, near Tetbury (1st S. xi. 407.); but in *England's Gazetteer*, by Stephen Whatley, Lond. 1751, vol. ii., there is a remarkable instance of a rector, not only holding a benefice for a long period, but attaining a most amazing age, as appears from the following extract:—

"Ufford, Suffolk, near Woodbridge. Richard Lufkin was rector of this parish 57 years, and buried in 1678, ætat. 111, having preached the Sunday before he died."

I shall be obliged to any reader of your miscellany who will give me some particulars of the Rev. Richard Lufkin, confirmatory, if he can, of this statement. Φ.

Richmond, Surrey.

[The Rev. Richard Lufkin was inducted to the Rectory of Ufford in 1621, and held the living for fifty-seven years, except that in the time of the Great Rebellion he was sequestered, and one Isaac Wells, a true blue Protestant, served the cure. Mr. Lufkin died in Sept. 1678, aged 110 years, and his son-in-law, the Rev. Stephen Kimball, succeeded him, who, having continued rector for forty-four years, died Nov. 9, 1722.

Master Dowsing seems to have found plenty of work for his sacrilegious hands in Ufford church. In his *Journal* is the following entry:—"Ufford, Jan. 27, 1643. We brake down thirty superstitious pictures; and gave direction to take down thirty-seven more; and forty cheruhims to he taken down of wood, and the chancel levelled. There was a picture of Christ on the cross, and God the Father above it. I left thirty-seven superstitious pictures to be taken down; and took up six superstitious inscriptions in brass." On Aug. 31, 1644, this Iconoclast pursued his work of destruction: "Some of the thirty-seven superstitious pictures we had left, we brake down now. In the chancel we hrake down an angel; three Orate pro anima in the glass; and the Trinity in a triangle; and twelve cherubims on the roof of the chancel; and nigh 100 Jesus-Maria in capital letters, and the steps to be levelled. We brake down the organ cases, and gave them to the poor. In the church there was on the roof ahove 100 Jesus and Mary in great capital letters, and a crosier staff to he hroke down, in glass; and above twenty stars on the roof. There is a glorious cover over the font, like a Pope's triple crown, with a pelican on the top picking its breast, all gilt over with gold."]

Coal, when first used in England for Domestic Purposes. — In *An Historical Account of Charter-House*, 4to. 1808, p. 147., occurs a letter from Sir John Haryngton to Mr. Sutton, dated 21st Dec. 1608, in which he says, "I will provyde yor lodging at Bath, warm and clenly, good dry wood for yor fyre." When was coal first used in England for domestic purposes? Most probably it was much earlier used in this country than wood for fires in kitchens, furnaces, &c. W. H.

Oriental Club.

[Coal was first discovered and worked at Newcastle-upon-Tyne early in the thirteenth century; but being supposed prejudicial to health, its use was prohibited in and near London, A.D. 1306. According to Rymer's *Fœdera*,

it was first made an article of commerce from the North to the metropolis in 1381 (4 Rich. II.) The consumption of the mineral, so far South, must nevertheless have been very limited; for we find that in the time of Henry VIII., it was only allowed in the private apartments of "the king, queen, and Lady Mary." (Vide *Archæologia*, iii. 156.) Coal was not in common use in England until the reign of Charles I., 1625. Consult "N. & Q." 1st S. v. 513. 568.; vi. 147.; 2nd S. vii. 24. 303.]

Elizabeth Woodville.—In the picture gallery at Hampton Court is a small contemporary portrait of Queen Elizabeth Woodville, with this inscription upon the ledge on which the hands rest: "Elizabeth MuQnms Grdmdrmrəhi." Can any of your numerous readers enlighten me as to the meaning of these words? The initial letter of the last word may be C or G; the last letter but two is like the letter *e* placed upside down. Zz.

[Elizabeth	MuQnms	Grdmdr|mr|ꝯ|hi.
=Elizabeth	Magnmi	Edvrdi|mr|&|hi.
=Elizabeth	Magnanimi	Edwardi mulier et hæres.

Observe 1. ꝯ an old form of &. The Germans still write a, g.

2. In words connected with the Latin hæres, an *i* was sometimes substituted for the diphthong æ. Thus, in old French, *ireté* (a heritage), *iretaulement* (héréditairement, hæreditabiliter).

3. There is a peculiar reason why her Majesty should be styled the *hæres* as well as *mulier* of King Edward. He made a will in which, "with many affectionate expressions," he bequeathed to her "*all* the furniture, jewels, and other moveables she had used at various places." (Strickland's *Queens of England*, ii. 353.) If she knew of the king's intentions before his death, this may account for her being styled "*mulier* et hæres," not "*vidua* et hæres."]

Replies.

"THE STYLE IS THE MAN HIMSELF."

(2nd S. vi. 308.; vii. 502.; viii. 37.)

The object of my Note on this dictum was not only to deny its fitness, but also to show that Buffon was not its utterer. Exception was taken to both positions by the Philadelphia correspondent C. J. B.; and Mr. J. Macray somewhat authoritatively now pronounces for the Philadelphian "vindication." Nevertheless I am compelled to believe that Buffon himself never uttered nor wrote that dictum, and that nothing but "le style est *de l'homme*" can accord with the passage. Here is the whole paragraph:—

"Les ouvrages bien écrits seront les seuls qui passeront à la posterité. La quantité des connaissances, la singularité des faits, la nouveauté même des decouvertes ne sont pas de sûrs garants de l'immortalité; si les ouvrages qui les contiennent ne roulent que sur de petits objets, s'ils sont écrits sans goût, sans noblesse, et sans genie, ils périront, parceque les connaissances, les faits et les découvertes s'enlevent aisément, se transportent, et gagnent même à être mis en œuvre par des mains habiles. Ces choses sont *hors de l'homme*;—le style *est de l'homme* même. Le style ne peut donc ni s'enlever, ni se transporter, ni s'alterer," &c. &c.

Here is, evidently, as before pointed out, a contradistinction between the *subject* and its *treatment* by the writer. The whole of the continuation insists upon the necessity that the writer must be able to adapt his style to the subject—embracing it at all points:—*Un beau style n'est tel, en effet, que par le nombre infini des vérités qu'il présente.* His meaning is, that the subject alone will be no guarantee of immortality to the writer: this depends entirely upon his treatment of it, and must result from his adequate genius:—*Le style ne peut donc ni s'enlever, ni se transporter, ni s'enlever;—s'il est élevé, noble, sublime, l'auteur sera également admiré dans tous les tems.*

Is there the slightest ground in the passage to uphold the idea conveyed by the dictum, "the style is the man himself?" If this means anything, as applied in the original paragraph to which I drew attention, it means that an author's style is the very representative of the man himself; so that in reading his book we cannot be mistaken in the "what manner of a man" he is, and this too in the face of the notorious fact of almost constant disappointment in the estimate we have made of the *men* whose works we have admired. Undoubtedly there are and have been forceful characters who write as they speak,—speak as they write,—and do both as they think, unmistakeably;—but even here Buffon's dictum is the only true expression of the fact—le style est *de* l'homme—style results from the *mental organisation* of the man himself.

C. J. B. says that "le style est de l'homme" "may seem an obvious truism, unlivened (*sic*) by any vivacity or sententiousness (*sic*) in the expression of it." This is a very queer phrase, but I pass it by, and farther submit the opinion that *le style est l'homme même* is not good French—certainly not of the age when Buffon wrote, although it may pass current in that of Flourens—as quoted by Mr. Macray—in its present degradation. Had Buffon spoken or written it he would have said *le style, c'est l'homme.* Clearly it was but a printer's omission of the preposition *de* which suggested the thoroughly modern French concoction—"The style is the man himself." The context proves that Buffon could not even say *le style, c'est l'homme même.*

C. J. B. upholds his opinion by quoting Wordsworth's dictum that language is "the *incarnation* of thought." I submit that this expression is even far more objectionable than the one in question. Cicero advises us to contemplate our tropes and metaphors before we adopt and apply them. Apply this phrase—*translate* it—and what does it say? Why, that language is thought "made flesh!" Is it not a monstrous dictum? And is it palliated by the use of the Latin word "incarnation?" It is akin to that other horrid exclamation of Wordsworth to the Deity—"Yea,

Carnage is thy daughter" (*Thanksgiving Ode*), for which he was twitted by Byron, who adds in a note, "This is perhaps as pretty a pedigree for murder as ever was found out by Garter-King-at-Arms: — what would have been said had any free-spoken people discovered such a lineage?" (*Don Juan*, canto VIII. s. IX., which see.)

The absurd tropes, metaphors, and comparisons with which certain modern writers, copying an eminent offender in this line, startle us, and set our hairs on end, may be excused on the plea that they *sound* well, if they signify nothing: but we must be excused if we decline to sanction what we cannot understand, and refuse to adopt what will not bear examination. ANDREW STEINMETZ.

P.S. It is but fair to state that Wordsworth, in his subsequent editions, suppressed the pedigree of "Carnage" as above given.

Replies to Minor Queries.

Figures of King Henry VI. (2nd S. viii. 33.) — Though I have not met with the figure of this king painted on the wall of any church, I know instances of his appearing on roodscreens in company with saints, though without any numbers round his head. At Gately, in Norfolk, there is a painting of him on the south side of the roodscreen, with the inscription *Rex Henricus VI.* Also at Ludham, in the same county, he is painted on the north side of the roodscreen, next to St. Edmund K. M., holding a sceptre and globe. Though never canonised, he was much venerated by our forefathers, and in some books of Hours there are prayers in his honour. There would have been no room for the sneer conveyed in the Latin quotation, more worthy of Gibbon than of your respectable correspondent G. W. W. M., if he had considered the long and arduous process of canonisation, and that the subject for canonisation in this case was a king, as well as the applicant. F. C. H.

Herbert Knowles (2nd S. viii. 28.) — The following extract from a local guide-book (to Richmond, Yorkshire, and its vicinity) may afford your correspondent H. E. WILKINSON the information he seeks: —

"Herbert Knowles was a poor boy of the humblest origin, without father or mother, yet with abilities sufficient to excite the attention of strangers, who subscribed 20*l.* a year towards his education, upon condition that his friends should contribute 30*l.* more. The boy was sent to Richmond school, Yorkshire (then under the able management of the late Rev. James Tate) preparatory to his proceeding as a sizar to St. John's College, Cambridge; but when he quitted the school, his friends were unable to advance another sixpence on his account. To help himself, Herbert Knowles wrote a poem, sent it to Southey, with a history of his case, and asked permission to dedicate it to the Laureate. Southey, finding the poem 'brimful of power and promise,' made inquiries of Herbert's 'kind and able instructor,' and received the highest character of the youth. He then answered the application of Knowles, entreated him to avoid present publication, and promised to do something better than receive his dedication. He subscribed at once 10*l.* per annum towards the failing 30*l.*, and procured similar subscriptions from Mr. Rogers and Lord Spencer. Herbert Knowles receiving the news of his good fortune, wrote to his protector a letter remarkable for much more than the gratitude which pervaded every line. He remembered that Kirke White had gone to the University countenanced and supported by patrons, and that to pay back the debt he owed them, he wrought day and night, until his delicate frame gave way. Knowles felt that he could not make the same desperate efforts, and deemed it his first duty to say so.

"The poor youth promised to do what he could, assured his friends that he would not be idle, and that if he could not reflect upon them any extraordinary credit, he certainly would do them no disgrace. Herbert Knowles had taken an accurate measure of his strength and capabilities, and soon gave proof that he spoke at the bidding of no uncertain monitor within him. Two months after his letter to Southey, he was laid in his grave. The fire consumed the lamp even faster than the trembling lad suspected."

Knowles died February 17th, 1817, aged nineteen years. The "lines in Richmond Churchyard, Yorkshire," were written October 7th, 1816. I never heard of any other poems of his that were published. J. F. W.

Wife of Archbishop Palliser (2nd S. v. 31.) — The Archbishop, who was son of John Palliser, was born in Yorkshire in 1645, and educated at Northallerton. He entered Trin. Coll. Dublin, 13th Jan. 166$\frac{9}{10}$. He married, first (licence 20th Feb. 168$\frac{4}{5}$) Elizabeth, second daughter of William Hoey, of Dunganstown, co. Wicklow, Esq. She died 20th Sept, 1683, and was buried the following day at St. Werburgh's, Dublin. The Archbishop married, secondly, Mary, third daughter and eventually co-heir of Jonah Wheeler, of Greenane, Queen's Co., Esq. She was widow of William, son of Valentine Greatrakes of Affane, co. Waterford, Esq., and died in June, 1735. Their son William Palliser, Esq., of Rathfarnham, was born in 1695, entered Trin. Coll. Dublin, 1st July, 1709 (*not* 1708, for like the college *clock*, the college *books* were, and for aught I know are, behind the age, the "annus academicus" commencing on the 9*th July* in each year), and married (licence 27th May, 1721), Jane, eldest daughter and co-heir of Lieut.-Colonel Mathew Pennefather, Accountant-General of Ireland, but had no issue. His wife died 7th April, 1762, and he himself 4th Oct. 1768. Y. S. M.

The Gulf-Stream and Climate of England (2nd S. viii. 12.) — The great authority at present on the Gulf-Stream is Mr. Maury, who in his work on the *Physical Geography of the Sea*, ascribes the mild climate of England to the Gulf Stream. That theory was ably challenged this year by Dr.

Stark of Edinburgh, in a paper read by him before the Royal Society of Edinburgh, and since printed, along with a chart, for private circulation. In that paper Dr. Stark proved that the mildness of the winters in Britain was not dependent on the Gulf-Stream, but on the Anti-trade or south-west and westerly winds, which are the prevalent aërial currents during winter. Dr. Stark also showed good cause for believing that the Gulf-Stream never approaches the coasts of Britain, but is deflected to the south by the strong Arctic current which encounters it to the east of the banks of Newfoundland. The writer, however, showed that the higher temperature of our seas is kept up by a return branch of the Arctic current, which, having got its temperature raised as it crosses the Atlantic in warmer latitudes, passes to the north along our western shores. We are led to believe that copies of Dr. Stark's pamphlet were sent to many of the public libraries, and if he has still spare copies, I feel assured that any public library would receive a copy were the librarian or directors to apply to him for one.

H. M. C.

The principal authorities are, Humboldt (*Examen Critique*, ii. 250—257.; iii. 64—109.), Rennell (*Currents in the Atlantic*); Wittich (*Phys. Geog.* i. 78—99.), and Maury (*Phys. Geog. of the Sea*). The last work is reviewed in the *British Quarterly Review* (July, 1859, 130—152). The long prevalence of westerly winds recently has had a tendency to bring the warm water of the Gulf-Stream in greater force towards the coasts of Europe. (*Phys. Geog.* by Lloyd, p. 29. L. U. K.) In reference to climate, the effect of ice-fields must be considered. (Wittich, i. 59.)

T. J. BUCKTON.

Lichfield.

Cromwell's Children (2nd S. viii. 17.) — Your correspondent, CL. HOPPER, states: "Oliver, bap. Feb. 6, 1622; died young of the smallpox." While J. G. MORTEN, on the other hand, says: "Oliver was killed in battle at the age of twenty-one." Might I ask your correspondents what are their respective authorities for statements which differ so widely? LIBYA.

Salford.

Catalogue of Shaksperiana (2nd S. viii. 4.) — Thanks are due to L. A. B. W. for his good intention in contributing to this list; but a little more caution may be recommended to him. He seems to have consulted no authority of earlier date than Mr. Halliwell (1841), and to have inferred that titles which he has not recorded had not been previously noticed. Mr. Halliwell's plan probably was to extend sound criticism in connexion with our national dramatist; and, consequently, he must have known of many publications to which the name of Shakspeare serves as a passport, but which for all the worthy purposes of literature are undeserving of notice. Mr. Wilson's intention was different; and his plan embraced a wider range of publications. Accordingly, L. A. B. W. will find that —

No. 11. is *An Essay towards fixing the True Standards of Wit, &c.*

No. 126. is *Precious Relics*, 1796.

No. 130. is *Essays, &c.*, Exeter, 1796.

No. 174. is Luders's *Essay on Henry V.*, 1813.

But it is still more important to notice that *Iago Displayed* is in no respect a Shakspearian pamphlet. It is a libellous allegation of certain malversations in the War Office, the adaptation of the names of Iago, Cassio, and Roderigo to the parties concerned being the only apparent connexion with the tragedy of *Othello*. It is not worth while now to attempt to identify the real offenders. The effort might be attended with some trouble, as the pamphlet is without date. I presume L. A. B. W. has transferred the article from some catalogue in which he found it, without inquiring farther into the subject. As the pamphlet is not common, he might thus have occasioned Shakspearian collectors an anxious search for that which, when found, would prove worthless. R. S. Q.

Barnstaple: Barum (2nd S. vii. 467. 521.) — If MR. SKENE should happen to visit Barnstaple, he would find *Barum* very generally inscribed on carts and other vehicles belonging to Barnstaple, as a well-understood name of the town. Whatever may have been the origin of *Barum*, the use of the word is no novelty. Westcote, in his *View of Devonshire*, written in 1630, and published by Dr. Oliver and Mr. Pitman Jones in 1845, thus notices the two names: —

"Barnstaple, or Barstaple, is a very ancient borough, near the mouth of the Taw, and thereof may be said to derive name. In the British speech, Aber Taw, the mouth of the Taw, Leland will have the word Barnstaple, a chief mart town upon Taw: others will deduce it from *Barum* (the ancient name, taken from the bar at the river's mouth); and Stapolia, which should signify a fair, market, or place of trade and merchandising," p. 294.

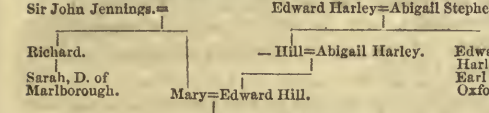
X. A. X.

Elizabeth Long (2nd S. viii. 38.) — Elizabeth, the sole surviving daughter of Henry Long of Shingay (some call him *Sir* Henry Long) married Sir William Russell (fourth son of Francis second Earl of Bedford), Governor of Flushing and Lord Deputy of Ireland, ultimately created Lord Russell of Thornhaugh. The marriage settlement is dated 30th May, 1583. The only issue of the marriage was Francis, who became fourth Earl of Bedford. — Collins's *Peerage*; Gage's *Thingoe*, 104. 184.; Wiffen's *House of Russell*, i. 506.)

C. H. COOPER.

Cambridge.

Hill; Harley; Jennings (2nd S. viii. 9.) — Perhaps the subjoined table will satisfy MR. D'AVENEY's inquiry, and also show how Lady Masham stood connected with that bitter and proud duchess whom (if the latter is to be believed) she first *toadied* and then supplanted, or, as might better be said, *toadied* only to supplant.



If this pedigree be correct, and it has been investigated with some care, Harley was Abigail Hill's great-uncle. If, however, the Edward Harley, son of Edward and Abigail Stephens, was his father, he would then have been her father's cousin-German, while the Duchess stood in the same relation to her mother; and I think I have heard that she stood in the same degree of relationship to both. A. B. R.

Belmont.

Special Licences (2nd S. iv. 89.)—By an order from his Grace the Lord Primate, dated 30th Oct. 1817, special licences were to be granted by the Judge of the Prerogative Court to the persons following only: —

1. Prelates of the church and their children.
2. Peers and Peeresses, their children and grandchildren.
3. Privy Councillors and their children.
4. Members of Parliament and persons who have been such and their children.
5. Great Officers of State.
6. Baronets and their children.
7. Knights, including Knights Companions of the Bath, and persons having an honourable appellation by patent or warrant from the Crown for services performed.
8. Judges Spiritual and Temporal and their children.
9. King's (Queen's) Counsel.
10. Deans of Churches.
11. General Officers and Admirals.
12. State Physicians and Physicians and Surgeon-General.
13. Officers of the King's (Queen's) Household.
14. Officers of the Lord Lieutenant's Household, that is to say: Private Secretary; Chaplains; Aides-de-Camp; Steward of the Household; Comptroller of the Household; Chamberlain; Gentleman-Usher.
15. Doctors in Divinity.

This order, I need scarcely say, does not prevent his Grace granting such licences to any other person under special circumstances. Y. S. M.

John Jones (2nd S. vii. 467.)—Your correspondent G. L. S. has made a slight mistake as regards the publication of "Attempts in Verse, by John Jones, an old Servant." The book was published *by subscription*, Southey contributing "An Introductory Essay on the Lives and Works of our uneducated Poets," which extends over 168 pages — more than one-half the volume. In winding-up this Essay, Southey makes this proclamation:

"Before I conclude, I must, however, in my own behalf, give notice to all whom it may concern, that I, Robert Southey, Poet Laureate, being somewhat advanced in years, and having business enough of my own fully to occupy as much time as can be devoted to it, consistently with a due regard to health, do hereby decline perusing or inspecting any MS. from any person whatsoever, and desire that no application on that score may be made to me from this time forth."

It would appear that John Jones, residing at Kirkby Hall, near Catterick, applied to Southey, who, in the summer of 1827, had come to Harrogate with his family, for leave to send him for perusal, and his opinion, a book of verses, which Southey was good-natured enough to allow him to do. The result was that Southey recommended their publication for the gratification of those "gentle readers" who, having escaped the epidemic disease of criticism, are ever willing to be pleased. W. H. LOGAN.

Berwick-on-Tweed.

Aldrynton (2nd S. vii. 455.)—The deed in E. B.'s possession undoubtedly refers to Aldrington, now Alderton, about nine miles from Chippenham, in North Wilts, anciently belonging to the family of Thomas Gore, Esq., the Wiltshire antiquary. I have now before me a fine MS. register of the old title-deeds of Aldrington, *alias* Alderton, in the handwriting of Mr. Gore: and on referring to the year 1393, I find "*Reyner's Tenement*" was then the property of "John and Isabella *Hardyng*." Many of these old title-deeds are still in good preservation: and if E. B. is disposed to restore the one he has to the box in which it must once have lain, his courtesy will be duly acknowledged by the REV. J. E. JACKSON, Leigh-Delamere, Chippenham. J. E. J.

"*Night: a Poem*" (2nd S. viii. 11.)—Referring to your correspondent's inquiry as to the author of *Night: a Poem*, I recollect such a poem being published in Glasgow upwards of forty years ago. I cannot speak to the exact year, but it was probably in 1811. The author was a Mr. George Martin, who was a bookkeeper to Messrs. Fleming and Strang, solicitors. He has been dead for more than thirty years. I was not aware that he had published any other poem than the one referred to. A. D.

Witches worried at a Stake (2nd S. viii. 27.)—I hope I do no injustice to ACHE in suspecting him

not to be aware that the sentence "to be wirried at a steack till they be dead," &c., means in old Scotch, "to be strangled at a stake," &c. The *worrying* was merely to destroy life with as little pain as could be, previous to the body being burnt.

The *Scottish Criminal Trials* published by the Maitland Club, show that what ACHE calls "this barbarous penalty," was very common in cases of condemnation for witchcraft in Scotland. Z.

Provincial Words: "Pishty," "Cess-here" (2nd S. viii. 9.) — The term "*pishty*," which your correspondent finds employed in calling a *young* dog, is given by Halliwell in a more general sense as "a call used to a dog," without reference to age. It is also worthy of observation that a dog is in Basque *potzoa*, and a bitch in German *Petze*. Are not *potzoa*, *petze*, and *pishty* near akin? It is possible that *pishty*, even if originally feminine from *petze*, may in time have come to be used indiscriminately for any individual of the dog kind, female or male.

With respect to the expression "*cess-here*," used in inviting a dog to come to his food, *cess* or *sess* is a call to feed, and so also is *suss;* only with this difference, that the former is addressed to the canine race, the latter to the porcine. "*Cess*, to call dogs to eat. *South;*" "*Sess*, invitation to a dog to eat something. *Dorset:*" "*Suss, suss*, a call to swine to eat their suss, or hog-wash. *East.*" (Halliwell.) *Suss* is so much like the Latin for pig that one might be inclined to suppose it the original term, and *sess* or *cess* only a modification, extended to dogs. But perhaps it will be safer to conclude that all three, *suss, sess*, and *cess*, are from the A.-S. *ceosan, cisan*, to take. "And hath hym by the bridell *sesed;*" "Possession and *sesenynge*." (Gower and Froissart.)

THOMAS BOYS.

A Letter to a Clergyman, &c. (2nd S., viii. 27.)— I have both editions of this spirited Letter; the first (1746) bears upon the title by *a Lover of Truth;* and the second (1747), by *G. Coade, Jun., Merchant at Exeter.*

Mr. Coade addresses his book, in a highly complimentary strain, to the Bishop of Winchester, the famous Hoadly of Bangor, who preceded him in battling against arbitrary government in Church and State. There appears to have been a hereditary hatred to tyranny on the part of this patronymic of Coade. See *A Memorandum of the Wonderful Providences of God to a Poor unworthy Creature, &c.*, by John Coad, published in 1849, from the original MS., in consequence of being favourably noticed by Macaulay. This *Sufferer* joined Monmouth in his attempts to preserve the religion and liberties of this kingdom, and falling into the hands of Jeffries was banished to Jamaica. Like most religious enthusiasts, the Puritan soldier and convict is scant under the head of what he calls his *temporals*, which to us moderns would have been the most interesting part of the journal. J. O.

Negro Slaves sold in England (2nd S. vi. 267.; vii. 153.) — MR. SALMON will find the following in the *Quarterly Review* (vol. xcvii. No. CXCIII. pp. 209—210.), and he will do well to consult this article for other facts regarding *Blackamoors*, and the sale of them.

"In the *Tatler* of 1709 we find one offered to the public in the following terms: —

"'A black boy, twelve years of age, fit to wait on a gentleman, to be disposed of at Denis's Coffee-house in Finch Lane, near the Royal Exchange.'

"Again, in the *Daily Journal*, of Sept. 28th, 1728, we find another: —

"'To be sold, a negro boy, aged eleven years. Enquire of the Virginia Coffee-house in Threadneedle Street, behind the Royal Exchange.'"

In the same paper there is an advertisement of a runaway black boy, who had my "Lady Bromfield's black in Lincoln's Inn Fields," engraved on a collar round his neck: "for," says the writer, "the notion of property in these boys seems to have been complete."

T. C. ANDERSON,
H.M.'s 12th Regt. Bengal Army.

The Game of Squaring (2nd S. viii. 8.) — Your correspondent W. W. asks for some other ways of "squaring the circle." I never have happened to meet with the one he sent to "N. & Q.," but enclose a few squares of words, which may be what W. W. wishes for: —

A	I	S	L	E
I	D	I	O	M
S	I	E	V	E
L	O	V	E	R
E	M	E	R	Y

C	R	E	S	T
R	E	A	C	H
E	A	G	E	R
S	C	E	N	E
T	H	R	E	E

M	I	G	H	T
I	D	L	E	R
G	L	I	D	E
H	E	D	G	E
T	R	E	E	S

S	C	A	R	
C	U	B	E	
A	B	L	E	
R	E	E	L	

C	R	E	W	
R	A	V	E	
E	V	E	R	
W	E	R	E	

J	U	S	T	
U	G	L	Y	
S	L	I	P	
T	Y	P	E	

H. E. P.

Stuffynwood.

Publishing before the Invention of Printing (2nd S. viii. 11.) — Consult *The Origin and Progress of Writing*, by Thomas Astle, Esq., F.R.S., F.A.S. 4to., Lond. 1803 (2nd edit.); and *The History of English Poetry*, by Tom Warton, edited by Rich. Price, 3 vols. 8vo. Lond. 1840. β.

Clapping Prayer-Books on Good Friday (2nd S. viii. 32.)—Allow me to rectify a small mistake

which occurs in my Note on this subject. The topmost candle of the triangle is not taken out till the canticle *Benedictus* is finished. During that canticle, the six candles on the altar are extinguished, one at each alternate verse. Then the sole remaining light is removed from the top of the triangular candlestick, and concealed behind the altar, as before described. F. C. H.

The Arrows of Harrow.—In "N. & Q." (2nd S. vii. 463.) you did me the favour to insert a communication of mine on this subject, and as two replies to J. M.'s Query have appeared in your paper since which might lead many of your readers to think that I was in error, I trust I may be allowed to repeat that "The device or ornament of the crossed arrows *over the arms* was added by Dr. Butler when Head Master of Harrow School."

A device consisting of crossed arrows *with a broken bow* was placed at the head of some of the lists of the speakers on the speech days, instituted after the discontinuance in 1771 of the shooting for a silver arrow, and probably before Dr. Butler was Head Master. But what I contend is, that neither these crossed arrows, nor those added to the backs or sides of prize-books, were considered as forming any part of the school arms. I think it would be impossible to bring to light any prize books before Dr. Butler's time with the arms of the school, viz., "a lion rampant," *surmounted by two crossed arrows*, stamped on them. No one, I think, would doubt the correct taste, in such a matter as this, of Mr. Decimus Burton. He is the architect to the governors of the school, and designed the present Head Master's house, over the porch of which are prominently displayed the school arms. They are simply a lion rampant on a shield, with the motto "Donorum Dei Dispensatio Fidelis" on a scroll underneath. H.

Eagle and Arrow (2nd S. vi. 178.; vii. 118.) —

> "Like a young eagle who has lent his plume,
> To fledge the shaft by which he meets his doom;
> See their own feathers pluck'd, to wing the dart,
> Which rank Corruption destines for the heart."

Moore's Satire, *Corruption*, published 1808.

English Bards appeared in 1809.

T. C. ANDERSON,
H. M.'s 12th Reg. Bengal Army.

"*Sketches of Irish Political Characters.* (Lond. 1799.) (2nd S. viii. 28.) — The author was Henry M'Dougall, B.A., of Trinity College, Dublin.

'Αλιεύς.

Dublin.

Salaries to Mayors (2nd S. vi. 311.) — The mayor of Berwick-on-Tweed is paid 100*l.* a-year, and is expected to give four dinners, *i. e.* at the quarter sessions. He farther receives a sum of 7*l.* to defray the expenses of a fifth dinner given to those who accompany his worship in "the riding of the bounds" on the 1st of May.

W. H. LOGAN.

Berwick.

Celtic Remains in Jamaica (2nd S. viii. 24.) — The term *celt*, as applied to a *bronze* axe-head or chisel, was first given by Hearne, 150 years ago; and Wright (*Celt, Roman, and Saxon*, p. 73.), advises adherence to this name in the proper sense of a Roman chisel (*celtis* *), cautioning his readers not to confound the Roman chisel with the Celtic peoples. The stone implements mentioned by your correspondent may be compared with Wright's engraving (p. 70.); and may be illustrated by the passages in Joshua (v. 2.), and Exodus (iv. 25.). The universality of stone implements in ancient and modern times, over most parts of the world, amongst people gradually emerging out of barbarism †, precludes us from considering the discovery of such in Jamaica as any proof or indication whatever of the existence of Celtic tribes there, which must be established, if at all, by other proof more peculiar and appropriate to that race. T. J. BUCKTON.

Lichfield.

Stocks (2nd S. vii. 485.) — The stocks here are stationary, ranged by the side of the flight of steps leading to the Town Hall. They have not been used for seven or eight years. The last offender on whom they were exercised was a woman.

W. H. LOGAN.

Berwick-on-Tweed.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Fabric Rolls of York Minster, with an Appendix of Illustrative Documents. (Surtees Society.)

In this volume, for which the Surtees Society and the public are indebted to the able Secretary of the Society, the Rev. James Raine, we have materials of the greatest interest alike to the antiquary and to the architect. The Fabric Rolls, which commence about 1360, and end with the accompte of the then clerk of the works in 1639, occupy the first 120 pages of the volume. These are followed by an Appendix, containing no less than sixty-two illustrative documents, many of them of the twelfth and thirteenth centuries. These, like the rest of the volume, are accompanied by notes full of most varied and valuable information, and are followed by a Glossary, an Index of Names, and one of places. The volume is one most creditable to the Surtees Society and to its Editor; and every reader of it will look forward with great interest to the time when Mr. Raine will be enabled to realise the pleasant hope which he holds out to us, of weaving out of these materials a history of York's noble Minster in a more popular form.

* I am not aware, however, of any Latin authority for this word.

† Herodot. ii. 86.; Ovid, *Fasti*, iv. 237.; Juven. vi. 513.; Ludolf, *Ethiopia*, iii. 1.

Historical and Statistical Account of Dunfermline. By the Rev. Peter Chalmers, D.D, &c. *Second volume, illustrated with numerous additional Engravings.* (Blackwood & Sons.)

It is now fifteen years since Dr. Chalmers gave to the world the first portion of his *History of Dunfermline.* During that period he has gone on accumulating fresh materials to illustrate the historical and statistical facts connected with the sphere of his ministerial life. These he has now given to the public in the form of a second, or, as we should rather call it, a supplemental volume; and so arranged that the two may be read either consecutively in portions, or the second may be read throughout separately. A vast amount of curious materials, which is of more than mere local interest, is accordingly here gathered together; and if the men of Dunfermline feel as strongly as Dunfermline men, as they do as Scotchmen, Dr. Chalmers may be sure his painstaking volume will meet, as it deserves, with a hearty welcome from his fellow townsmen.

Telescope Teachings. By the Hon. Mrs. Ward. (Groombridge & Sons.)

In this admirable little book, in which the accomplished authoress attempts "to relate a few of the discoveries of the learned, in words which the unlearned can understand, and to tell how much of the heavenly bodies may be seen with a small telescope," we have a great deal of practical information as to the best means of observing the wonders of the heavens which are available to ordinary people. The instructions given are plain and intelligible; and illustrated as they are by numerous characteristic and effective plates form a little volume well calculated to promote a more general study of the rudiments of astronomical science.

BOOKS RECEIVED.—

Rifle Clubs and Volunteer Corps. By W. H. Russell, *The Times' Special Correspondent.* (Routledge & Co.)

Although we will hope that the Peace, so recently signed at Villafranca, may give the world assurance of a long future of quiet, we cannot but welcome a volume on the subject of Rifle Clubs from one so well qualified to speak of their utility as the historian — day by day — of the Crimean and Indian Wars.

The Poetical Works of Thomas Moore. Complete in Ten Parts. Part the Fourth. (Longman & Co.)

The Fourth Part of this new and cheap collected edition of Tom Moore contains his *Juvenile Poems* and his *Poems relating to America.*

Lord Byron's Poetical Works. Murray's Complete Edition. Part VI. (Murray.)

This contains *Hebrew Melodies; Domestic Pieces; Morgante Maggiore; Prophecy of Dante; Vision of Judgment; Age of Bronze, and Occasional Pieces.* What a mass of poetry for one poor shilling!

Boswell's Life of Johnson. Edited by Right Hon. John Wilson Croker. *Part V.* (Murray.)

This Part contains that portion of Boswell which narrates the Life of the Great Moralist between 1773 and 1776.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. *Part IV.* (Routledge & Co.)

This Part, which is devoted to the various animals of the Feline tribe, is as admirably illustrated by Wolf, Weir, and Harvey as its predecessors.

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Notices to Correspondents.

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F. PHILLOTT; — FRANK LAMB. *We have letters for these correspondents. Where can we forward them?*

A. M. *The first letter of Sir Benjamin Hall to the Archbishop of Canterbury on the collegiate church of Brecon, appeared in* The Morning Chronicle *of Dec. 4, 1850. Dr. Thirlwall's Reply to it is dated Dec. 27, 1850, and was published by Rivingtons. Sir Benjamin Hall replied to the Bishop in a Second Letter, probably in the same paper, which elicited from the Bishop* A Second Letter, *dated Feb. 17, 1851.*

C. J. *Ale-draper is explained in our* 1st S. ii. 310. 360. 414. *See also Bailey or Halliwell's* Dictionary.

ABBBA *will find an answer to his Query in* The Liturgy and other Divine Offices of the Church. — *The less said about the "jig" Query the better.*

ERRATA. — 2nd S. viii. p. 32. col. ii. l. 17. *for* "culture" *read* "cultura;" l. 33. *for* "leuca" *read* "leucæ;" l. 34. *for* "lucæ" *read* "leuca."

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LONDON, SATURDAY, JULY 23. 1859.

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Notes.

ARCHBISHOP LEIGHTON'S WORKS.

(*Concluded from* p. 44.)

In considering Leighton's language, I may observe that he never uses the corrupt phrase *averse to*, sometimes used in his day, and almost universally at the present day, but always writes "averse *from*."

Abp. Leighton, from his learned and allusive style, and the imperfect state of his MSS., peculiarly requires annotation. While this want is admirably supplied, as regards the Eighteen Sermons, by the second editor; Mr. Pearson, on the other hand, does not attempt to verify the quotations, develop the allusions, or explain what is obscure. While directing attention to the Notes of Rivington's edition, I do not include the *Appendix* or *Addenda*, which extend from p. 297. to p. 347. inclusive, and contain a number of separate treatises, which, however excellent in themselves, would doubtless be considered as undesirable in a reprint.

Having thus tested the modern standard edition of Abp. Leighton's *Works*, so far as the Eighteen Sermons go, by a comparison with the original text, I must leave it to others, who have the necessary books within reach, to apply a similar test to the remaining works.

Mr. Pearson gives thirty-three Sermons, but does not inform us when the last fifteen were first published. Along with an Exposition on the Creed, &c., Dr. Fall published, in 1701, two Sermons (Nos. 29. and 30. in Pearson): one on Matt. xxii. 37—39., the other on Heb. viii. 10. A third Sermon, viz. one delivered "before the Parliament at Edinburgh," was published in 1708 along with Leighton's *Rules for a Holy Life*, and *Short Catechism* — this is No. 28. in Pearson. *Ten* new Sermons were published by Wilson in 1746: *two* Sermons then remain which I cannot account for.

On the last fifteen Sermons, as they stand in Pearson, I shall make a few Notes and Queries.

"As that luxurious King who caused to be painted on his tomb two fingers as sounding one upon another, with that word, *All is not worth so much, Non tanti est.*" — *Serm.* XIX. p. 304.

Who was "that luxurious King," who thus snapped his fingers at the world he had to leave?

"That Rabbin who lived twelve years in a dungeon in Francis's time, called a book he wrote *The Polar Splendour*; implying that he had then seen most intellectual light when he had seen least sensible light." — *Serm.* XXXII. p. 448.

Who was that illuminated Rabbi? Again, Who was Zopyrus?*

"If that Persian Prince could so prize his Zopyrus, who was mangled for his service," &c. — *Serm.* XXXIII. p. 473.

Whose words are referred to in the following passage? —

"As he said of 'golden cups and wooden priests,' so we may say of that Church which values them so much, They are well looked to, neatly adorned, but their priests grossly ignorant." — *Ib.* p. 464.

To be at a point with, meaning I suppose *to be at daggers drawn*, as we may say, is a phrase I have not met before. It occurs in Sermon XXVI., "*that thou art at a point with* all the world, and hast given up all to wait on Him," p. 399.

To run the back-trade is another phrase new to me: —

"But that we may imitate Him in his Life, we must *run the back-trade*, and begin with His Death, and must die with Him." — *Serm.* XXVIII. p. 416.

"Brangled," meaning *shaken*, occurs in the same Sermon: —

"Will the pillars be *brangled*, because of the swarm of flies that are about them?" p. 414.

"As *shuffles* and hot quarrels." — *Serm.* XIX. p. 306.

Is not "shuffles" a misprint for *scuffles*?

"Distorted or *violented*." — *Serm.* XXIV. p. 367.

Is the latter word genuine, or a misprint for *violenced*? Should not "affront" in the following passage be *assent*; implicit obedience (even though the consequence be injurious), being preferred to and contrasted with "a profitable breach" of orders?

"We know how heinously Kings take the presumption of their Ambassadors in this kind; though reason be pretended, and perhaps justly, yet even *they* account Obedience better than Sacrifice: yea, some of them have been so precise and tender of their Prerogative, that they have

[* See the story of Zopyrus in Herodotus, iii. c. 153., &c.]

preferred a *damageable affront* to their commands before *a profitable breach* of them." — *Serm.* XXXIII. p. 469.

If *affront* be the right word, the author's meaning must be that kings prefer the open defiance of their enemies, however injurious, to the disobedience of their servants, however profitable. Or, could *affront* be used in a good sense, viz. *a meeting* their wishes, *a compliance with* their commands?

In Serm. XXII. p. 340., a "pile of grass" is used to mean *a blade or spear* of grass.

Whence is the aphorism so frequently quoted by Leighton — *Summa Religionis imitari quem colis?* It occurs twice in the Sermons, and once in the Prælections: —

"It is the substance of Religion to be like Him Whom we worship. Man's end and perfection is, *likeness to God.* . . . He became like us that we might become like Him. God first put on Man, that Man might put on God." — *Serm.* XIX. p. 309.

"This is the substance of Religion, to imitate Him Whom we worship. Can there be a higher or nobler design in the world, than to be God-like, and like Jesus Christ? He became like us, that we might be the more like Him. He took our nature upon Him, that He might transfuse His into us." — *Serm.* XXVIII. p. 416.

"In subordination to these [the Scriptures] you may also use the writings of pious men that are agreeable to them, and particularly that little book of à Kempis, *Of the Imitation of Christ*, since the sum and substance of Religion consists in imitating the Being that is the Object of your worship." — *Valedictory Oration, sub fin.*, Trans., p. 350.

This Aphorism would make a good motto for the *De Imitatione*, but is not taken from it as I at first thought.

Mr. Pearson tells us, "One of his favourite Axioms was, that 'All things operate according to the disposition of the subject.'" — *Life*, p. cxxxix. I do not remember where this occurs in Leighton's Works, but it is obviously the same as that quoted by Dr. H. More in his *Introduction to the Defence of the Threefold Cabbala*: —

"That saying in the Schools is not so trivial as true, *Quicquid recipitur, recipitur ad modum recipientis, Everything is as it is taken*, or at least appears to be so. The tincture of our own natures stains the appearance of all objects." — *Conjectura Cabbalistica*, London, 1653, p. 95.

Coleridge was fond of quoting a similar aphorism, *Quantum sumus, scimus, Such as we* ARE, *such is our Knowledge*, or rather, *Such as we* ARE, *such is our Capacity and Power of Knowing.*

Dr. Doddridge, in the Preface before referred to, thus comments on the labours of the first Editor, Dr. Fall: —

"The numberless errors which I had observed in the First Edition of all his *English* works, by which the sense of many passages is absolutely destroyed, and that of scores and hundreds very much obscured, made me the more ready to attempt the paying this little tribute of respect to his memory, which no words or actions can fully express . . . The quarto edition of the incomparable Commentary upon the First Epistle of Peter, I may venture to pronounce the most faulty piece of printing I ever remember to have seen in any language."

Dr. Doddridge tells us he supplied with his pen what he thought deficient, and "here and there exchanged a Scots word or phrase for an English one." He adds: —

"I thought that to have distinguished all these corrections by different characters, crotchets, or inverted commas would have injured the beauty of the impressions . . . . . If any are curious enough to desire exactly to know it, they may get surer information by comparing this edition with the former, by which they may judge of the little, but, as I thought, very necessary freedoms taken with the manuscript pieces."

It is devoutly to be hoped that the next Editor will prove "curious enough" to make this comparison, and give us as exactly as possible Leighton's own words, "Scots phrases" and all.

The *Prælectiones Theologicæ*, or Theological Dissertations, were published by Dr. Fall, London, 1693, 4to.* From the Editor's preface, one is led to suspect that the Latin text is probably as faulty as that of the English works.† He observes: —

"The Lectures I now present thee with, I caused to be copied out fair from a MS. in the Author's own handwriting; which was a work that required great care and attention, on account of the blots and interlineations of that original MS.; for the Author had written them in haste, and without the least thought of ever publishing them."

These incomparable Lectures ought to take such a position in theological, as Bacon's *Essays* take in general, literature. They are worthy of an Aldine Edition, and an Editor to match.

Mr. Pearson asserts that the Latin Prelections have been translated by Dr. Fall, vol. i. p. clxxiii. This I am inclined to doubt. In the translation before me, dated 1763, years after Dr. Fall's death, no allusion occurs to any former translation, and it is evidently by another hand. The title is as follows: —

"THEOLOGICAL LECTURES, Read in the Publick Hall of the University of Edinburgh. Together with EXHORTATIONS to the Candidates for the Degree of Master of Arts. By ROBERT LEIGHTON, D.D. Principal of that University, and afterwards Archbishop of Glasgow. Translated from the Original Latin. To which are added *Rules and Instructions for a Holy Life*, and other Remains of the same excellent Author. London, Printed by D. Wilson, at Plato's Head, in the Strand, M.D.CCLXIII." —Pp. 410. 8vo.

The "Other Remains" are eight "Letters from

* In the same vol. were published Meditations in Latin on Psalms iv., xxxii., and cxxx., which were afterwards translated under the superintendence of Dr. Doddridge, and published in 1748.

† Since writing the above I have seen Professor Scholefield's valuable edition of Leighton's Latin Works (*Cantab.* 1828, 8vo.), which confirms my distrust of all the previous editions. It ought to be incorporated for the future in all complete editions of Leighton's Works; and the Old English translation ought to be corrected by it.

Abp. Leighton," and his *Defence of Moderate Episcopacy*.

Some other time I may send some Notes on these Lectures, but now one must suffice: —

"The Holy Scriptures descend to the weakness of our capacities, and, as the Hebrews express it, *Lex Dei loquitur linguam filiorum hominum*, 'The Law of God speaks the language of the children of men.'" — *Lect.* i. p. 9.

Dr. H. More, in the above cited *Introduction*, quotes the same aphorism — "*Loquitur lex juxta linguam humanam*, that the Law speaks according to the language of the sons of men;" and he illustrates it at length — p. 102. Cf. also More's *Second Lash of Alazonomastix*, Cambridge, 1651, pp. 108—120., where he shows that "Scripture speaks according to the outward appearance of things to sense, and the vulgar opinions of men;" —*i. e.* κατ' ομφασιν και κατ' ανθρωποπθειαν.

The Rules for a Holy Life, which may be called the English à Kempis, was first printed by Joshua Downing, London, 1708, 12mo. In the edition of 1763 occurs this passage: —

"*Unite* thy heart from all things, and unite it only to God."—*Sect.* vi.

Is the original word Un-knit or Un-unite? In Pearson it is *Disunite*.

With regard to the *Lost MSS.* of Abp. Leighton, Mr. Pearson writes: —

"It is greatly to be deplored that some of his productions, which came into the hands of his earlier editors, are since irrecoverably lost. I allude particularly to *his Discourses on* that masterly summary of Christian doctrine and practice, composed for *the Ephesians* by St. Paul, on which the powers of Leighton's congenial mind could not fail of being happily exerted. In an advertisement prefixed to the 1st edn. of the 2nd vol. of his Commentary on Peter, published in London in 1694, Dr. Fall says that these *Discourses* are in his possession, and he holds out a prospect of their being hereafter printed: and Mr. Wilson in his preface to the edition of 1748 speaks of trying to recover them. Mention is also made by Dr. Doddridge in his preface to Wilson's edition, of a large collection of the Abp.'s *Letters*, communicated by Dr. Latham of Derby, and by the Rev. Mr. William Arthur of Newcastle, which were meant to be inserted in a future and more extended life. But the hopes thus raised have melted away, as the foam upon the water."—Pp. vi—vii.

The Editor of the second edition, writing in 1745, says that he has seen some MS. Sermons, and *A Comment on the cxix*th *Psalm*, by Leighton. —p. xvii.

It is worth while registering these losses in "N. & Q.," as some of the MSS. might yet turn up.

Thirty-four years have elapsed since Mr. Pearson's book appeared, and meantime many much improved editions of far less important works have been published; but Leighton, our Fenelon and à Kempis, as well as one of the noblest of our glorious School of English Platonists — Leighton seems forgotten, at least as far as Editors are concerned. Would that some congenial mind who had the necessary time and opportunities, could be stirred up to the pleasant task of preparing a new edition of the works of this great and good man.* These few and imperfect notes and hints of mine will not have been in vain, should they induce some more competent hand to follow them up, were it only so far as to *assist in preparing the way for* a new and improved edition. I need scarcely suggest, in conclusion, that without overloading this proposed edition with annotations, some of the most striking and appropriate of Coleridge's comments would doubtless be appended by a discerning Editor.

Mr. Pearson seems to have devoted himself chiefly to the *Life*, and taken less pains about the *Works*. In the former the materials are industriously collected, and well worked up into a very interesting whole. Two things, however, will show Mr. Pearson's tone — *viz.* his elaborate strictures on, and apologies for, the "blemish" or "disease" of "Mysticism" in Leighton, especially as exhibited in his *Rules for a Holy Life*: and his declaring that Leighton's conduct in receiving the Orders of Deacon and Priest from a Bishop previous to being consecrated a Bishop himself, and thereby ignoring the Orders of the Presbyterians, "is open to just exception."—See the *Life* by Pearson, pp. vi. clxx. xlvi.

With regard to Abp. Leighton's Library, Bp. Burnet tells us that —

"He had gathered a well chosen library of curious as well as useful books; which he left to the diocese of Dunblane, for the use of the clergy there, that country being ill provided with books."

And Mr. Pearson tells us that —

"His French Bible, now in the Library of Dunblane, is marked in numerous places; and the blank leaves of it are filled with extracts made by his own pen from Jerome, Chrysostom, Gregory Nazianzen, and several other Fathers. But the Bible which he had in daily use gave yet stronger testimony to his intimate and delightful acquaintance with its contents. With the Book of Psalms he was particularly conversant . . . 'Scarce a line in that sacred Psalter (writes his nephew) that hath passed without the stroke of his pencil.'"— P. cxx.

Perhaps some one in the neighbourhood of Dunblane, at once a lover of Leighton and a lover of books, would give us a glimpse into this "library of curious and useful books," note some of the most remarkable, and glean up some of Leighton's stray annotations? Perhaps, too, some future Editor would find it worth while to publish the Notes and Extracts from the Fathers in the two Bibles referred to by Mr. Pearson.

[* Our correspondent will be glad to hear that a gentleman of congenial mind, and well qualified for the task, has been for some time engaged — if not in the preparation of a new edition of Leighton — at least in annotating his *Works*, and tracing his authorities and allusions. These are such important steps towards a new edition, that we venture to hope they will eventually lead him to undertake one. — ED. "N. & Q."]

Mr. Pearson gives what to ordinary eyes would seem a very unpleasing Portrait of Leighton, though he seems to think very differently of it (p. clv.): it is "Engraved by A. W. Warren from a Portrait by White." Is there any other authentic Portrait known to exist?* Mr. Pearson says the Archbishop had always a strong objection to have his portrait taken, and that it was taken clandestinely (p. cxlii.)

With regard to Abp. Leighton's Death, it is to be regretted that Mr. Pearson did not give Bp. Burnet's exact words, instead of paraphrasing them: —

"He used often to say that if he were to choose a place to die in, it should be an INN. It looked like a Pilgrim's going Home, to whom this World was all as an Inn, and who was weary of the noise and confusion in it. He added that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those that could be procured in such a place would give less disturbance. And he obtained what he desired; for he died at the Bell Inn in Warwick-lane."

To Burnet's account, I may append that of Dr. Fall, who also was well acquainted with Leighton. After a glowing eulogy on his holy Life and "Heavenly Converse," he proceeds: —

"Such a Life, we may easily persuade ourselves, must make the thought of Death, not only tolerable, but desirable. Accordingly it had this noble effect upon him. In a Paper left under his own hand [since lost] he bespeaks that day in a most glorious and triumphant manner: his Expressions seem rapturous and ecstatic, as though his Wishes and Desires had anticipated the real and solemn celebration of his Nuptials with the Lamb of God . . . . He sometimes expressed his desire of not being troublesome to his friends at his Death; and God gratified to the full his modest humble choice: he dying at an Inn *in his sleep*. . . . So kind and condescending a Master do we serve, who not only enriches the Souls of His faithful servants with His best Treasures, but often indulges them in lesser matters [and giveth to His beloved even in their Sleep.]" — Preface to *Tracts*, Lond., 1708.

It will be remembered that Abp. Leighton resigned his See in 1673, and retired to Broadhurst, a demesne in the parish of Horsted Keynes, near Cuckfield, Sussex, belonging to his sister, the widow of Edward Lightmaker, Esq.; and with her he continued till his death, in 1684. His remains were conveyed to Horsted Keynes, which is described as a picturesque village nestled in hills and woods, in the rich country bordering the South Downs, and were interred in an ancient chancel, which has since been taken down. About three years ago an Appeal was made for funds to raise a Memorial to Abp. Leighton. Those who issued the Appeal proposed to erect a plain tomb, bearing the original inscription, on the spot where Leighton is interred; as the slab which covered his grave was broken, and the pieces built into the adjacent wall.* Their next object was to raise a fund for the support of the Horsted Keynes Schools, which had been reduced by the loss of an endowment which came from the Lightmakers. I have never heard how this Appeal prospered, or whether the thousand pounds solicited were collected. EIRIONNACH.

P.S. Since this paper has been in the Editor's hands I have had an opportunity of seeing Lowndes. His bibliography of Leighton is very imperfect, and, I trust, will be improved in Mr. Bohn's reprint. I was surprised to find that, though he places Mr. Pearson's Edition first, he does not take the popular estimate of it. After enumerating the editions of Pearson, Middleton, and Jerment, he remarks of the last, viz. Dr. Jerment's edit. of 1820, "By far the best Edition of these most valuable works. The former Editions are extremely incorrect." By "former editions" Lowndes refers not to time, but to the order in which he places them. Let me ask in conclusion, *Is* Dr. Jerment's "by far the best edition?" and, if so, is it a really *good* one?

* Lowndes mentions a Selection from Leighton's Works, *Lond.* 1758, 8vo., which has a portrait, æt. 40. 1654, by R. Strange. I may remark that in Mr. Pearson's edition, as published by H. Bohn in two vols., *Lond.* 1846, there is a much more pleasing portrait than that in the library edition: the former was "Engraved by H. Adlard from a Portrait by White; and published by James Duncan, 37. Paternoster Row, March, 1829."

PROHIBITION OF PROPHECIES.

Prophecies upon declaration of arms, fields, names, cognizances, or badges, were made felony without benefit of clergy by 33 Hen. VIII. c. 14. The 5th Eliz. c. 15. was directed against the same mischief, but was less severe in its punishment, which was only imprisonment. The latter statute prohibited prophecies by writing, singing, or other open speech or deed, by the occasion of any arms, fields, beasts, badges, or other like things accustomed in arms, cognizances, or signets, or by reason of any time, year, or day, name, bloodshed, or war, to the intent thereby to make any rebellion, insurrection, dissension, loss of life, or other disturbance within this realm, or other the Queen's dominions. Upon these enactments Lord Coke remarks, (3 *Inst.* p. 128.): —

"He that hath read our histories shall find what lamentable and fatal events have fallen out upon vain prophecies carried out of the inventions of wicked men, pretended to be ancient, but newly framed to deceive true men: and withal, how credulous and inclinable our countrymen in former times to them have been."

Some instances of punishment inflicted on account of prophecies occur in history. Thus Domitian put Metius Pomposianus to death, for having an imperatorial nativity (*i. e.* an astrologi-

[* See "N. & Q." 1st S. ix. 8.]

cal prediction that he would be emperor), and for carrying about a map of the earth on parchment, and speeches of kings and generals extracted from Livy. (Suet. *Dom.* 10.) The latter offence consisted in a supposed ambition to be a king or general. Vespasian had been cautioned against the same person, in consequence of his having this nativity. (Suet. *Vesp.* 14.) Bentivoglio, the lord of Bologna, likewise subjected the celebrated astrologer, Luca Gaurico, to five inflictions of the torture called the strappado, for having predicted that he would be expelled from his states. See "N. & Q.," 2nd S. iv. 353. L.

MEMORIALS TO THE TREASURY.

The early correspondence and papers of the Treasury now deposited at the Public Record Office contain information of so varied and miscellaneous a description, that there are but few features of English History, either in its state or diplomatic relations, or in its less important, but not the less interesting incidents, which may not meet with ample illustration from these documents.

From a perusal over any extended period of the correspondence addressed to the Treasury, or the memorials and petitions presented to that Board, it would appear that the community were in the habit of asking the advice and assistance of the Treasury upon all occasions, even the most trivial; hence arises the great mass of papers containing detailed narratives of many private grievances, and altogether forming a curious and valuable illustration of the domestic life and manners of the English people.

A large portion of the memorials consists of applications for places under government, in which the petitioners' claims, if any, are set forth, such as the following: —

"To the Rt Honoble the Lords Comrs of their Majties Treasury.

"The humble Peticōn of John Baskett,

"Sheweth

"That your Petr being the first that undertook to serve his Majtie with Parchment Cartridges for his Majties Fleet, by which meanes he saved his Majtie severall thousand pounds, And there being now severall places to be disposed of by the late duty upon Paper, &c.

"Your Petr therefore humbly prays yor Lordpps to grant him the place of one of the Comrs, Comptroller or Receiver of the said Duty.

"And your Petr shall ever pray."

(In dorso)

"The Peticōn of JOHN BASKETT.

"Recommended by my Ld Privy Seale.

"Paper, &c."

Or we may look at a humbler sphere of action: a woman advanced in years has a scaffold erected before her house in Westminster to view the coronation of one of the kings; but the erection gives way, and the old dame pays for peeping by a broken thigh, while her mother, an aged person, is nearly killed. This is a case where the charity of the Treasury may be tried, so off we start to the Cockpit at Whitehall with the following tale of distress: —

"To The Rt Honble The Ld Comissioners of His Majesties Treasury.

"The Humble Petition of Ann Ansell, Spinster,

"Sheweth,

"That your Petitioner had her Thigh broke at the Coronation of his Late Majesty, at her House in the Sanctuary, by the Fall of a Scaffold, and it was so much bruised that it could not be set, whereby she continues very lame ever since, which has render'd her incapable of her Business, being now in the 60th year of her Age, her Mother also was almost killed at the same Time.

"Your Petitioner therefore most humbly prays your Honours to take her distressed condition into your Consideration, and in regard to the Great Losses she has sustained thro' this misfortune to grant for her relief, She may be thought a proper object of his Majesty's Compassion and Charity in what manner your Honours shall think fit.

"And your Petitioner as in Duty bound shall ever pray," &c.

We now come to a repentant blasphemer, who for disseminating his unseemly writings was compelled to flee from the vengeance of an *ex-officio* information of the Attorney-General. This is illustrated by the following curious petition. It is undated, but there is plenty of internal evidence whereby the period may be approximately determined: —

"To the most Noble Thomas Holles, Duke of Newcastle, First Lord Commissioner, and the rest of the Lords Commissioners of his Majesty's Treasury.

"The Petition of Elizabeth Cannon, Widow and Relict of the Revd Dr Cannon, late Dean of Lincoln, deceased, and of Thomas Cannon, her Son, and of Edward Brooman and ——— Redshaw.

"Most humbly Sheweth,

"That about five years since your Petitr, Thomas Cannon, was taken into the Custody of a Messenger upon the Information of one Purser, a Printer (who was likewise taken into Custody at the same time), Your said Petitr being charged with the heinous Offence of Composing, as Purser was of Printing and Publishing, a certain Tract or Pamphlet, containing the most detestable Principles of Impurity, not fit to be even remembred in the Title.

"That after a short Confinement at the Messenger's house, your said Petitr and the Printer both obtained their Enlargement, upon Bail given for their Appearance, to Answer to any Information or Charge which the Officers of the Crown should be pleased to Exhibit against them, Your said Petitr being bound in a Recognizance of £400 penalty, together with your other Petitrs Brooman and Redshaw as his Suretys, who severally engaged themselves in the Penalty of £200 each, but with the Precaution of taking a previous Indemnity, by Counter Bond, from your Petitr Elizabeth Cannon.

"That an Information was afterwards exhibited in the Court of King's Bench in the Name of his Majesty's Attorney General against the Printer, who appeared, and took his Tryal, and underwent one part of the Sentence

inflicted upon him by the Law, but, as your Petitrs are informed, was pardoned the infamous part of it.

"That your Petitr Thomas Cannon, upon the first reflection, Stung with the utmost remorse of Conscience at the heinousness of his guilt, and not daring to throw himself upon the Justice of his offended Country, whilst the Memory of his Crime was yet recent, and his Contrition wanted the opportunity of time to approve its Sincerity, Did withdraw himself from the weight of so heavy a Prosecution into Foreign parts, where he resided near three years, and then returned to England, partly constrained by Necessity (having neither property nor any other means of subsisting himself), but principally in Order to make the only Atonement in his power to the Publick, by Printing and Publishing his Retraction or Recantation, in which your said Petitr has in a Short Treatise, drawn up by him during his Exile, and Subscribed with his name, from a due Sense of Religion, and other Conscientious Motives, endeavoured to obviate the Mischiefs arising from his former Publication, by Recanting and abjuring in the most solemn manner the Principles there broached.

"That since your said Petitrs return to England, he has lived the most recluse life at Windsor with your other Petitr his Mother, abstracted from Society, and almost wholly dedicated to Religious Offices; and to the constant Tenor of his life and Conversation, from the first hour of his Exile to the present period, and to his future Conduct and behavior (to be guarded and secured in such manner as your Lordships shall think proper), Your said Petitr begs leave to Appeal for the Sincerity of that Recantation which he has upwards of two years since (without any other Constraint than from the pure Motives of Conscience) made in his Publication from the Press, most humbly Imploring your Lordships that the same, together with his long Sufferings for a Series of five years past, attended with a Disappointment in every View of Life in consequence of his offence, may be now accepted in some degree of Satisfaction and Attonement to the Justice of the Publick, and that the memory of his Crime (which it is hoped hath been long since buried in Oblivion) shall not be again revived by further Prosecution against your said Petitr, who cannot reflect upon his past Offence without Horror and Detestation.

"That in consequence of your said Petitrs having Declined to take his Tryal, by withdrawing into foreign parts, His Majesty's Attorney General was pleased to give directions for prosecuting your said Petitr to an Outlawry, and for Estreating his Recognizance against his Bail; upon which some proceedings have been had, and will, as all your Petitrs have too much reason to apprehend, be too soon perfected, unless prevented by your Lordships' Indulgence and favourable Interposition.

"For after your Petitr, Thomas Cannon, had returned to England, and been two years resident at your Petitr his Mother's house at Windsor, with a Security which the Sincerity of his repentance could only give him, Your said Petitrs received an Alarum from your other Petitrs the Bail, who, with all the terrors of an immediate Levy of their Security under the Crown process, Have lately applyed to your Petitr, the Mother, for an Indemnity upon her Counter Bond, and insisted upon her immediately paying down the whole Caution money.

"That your Petitrs, the Bail, are in very Indigent Circumstances, and with all the Substance they have in the World Incapable of Satisfying the Levy to be made upon them in the first Instance. And your Petitr, the Mother, is equally Incapable of Satisfying either the Crown or the Bail, being reduced to a small Pension or Annuity for life only for the Support of herself and two Daughters, as well as her unhappy Son, who have no other dependance whatever; Nor is your other Petitr, Thomas Cannon, in the power of your Petitrs his Mother and Bail, having again withdrawn himself into retirement to avoid the impending Danger; So that the further Prosecuting the Recognizance must inevitably terminate in the utter ruin of your Petitr Elizabeth Cannon.

"That your said Petitr is descended from a Stock which hath born the Publick better fruit; and, having already lost her Eldest Son in the Service of his Country at the Battle of Fontenoy, humbly hopes that the Services of her father, the late Bishop Moore, and of her late Husband in the Cause of Religion and Virtue, and of her Eldest Son in the Cause of his Country, will be weighed against the Demerits of her now only Surviving Son, that herself and the other Innocent branches of her family shall not be involved in the same common ruin, and that her once offending and now Penitent Offspring shall learn hereafter to Revere that Government whose Lenity and Clemency he has Experienced, and shall not be deprived by the Severity of the Law from an Opportunity of giving the Publick further fruits of his Repentance in a future course of Life Expressive of his utter abhorrence and detestation of the Principles which have unhappily fallen from his Pen, but never yet descended into his heart.

"Wherefore Your Petitioners most humbly Pray Your Lordships out of your Great Goodness and Compassion, and more Especially out of tenderness to your Petitr the Mother (now declining in the Vale of Years), That your Lordships will be pleased to Issue your Warrant or Directions to his Majesty's Attorney General to put a Speedy and Effectual Stop to all further Proceedings in the premisses upon the said Information, Outlawry, and Estreated Recognizance, And to grant Your Petitr Thomas Cannon such Remission of his Offence, or Relaxation of the Proceedings thereon as to your Lordships shall seem meet, Or that your Lordships will be pleased to give such further or other Orders and Directions in the Premisses as the Nature and Circumstances of the Case may seem meet.

"And your Petrs (as in Duty bound) shall ever pray, &c.

"ELIZ. CANNON.

"On behalf of herself and the other unhappy Petitrs.

"Ordered (In dorso),

"Be pleased to get a Constat made out by the Clerk of the Estreats on wch the Lords of the Treasury will sign a Warrt to the Remembrancer to strike the Recognizance out of the Roll."

The title of the work written by Thomas Cannon is unfortunately not given in the foregoing petition; but it can doubtless be discovered from the bundles of indictments, or the Crown or Controlment Rolls at the Public Record Office.

WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham, S.

INEDITED LETTER OF BISHOP PATRICK.

I am permitted by its possessor to send you a copy of the following original letter of Bishop Symon Patrick, written when he was Rector of

Tempsford, Bedfordshire*, and forwarded to a friend together with a "Dugdale:" —

"My Good Friend,

"I have sent you Master Dugdale, in which I hope you will find both pleasure and satisfaction, and I hope you will leave the Monkish Storys as I do, that is, as I find thim so I leave thim, (as Saul did his father's Asses) for Indeed I have very little faith in those Legendary Tales. Sr I can compare myself not much unlike Shakespears Richd the third when he says I have nothing to do but to view my shadow in the sun, &c. So if you shoud have any Jobb fall, if its only for Imployment, I shall gladly accept it, and with Compe to ffriends,

"Your most sincere ffriend
"& hble Sert,
"S. PATRICK."

"Tempsford,
Tuesday, 18 May, 79."

CUTHBERT BEDE.

WITCHCRAFT IN CHURNING, ETC.

"The following document (published about 1832) from Mr. Manning of Halstead, is preserved in the British Museum: —

"'SIR, — The narrative which I gave you, in relation to witchcraft, and which you are pleased to lay your commands upon me to repeat, is as follows: — There was one Mr. Callet, a smith by trade, of Havingham, in the county of Suffolk, formerly servant in Sir John Duke's family in Benhall in Suffolk. As it was customary with him assisting the maid to churn, and being unable, as the phrase is, to make the butter *come*, threw a hot iron into the churn, under the notion of witchcraft in the case, upon which a poor labourer then employed in carrying manure in the yard, cried out in a terrible manner, 'they have killed me, they have killed me,' still keeping his hand upon his back, intimating where the pain was, and died upon the spot. Mr. Callet, with the rest of the servants, took off the poor man's clothes, and found, to their great surprise, the mark of the iron that was heated and thrown into the churn strongly impressed upon his back. This account I had from Mr. Callet's own mouth, who being a man of unblemished character, I verily believe. I am, Sir, &c.

"'SAMUEL MANNING.

"'Halstead, August 2, 1732.'"

We are informed by Professor Sinclar (in *Satan's Invisible World Discovered*, edit. 1769, p. 101.), that "another old woman taught her neighbour this charm when the butter would not come: —

"Come butter come,
Come butter come,
Peter stands at the gate
Waiting for a butter'd cake,
Come butter come!"

The *superstition* on this head had therefore run pretty parallel in England and Scotland, only the "old woman's" enticing charm was decidedly of a more innocent kind than Mr. Callet's "hot iron" that frightened the "poor labourer" to death. Such matters are now scarcely credible, and yet we cannot blame either the "smith" or the "old woman" for having adopted the notions of the age, seeing both were in the company of many eminent men of a like belief; even in that of the church of Rome herself, who professedly had her exorcisms "pro lacte" and "pro butyro." It appears, however, worthy of remark that the learned Mr. George Sinclar, no less designated than a *professor* of *philosophy* and *mathematics* in the celebrated college of Glasgow, had not been aware that butter will not "come" unless the cream to be churned is at a certain heat which any ordinary dairy-maid now understands, and, regulating the degree of heat required by that little useful instrument the thermometer, at once puts to flight both magic and magicians. Mr. Callet, with his "hot iron," was near upon the principle, but he unfortunately imputed it to a wrong cause. The "mark" on the back of the "poor labourer" had likely arisen from the suddenness of his death, receiving injuries or otherwise, through perhaps violently falling on the ground, and leaving on his skin what are called "blue or bruised marks," which may accidentally have assumed the resemblance of Mr. Callet's "iron;" but, be that as it may, a warm imagination and high credulity could scarcely fail to trace something answering the purpose.

In modern times a few shreds and patches of these "beggarly elements" are to be seen in various forms, though gradually wearing out. A West Country medical practitioner used many years since to amuse me with a number of similar anecdotes to the preceding, well told in the vernacular of the district, one among which I happen to have a note of. An old woman, a specimen who, in Mr. Sinclar's days, if not good for burning as a witch, would at least have been *strongly suspected*, waited upon the doctor, who heard a gentle tap at his door.

D. Who's there? Come in.

O. W. (Peeping in very slyly). I see ye're engadg'd, doctor. I was wantin an unco canny word o ye, but I'se come back again.

D. O, you need not go away.

O. W. warily steps in, and drawing him to a corner inquires if he had onie *Skaith Saw* (salve).

D. What are you going to do with it?

O. W. Na, Sir, ye ken it's no for mysel, I mean it was no me that was thinkin about it; but a neebor o mine thocht my dochter had gotten Skaith, for she has never been richt sin Hughoc's house was brunt, an she said if I wad get tippence worth o Skaith saw an rub her a' oer wi't she wad grow better soon. Now, Sir, as I kent ye was a sober man, an up to heaps o things, I thocht ye cud tell me whether it wud do guid or no.

D. Indeed, I think it will not do any good

[* Has our correspondent any authority for stating that Bishop Symon Patrick was Rector of Tempsford?—ED.]

though you would rub a pound sterling worth of it upon your daughter.

O. W. Dear me, Doctor, do ye think there's nae sic a thing as Skaith saw?

D. I have no doubt of there having been a thing called by that name, but I believe it possessed no better qualities than our common ointment.

O. W. O, Sir Doctor, na, na, ye need na tell me that, for whan Willie's bairn was ill, tho' it's a gey while sin now, he gaed to Glasco to Droggie Wrichts * an gat thripence worth o't, an rowet it in ane o the bairn's mutches whan he cam hame, but tellt nabody whar he had been, nor what he had dune, an after that he rubbet the bairn wi't frae head to fit, an in the mornin it was as swamp an supple as e'er it was a' its days.

D. What was the child's complaint?

O. W. Nae doubt witched Sir, for it was a' that stiff ye micht a taen't by the feet an held it out like a pin.

D. But are ye a believer in witchcraft?

O. W. Deed, Sir, let me tell ye, that frae what I hae seen an heard, I canna get it vera weel denied. Just let me gie ye twa or three instances: there was in the days o my grandfather whan ane o his kye twint ill ae nicht an diet i the mornin ——

Here the doctor was interrupted, and the conversation broke off.

From rustic maidens with backward swains applications were sometimes made for "tippence worth o *Stan to*" (stand to), which was given out in the harmless form of bread pills, with the advice, that when she happened to be in the presence of the much-loved object of her affections, to swallow a pill herself, and at the same time to endeavour to put one into his mouth. This was an ingenious stratagem of the nature of a charm to bring the parties into a more friendly and closer communication. It was frequently attended with matrimonial consequences, and not unusually rewarded afterwards to the son of Galen by a couple of fat hens or some produce of the dairy. G. N.

Minor Notes.

Dr. Johnson's Chair.— Some letters have recently appeared in the papers regarding the celebrated easy chair of Dr. Johnson. Now it is a well-ascertained and acknowledged fact that the original favourite easy chair of our immortal author and moralist was, upon his death, removed from the chambers in Inner Temple Lane once occupied by him, to those now occupied by myself, at No. 2. Churchyard Court, second floor, where it has remained ever since, passing as a sort of heirloom from one occupant of the chambers to another, and where it at this moment remains. It is a large, old-fashioned, horsehair chair, brass bound, and somewhat the worse for wear, but nevertheless still strong and serviceable, and has with it the identical crimson velvet cushion upon which he delighted to sit, and which is said to be the identical crimson cushion upon which Mary Queen of Scots knelt at her execution. At any rate the marks of three drops of blood (undoubtedly human blood) are still clearly discernible upon it.

In consequence of the approaching demolition of the chambers, it is much to be feared that this celebrated chair may be obliged to pass into unworthy hands. However, while it remains there, and in my possession, I shall be happy to show it to the curious in these matters of antiquity.

Rich. Paternoster.

A long disputed Point settled.—I query if a note is worth making of the following cutting from a local newspaper:—

"The long disputed question of the authorship of the Letters of Junius, was a short time ago settled by an auctioneer residing within fifty miles of Bishop Auckland. Among the miscellaneous lots of books which came under his hammer, a copy of the 'Letters of Junius' happened to turn up, in announcing which the auctioneer said, 'This, gentlemen, is a copy of the Letters of Junius, *one of the old Roman writers.*'"

W. J. Stannard.

Our Navy Two hundred Years ago.—The following may be deemed worthy of a corner in "N. & Q.:"—

"In the year 1641, the navy of England consisted of forty-two ships, the aggregate tonnage of which was 22,411 tons. In 1858, Scott Russell launched one vessel — the Great Eastern — of 22,500 tons, or of greater burthen by 89 tons than the whole British fleet two hundred years ago."

Abhba.

The "Minerva" Library.—The improvements now going on in various parts of London, and especially within the bounds of the City, are fast depriving us of all examples of our ancient domestic architecture. To the genuine antiquary, perhaps, this may occasion little regret, as he will argue that edifices dating only from the Fire of London present none of those striking peculiarities on which it would be his pleasure to ruminate. To some portions of these modern antiques, however, certain associations connect themselves; and as one fact towards our literary history, you may perhaps not disdain to record in the pages of "N. & Q." that the above-named library (or rather the premises once occupied by the well-known A. K. Newman, the Mæcenas of many of our inferior novelists of the last and present cen-

* A Highland-born apothecary, famous in the city about forty-five years ago, who, in dealing out his medicines, accompanied them with the advice — "If they will do you no harm, they will do you no good," reversing what he intended to express.

turies), is now in course of demolition, to make way, no doubt, for some of those palatial sets of offices on which it is the fashion of the day for our tradesmen to waste their profits. R. S. Q.

Minor Queries.

Lyster Family. — Walter Lister, of Milltown Pass, died in 1622. His monument remains in the church of Camm, co. Roscommon. He left a widow, Deborah, and two children. From his only son Anthony are descended the Lysters of Lysterfield, Grange, Corkip, Rocksavage, &c., &c. I suspect this Anthony (a family name, by the way, to the present day) married a daughter of Chief Justice Osbaldeston, who, with his two sons, Edward and Talbot, were named overseers in Walter's will, and witnessed its execution. Walter had considerable property in Roscommon. Can any one give me particulars of the family during the seventeenth century? Y. S. M.

Richard Woodroffe. — Who is the representative of Richard Woodroffe of Woolley near Wakefield, in Yorkshire, by his wife, Lady Elizabeth Percy, eldest daughter and coheiress of Thomas, the 7th Earl of Northumberland? "Sir T. C. Banks's," version will obviously not satisfy the inquirer. (Vide *Baronia Anglic. Concentrata*, vol. iii. p. 369.) B. C.

Early English Printing and Presses. — In the article "Printing," by Mr. J. C. Hansard in the newly-issued vol. (xviii.) of *The Encyclopædia Britannica*, it is stated (p. 536.), "that some of the letter used by English printers less than a century ago are from matrices cut by Wynkyn de Worde; nay, that the punches are still in existence." And again (p. 538.), "that the identical press at which Milton's *Areopagitica* was printed is still in existence, and was lately in the possession of Mr. Valpy, the well-known printer of the *Variorum* Classics."

Can any of your correspondents state where these interesting relics now are? Typo.

Old Graveyards in Ireland. — I have heard it stated that in some of the old graveyards in Ireland distinct portions are set apart, not only for unbaptized children, but for persons who had died of consumption. Is it the case? And if so, in what parts of Ireland is this strange distinction observed amongst the dead? Abhba.

Barum Top. — Allow me to offer another bone of contention to Messrs. Nichols and Skene! At Halifax, in Yorkshire, is a street named "Barum Top." Query, Whence derived in this northern latitude? N. S. Heineken.

Sidmouth.

Stonehenge. — At p. 29. of the late Rev. P. Hall's account of Sarum (printed, 1834, as a sequel to his *Picturesque Memorials of Salisbury*,) is the following note: —

"A curious work, comprising an account of the British Islands prior to the invasion of Julius Cæsar, has lately been discovered in the possession of the Brahmins of Benares. In this valuable treasure of antiquity, Britain is called by a name which signifies the Holy Land: the Thames, the Isis, and other rivers, bear similar titles with those of the present day: and Stonehenge is described as a grand Hindoo Temple! The Asiatic Society of Calcutta are said to be preparing for publication a translation of this interesting manuscript."

Can any of your readers supply information upon this subject, or is it all fudge? J.

Quotation wanted.—Tillotson, in his *Sermon on 2 Peter* iii. 3., writes: —

"I remember it is the saying of one, who hath done more by his writings to debauch the age with Atheistical Principles than any man that lives in it; 'That when reason is against a man, then a man will be against reason.'"

To whom does Tillotson here refer? Libya.

Salford.

Le Contrat Mohatra. —

"Le contrat Mohatra est celui par lequel on achète des étoffes chèrement et à crédit, pour les revendra au même instant à la même personne argent comptant et à bon marché."—*Les Provinciales. Huitième Lettre.*

The following is the note of M. l'Abbé May nard on the passage: —

"Le mot *Mohatra* est un mot barbare, ainsi que ses synonymes *Barata* ou *Stoco*, mais fort usité en Espagne."

Could any of your correspondents throw any light on the derivation of "le mot barbare" *Mohatra* and its synonyms *Barata* and *Stoco*? Is the word to be met with anywhere save in the writings of Escobar and other "casuistes célèbres" of the Society of Jesus? Libya.

Salford.

Residence within the Tower of London.—I shall be glad to be informed whether, about the year 1700, a commissioner of the navy, or any officer of the Mint, had *ex officio* residence, or apartments, within the Tower. F. C. A.

Sir Thomas Lawrence: Linley. — I have in my possession a light pen-and-ink sketch, which I was told by my mother was done in her presence when a girl by Sir Thomas Lawrence when he was young and used to give lessons in drawing. It is of a very stout lady, seated, with spectacles on, and a fan in her hand. My informant stated that it was a very good representation of a Mrs. Linley, as she used to appear in her box at the theatre. Can any one say, from the foregoing description, if this was Mrs. Linley, wife of Mr. Thomas Linley, formerly one of the proprietors

of Drury Lane Theatre? and if she was the mother of Mr. Linley, the eminent violoncellist?
C. J.

Cromwell and Scotland. — In Carlyle's *Cromwell* (vol. ii. p. 245.) is an extract from Whitlocke to the following effect: —

"I, William of the Wastle,
Am now in my Castle;
And aw the dogs in the town
Shanna gar me gang down."

It appears that this was the reply, by the governor of Hume Castle, to a summons by Colonel Fenwick, one of Cromwell's officers, to surrender.

Little Scotch boys of the present day play at "King of the Castle," and sing —

"Hey! Willie Wastle!
I'm in your castle," &c.

Allow me to conclude with a Query. Was the above message the original of the children's song? or did the governor of Hume Castle parody a rhyme used by the boys of the seventeenth century in their games? J. G. Morten.

Cheam.

Shelley and Barhamwick. — In the 23rd year of the reign of Queen Elizabeth an action was brought by one Nicholas Wolf against Henry Shelley of Barhamwick in the county of Sussex. In this action there was laid down by the counsel a rule of law which was acquiesced in by the Bench, and which, amongst legal men, is known as "the rule in Shelley's case," and is as familiar in their mouths as "household words." I have reason to believe that the defendant Henry Shelley, who was a gentleman of large property in Sussex, was an ancestor of the poet Percy Bysshe Shelley, whose family belonged to that county. Can any of your readers inform me if I am right in my conjectures? and also whereabouts in Sussex is the manor of Barhamwick, of which hitherto I have found no trace?
W. O. W.

Shooting Soldiers. — In Rocque's *Map of London*, published 1745, on the spot where the Marble Arch now stands, is a small mark, and this inscription: "The stone where the soldiers are shot." It seems to throw strange light on the fondness of our ancestors for capital punishments. Can any of your readers give farther information on the subject? and particularly why such a spot should be marked by a stone? A. A.

Poets' Corner.

"*An History of British Worthies.*" — In *Baratariana*, 2nd edit., Dublin, 1773, p. 321., occurs the following note: —

"To preserve the imperishable infamy of these detested names (amongst many others equally illustrious,) and to hand down to posterity in their native colours, without diminution or impair, an ingenious gentleman is now [1773] preparing for the press a work entitled, *An History of the British Worthies of Our Own Times.* In this will appear a full display of the hallowed mysteries of the monks of Bedmenham (*sic*) Abbey, and some anecdotes of the Beef-steak Club, never before published."

Was this work ever published? and is the authorship known?
W. B.

MS. Question in Paraphrase of Erasmus. — In the church chest at Bacton, Norfolk, is a black-letter copy of *The Paraphrase of Erasmus upon the Newe Testament*, London, 1548. On the title-page is written, in a handwriting nearly as old as the book, —

"Man cam into the worlde
To ask that was not in ye worlde.
He gave yt him that had it not,
And God himself cam for it."

Then in a later writing, —

"You that can and will this reison showe,
I pray ye set it downe, that men may it knowe.
This was the question of a learned man;
Wherfore I pray you all shew it yt can."
J. L.

County Voter's Qualification. — When was forty shillings fixed as the annual value of property to qualify a county voter? and what proportion of its then value does that sum bear to the like amount now?
X. N.

Wink. — One of your contributors would oblige me by explaining the meaning of the word *wink*, as applied to the following names of places, viz. Winkbourne, Winkfield, Winkhill, Winkleigh, and Winkton?
E.

James Read, D.D. — Who was James Read, D.D., the author of an 8vo. volume published in London in 1737, and entitled *An Essay on the Simony and Sacrilege of the Bishops of Ireland*, pp. 221.? and was he the author of any other works? He speaks of himself as one of "the inferiour clergy." The book begins with a "Letter to Primate Boulter," and is rather scarce.
Abhba.

Minor Queries with Answers.

Paintings at Vauxhall. — What has become of the paintings which decorated the alcoves at Vauxhall, and which were said to have been, some the work of Hogarth, others of Hayman? Were they ever engraved? If not, does there exist any full description of them?
M. N. S.

[From Timbs's useful *Curiosities of London* we learn, "that the Gardens are well described in *The Ambulator* (12th edition, 1820), where the paintings by Hogarth and Hayman are enumerated." And at p. 748., we are told, that at the sale of the movable property in October, 1841, twenty-four pictures by Hogarth and Hayman produced but small sums: they had mostly been upon the

premises since 1742; the canvass was nailed to boards, and they were much obscured by dirt. The following are some of the prices which Mr. Timbs has recorded: By Hogarth — Drunken Man, 4*l.* 4*s.*; A Woman pulling out an Old Man's Grey Hairs, 3*l.* 3*l.*; Jobson and Nell in *The Devil to Pay*, 4*l.* 4*s.*; The Happy Family, 3*l.* 15*s.*; Children at Play, 4*l.* 11*s.* 6*d.* By Hayman — Children Birds-nesting, 5*l.* 10*s.*; Minstrels, 3*l.*; The Enraged Husband, 4*l.* 4*s.*; The Bridal Day, 6*l.* 6*s.*; Blindman's Buff, 3*l.* 8*s.*; Prince Henry and Falstaff, 7*l.*; Scene from *The Rake's Progress*, 9*l.* 15*s.*; Merry-making, 1*l.* 12*s.*; The Jealous Husband, 4*l.*; Card Party, 6*l.*; Children's Party, 4*l.* 15*s.*; Battledore and Shuttlecock, 1*l.* 10*s.*; The Doctor, 4*l.* 14*s.* 6*d.*; Cherry-bob, 2*l.* 15*s.* Two other pictures, viz. The Storming of Seringapatam, and Neptune and Britannia, sold for 8*l.* 10*s.* and 8*l.* 15*s.*]

Henry William Bunbury.—There are occasionally to be met with engravings (dated about the middle of last century) of humorous sketches by Bunbury. I may notice in particular the "Country Club," "Symptoms of Eating and Drinking," "The Progress of a Lie," and "A long Story." Who was this artist? when and where was he born? and when did he die? T.

[Henry William Bunbury, born July, 1750, was the second son of the Rev. Sir William Bunbury, Bart., of Mildenhall in Suffolk. He was distinguished at a very early age by a most extraordinary degree of taste and knowledge in the fine arts. The productions of his pencil have, from his childhood, been the admiration and delight of the public. But though he possessed in this respect a peculiar genius, he neglected no branch of polite literature. He was a good classical scholar, and an excellent judge of poetry. In 1771 he married Catherine, daughter of Kane William Horneck, Esq., lieut.-colonel in the army of Sicily, by whom he had two sons. Mr. Bunbury died on May 7, 1811. See a short notice of him in the *Gentleman's Mag.* for May, 1811, p. 501.]

"*Scraping an Acquaintance.*"—Could any of your numerous readers inform me of the origin of the phrase "scraping an acquaintance." I have met with it in Irish stories very often, and have also heard it used in familiar conversation; hence I presume there must be some peculiar origin from whence it is derived. C. H. H.

[This low phrase no doubt originated from the practice of scraping in bowing, so as to curry favour by obsequiousness.]

Wrotham, co. Kent.—In the first part of the *True and Honourable History of the Life of Sir John Oldcastle, the good Lord Cobham, &c.*, 4to. 1600, an historical play "written by William Shakespeare" (?), occurs the following remarkable passage concerning the extent of this parish. The parish priest and Harpoole, Lord Cobham's serving man, are the interlocutors:—

"*Priest.* Wrotham, 'tis better then the Byshoppricke of Rochester: there's nere a hill, heath, nor downe in all Kent, but it is in my parish, Barham downe, Chobham downe, Gad's hil, Wrotham hil, Black heath, Cockes heath, Birchen wood, all pay me tyth."

Was the parish above mentioned ever so extensive, or is this utterance mere braggadocio on the priest's part, to impress Lord Cobham's servitor with a notion of his wealth and importance?

W. J. PINKS.

[The parish of Wrotham is certainly very large, including almost the whole hundred to which it gives name. It is in the diocese of Rochester and deanery of Shoreham, being one of the Archbishop of Canterbury's peculiars. For farther particulars of this extensive parish consult Hasted's *History of Kent*, the *Bibliotheca Topographica Britannica*, No. VI., Thorpe's *Registrum Roffense*, and the *Custumale Roffense.*]

Places in Surrey.—Can you tell me where Eaton or Eton, Dunfold, and Flanchford respectively are situate in this county? N. H. R.

[We can spot two of them. Flanchford is in the district of Santon, about two miles from Reigate to the south-west. (Manning and Bray's *Surrey*, i. 304.) Dunsfold is a parish near the borders of Sussex, adjoins on the east to Bramley, Alford, and Cranley; on the west to Chiddingfold; on the north Godalming and Hascomb; on the south Alfold.—*Ib.* ii. 59.]

English Translations of "Don Quixote."—X 2. wants the titles of the English translations of Cervantes' masterpiece. (*Navorscher*, ix. p. 131., Qu. 178.)

[The list is too long for insertion: it will be found in Bohn's new edition of Lowndes' *Bibliographer's Manual*, art. "Cervantes."]

A Pair of Gloves preferred to the Bible.—In Bailey's *Antiquities of London*, 18mo. 1734, p. 153. is a very curious notice of the parish church of St. Benet Grasschurch:—

"At this church were the pictures of the nine worthies, and amongst them King Henry VIII. standing with the Bible in his hand, and VERBUM DEI written upon it. All these figures, anno 1555, were new beautified and painted. But the Bible in King Henry's hand gave great offence, and commandment was given that it should be put out, and a pair of gloves was pictured in the room of the Bible."

Bailey's *Antiquities* is a very interesting book; but is this alteration in the portrait of King Henry VIII. confirmed by any other historian? Who were the "nine worthies?"

GEORGE OFFOR.

[Three of the Nine Worthies of the World were Jews, viz. Joshua, David, and Judas Maccabæus. Three were heathens, viz. Hector of Troy, Alexander the Great, and Julius Cæsar. And three were Christians, viz. Arthur of Britain, Charles the Great (Charlemagne) of France, and Godfrey of Bouillon.]

Replies.

BRITISH ANTHROPOPHAGI.

(2nd S. vii. 497.; viii. 36.)

You will pardon me for correcting your Note on this subject. The *Aeddan*, not *Aeddau*, of the Kymric Triads, and the Gododin of the British bard Aneurin, was Aeddan ab Gavran,

King of the Dalraiad Scots, A.D. 607. He fought at the battle of Arderydd (probably Airdrie, near Glasgow) in 577, as the ally of Gwenddoleu ab Keidio, against Rhydderch Hael, King of Strathclyde. That battle was one of principles, and the last effort of expiring Druidism to resist the advances of Christianity. Gwenddoleu represented the old religion, of which the bard Merddin was also one of the chief supporters, both in arm and song. Rhydderch the Generous, with Drywen, son of Nudd the Generous, and the sons of Eliffer (or Oliver) "the large retinued," supported the Christian cause, and achieved a decisive triumph.

Neither the Triads nor any other Kymric documents attribute cannibalism to Aeddan; but the Triads connect something of the kind with the North British chief Gwenddoleu, or rather with two birds kept by him, and called *Adar Llychwin*. Mr. Humphreys Parry (*Cambro-Briton*, i. 441.) translates this name *brown birds;* but the words mean rather "the birds of the White Lake;" and there is an independent legend connected with them, which I send you herewith.

But though the Triads do not impute cannibalism to Aeddan, nor directly to Gwenddoleu, they do expressly impute it to Ethelfrith and the Angles of Northumbria. I subjoin translations of two of them: —

"Three heroes who were Bards performed the three beneficent slaughters of the Isle of Britain. The first was Gall, the son of Dysgyvedawg (literally Learning-drinker), who killed the two *Ederyn Llychwin* of Gwenddoleu ab Ceidio: there was a yoke of gold upon them; and they devoured daily two bodies of the Kymry at their dinner, and two at their supper. The second was Ysgavnell, the son of Dysgyvedawg, who killed Edelfled (*lege* Ethelfrith), King of Lloegria, who required every night two noble maidens of the nation of the Kymry, and violated them, and the following morning he slew them and ate them. The third was Difedel the son of Dysgyvedawg, who slew Gwrgi Garwlwyd (literally the Rough Grey Dog-man), that was married to the sister of Edelfled, and committed treachery and murder conjointly with Edelfled upon the nation of the Kymry; that Gwrgi killed a male and female of the Kymry daily and devoured them; and on the Saturday he killed two of each, that he might not kill on the Sunday. And these three men, who achieved the three beneficent assassinations, were Bards." — *Historical Triads*, Third Series, No. 46.; *Myv. Arch.* ii. 65.

This Sabbatarian cannibal was a degenerate Briton. He had probably been taught by his countrymen to "keep holy the Sabbath day;" but he became a cannibal in consequence of his having associated with the Angles, as we are told in another Triad, in which the names of Gwrgi and Aeddan are conjoined: —

"The three arrant traitors who were the cause that the Saxons took the crown of the Isle of Britain from the Kymry. One was Gwrgi Garwlwyd, who, after getting a taste for human flesh at the court of Edelfled, King of the Saxons, liked it so much that he would eat nothing but human flesh ever afterwards; and, therefore, he and his men united themselves with Edelfled, King of the Saxons, so that he used to make secret incursions among the nation of the Kymry, and took male and female of the young, as many as he ate daily. And all the lawless men of the nation of the Kymry hastened to him and the Saxons, where they obtained their fill of prey and spoil taken from the natives of this Isle.

"The second was Medrawd (Modred), who with his men became one with the Saxons, to secure himself the kingdom against Arthur; and by reason of that treachery many of the Lloegrwys (*i.e.* the British Ligures) became Saxons.

"The third was Aeddan the Traitor, of the North, who gave himself and his men, within the limits of his dominions, to become Saxons, so as to be enabled to maintain themselves in usurpation and depredation under the protection of the Saxons. And because of these three arrant traitors, the Kymry lost their land and their Crown in Lloegria (England); and if it had not been for these treacheries the Saxons could not have gained the island from the Kymry."—*Triads*, Third Series, No. 45.; *Myv. Arch.* ii. p. 65.

Your readers must form their own conclusions as to the historical value and credibility of these cannibal statements; but the imputation against Aeddan ab Gavran is erroneous. He certainly was no partisan of the Angles; and though he sided with one party of Britons against another at the battle of Airdrie, it is but justice to his memory to bear in mind that he assisted the Britons at the battle of Cattraeth (Catterick, Yorkshire), in the great attack upon Ethelfrith in A.D. 603.

It should also be observed that the third series of Triads is the latest, and cannot claim a higher antiquity than the fifteenth or sixteenth centuries. The two other series, one probably as early as the fourteenth century, present several variations. Neither of them imputes cannibalism to Edelfled or Ethelfrith (*cf.* No. 37., *Myv. Arch.* ii. p. 9., and No. 28. p. 13.); both reduce Gwrgi's allowance to one-half; and the oldest doubles the supper allowance of "the Birds of Gwenddoleu," which guarded his gold and silver. And indeed there seem to be good grounds for absolving Gwrgi also from the charge of cannibalism. He is probably the same person as the "Twrch, a grey-headed counsellor," named (v. 39.) by Aneurin the contemporary of Ethelfrith. The bard speaks of him in favourable terms, and commends him for having come from Ethelfrith's camp to offer terms of conciliation, which were injudiciously rejected. He also attributes to Twrch a high reputation as a warrior, and implies that he was more sinned against than sinning; and that forcible dispossession of his lands by his countrymen was the cause of his alliance with the Angles.

These considerations weaken the force of the Triadic statements, and render it necessary for us to have much more conclusive testimony before the imputation of cannibalism can be accepted. Ethelfrith's depredations rendered him and his memory, as well as that of his ally, justly hateful

to the Britons; but they lost the battle of Cattraeth through their own lamentable imprudence in feasting the night before, and in having gone to battle the next morning so helplessly intoxicated that, as Aneurin says, "they fell headlong from their horses;" and the imputation of cannibalism is probably only an indication of the bitter hatred and intense chagrin of the descendants of the vanquished Britons. The ghost of Ethelfrith and Gwrgi may safely call Aneurin into court, and appeal to the Gododin for their vindication.

The Cattraeth campaign was admirably planned, and the battle would, I have no doubt, have been fought successfully, *more Romanorum*, but for "the yellow, sweet, ensnaring mead." This battle of Cattraeth is also the historical fact that underlies the reputed massacre at Stonehenge, with which locality, however, the massacre, or rather utter defeat, was in no way connected.

T. STEPHENS.

Merthyr Tidfil.

G. N., if he wishes for a series of works in which this custom, and other degraded ones, are alluded to, would do well to consult the following:—

Anderson's "Mission to Sumatra." (Blackwood & Sons.) 1846.

"Anthropophagy amongst the Baltacks of Sumatra" (reply to a critique in the *Quarterly Review* (No. 67.) on the above work.) (*Malacca Gazette*, 17th and 31st July, and 14th and 28th Aug. 1827.)

"Blackwood's Magazine," Aug. 1826.

"Quarterly Review," Nos. 67. 55. 26. 55.

Marsden's "Sumatra."

Humboldt's "Personal Narrative."

Rees's "Cyclopædia."

Hawkesworth's "Voyages to the Southern Hemisphere."

Myer's "Geography."

Finlayson's "Mission to Siam."

Lyon's "Private Journal."

Gamble's "View of Society and Manners in the North of Ireland."

Good's "Book of Nature."

Field's "Geographical Memoir of N. S. Wales."

Gregoire, "des Sectes Religieuses."

Bowdich's "Ashantee."

Mr. Ellis's "Sandwich Islands."

Rev. Mr. Marsden's "Mission to New Zealand."

Capt. Forrest's "Voyages."

Capt. Cook's ditto.

Bruce's, Salt's, and Pearce's "Abyssinia."

Mariner's "Tonga Islands."

McLeod's "Voyage to Africa."

Crawfurd's "Indian Archipelago."

Works of Nicolo di Conti, 1449; Odoardus Barbosa, 1516; De Barros, 1563; Beaulieu, 1622; and Ludovico Barthema, 1505.

"Researches into the Physical History of Man," by J. F. Pritchard.

Miss Hamilton's "Popular Essays."

Heyne's "Letters on Sumatra."

Sir S. Raffles's "Minutes on the Singapore Institution."

Dr. Leyden, on the Languages, &c., of the Indo-Chinese.

Maj. Canning, Envoy to the States on the W. Coast of Sumatra.

Messrs. Burton and Ward's "Mission to the Baltacks in 1824."

Andrew Steinmetz's work on "Tobacco." (P. 124.)

"Fiji and the Fijians."

"Asiatic Journal" vol. xix. p. 94., Jan. 1825; and vol. ix. pp. 457-8.

"Ledlie's Magazine" (Agra), July, 1853.

I shall be happy for references to any other works.

"The Andamans," *Penang Gazette*, April, 1819, is another reference.

T. C. ANDERSON,
H. M.'s 12th Regt., Bengal Army.

The writer of *Biographical Memoir* of the late Charles Macintosh, F.R.S., *Glasgow*, 1847, refers to the testimony of St. Jerome on the above subject, in a quotation from *Gibbon*, 8vo., London, 1797, vol. iv. p. 298., as follows:—

"There seems to be little reason to doubt that in more remote times in this forest (which occupied the eastern part of the present city of Glasgow) was situated the capital of the 'Attacoti,' alluded to by Gibbon as a valiant tribe of Caledonia, the enemies and afterwards the soldiers of Valentinian, accused by eye witnesses (Jerome, &c.) of delighting in the taste of human flesh. When they hunted the woods for prey, it is said that they attacked the shepherd rather than his flocks, and that they curiously selected the most delicate and brawny parts, both of males and females, which they prepared for their horrid repasts. If in the neighbourhood of the commercial and literary town of Glasgow a race of cannibals has really existed, we may contemplate in the period of Scottish history the opposite extremes of savage and civilised life."

And we may venture to add that nowhere would the contrast appear more conspicuous.

G. N.

LILAC, SYRINGA; OR PHILADELPHUS.

(2nd S. vii. 385. 460.)

Although the REV. T. BOYS and MR. GUTCH have both replied to MR. P. THOMPSON, the information they have given, although quite correct so far as it goes, may not perhaps be deemed quite satisfactory by that gentleman.

In tracing the history of these names, it is only necessary to refer to John Ray's *Historia Plantarum*, published in 1688 (vol. ii.). From it we learn that both the Lilac and Mock-orange were known by the name of *Syringa*, the former being called *Syringa cærulea*, the latter *Syringa alba*. Also that the first was by some called *Lilac*, from the Persian; the other *Philadelphus*, a name given to it by Athenæus, a writer of the Alexandrian school. Tournefort, in 1700, in his *Institutiones Rei Herbariæ*, perceiving that these belonged to different parts of *his* system founded on the corolla, divided them into two genera, giving to one the

name *Lilac*, to the other that of *Syringa*. This was not judicious, as the last of these names appears to have been originally given to the Lilac. Tournefort gave figures, but botany was not then sufficiently advanced to enable anyone to draw up correct distinguishing generic characters. Linnæus, in his *Genera Plantarum*, in 1737, restored the name *Syringa* to the lilac, actuated partly by the word *lilac* or *lilag* being Persian, and therefore, in his estimation, barbarous and inadmissible in Latin; and the name *Philadelphus* to the mock-orange. Lamarck and a few other French writers, adhered to Tournefort's nomenclature; but Jussieu, in his *Genera Plantarum* (1789), and De Candolle (*Prodr. Regni Veg.*) have abandoned it and followed Linnæus. Everywhere else, in botanical works, *Syringa* is given to the lilac, and *Philadelphus* to the mock-orange, which now forms the type of a natural order (*Philadelphaceæ*), *Syringa* also becoming the type of the *Syringeæ*, a group of the order *Oleaceæ*. In England, and indeed in most European countries, the vulgar or florists' names are, however, still modifications of those given by Tournefort, probably from the plants being obtained by cultivators chiefly from France.

In Bailey's *Dictionary* no such colour as lilac is mentioned, but only "Lilach *Tree*, a shrub which bears blue, white, or purple flowers." In Johnson's *Dictionary*, and even in Walker's of 1823 (perhaps in still later editions), *lilach* or *lilac* is applied solely to the plant, not to any colour. The shrub, therefore, cannot be held responsible for those who have improperly restricted its name to one only of the colours it exhibits. W. A.

CAMBRIDGE COSTUME.

(2nd S. vii. 74. 384.)

I have read with much interest the carefully compiled lists which have appeared in "N. & Q." relative to the several hoods as worn by Cambridge graduates, and the letters of remark and correction thus called forth. I wish, in the hope of obtaining farther information, to mention the liberty I consider a large majority of Cambridge men must possess, of continuing the white lining of the M.A. hood, where the party never was a member of the Senate, and consequently has never been entitled to vote, either in the White or the Black-hood House. Many members of the University, as soon as they have taken their Bachelor's degree, remove their names from the college boards; replace them when they incept, and as soon as admitted M.A. take them off again; nor can such persons thenceforth be members either of the Regent or the Non-regent House, without residing three consecutive terms, to regain a right to vote in the Senate. Those M.A.s therefore who have never been non-regents seem to have no title to the black hood denoting non-regency, even at the expiration of five years from their commencing M.A.; and surely in such case may (as many do) retain the white lining: and even with greater reason; such being not only significant symbolism, and a beautiful relief to the black of the M.A. habit, but also in many localities a very desirable distinction between regularly educated graduates and the ten years' men, who on becoming B.D. assume the black hood, such as regent M.A.s wear.

I am familiar with matters of Cambridge costume from frequent conversation on that subject with my old vicar, whose experience as tutor of his college and proctor in his day, will take my notices back nearly a century, and therefore I venture to mention a few Cambridge "Notes" referring to the subject under discussion; they may interest some of your readers, and obtain for us additional information.

The rose-coloured lining is peculiar to the degree of D.D. when the ermine cope is not required to be worn; the shot silk you describe (though the difference has been sometimes ignorantly overlooked) to the Doctors of Law and Physic. A velvet cap, called a "Monmouth cap," with band and tassels of gold cord, appertains also, and exclusively, to these lay doctors. Their ordinary silk gowns differ in shape from the gowns of Divinity or Arts; that of L.L.D. is plain; that of M.D. trimmed at the sleeve with figured velvet binding. In the University the Doctors, if divines, wear the scarf, and in consequence chaplains who may be resident there are understood to refrain from using this special mark of their position, out of courtesy to the higher degree. I recollect one exception, when a chaplain preached in his turn at St. Mary's, and appeared in a scarf; it was considered irregular, and called forth remarks. Your correspondent does not enlarge upon the hood "flourished," though he well explains the hood "squared." The latter is a sort of full dress worn by any M.A., Vice-Chancellor, Proctors, and I believe Taxors. The hood "flourished" signifies not merely that it is pendant in chance folds, but that the peaked position of the lines is folded over till it touches the flat half of the hood which covers the back; so that if the hood were applied to its original use, the frontlet of the "head gear" would be the white edging. The shape of the Oxford M.A. hood does not admit of being "flourished" thus; and the too common practice of putting on a Cambridge hood after the Oxford fashion produces an unseemly depth of material issuant from the back of the wearer, assuming the appearance of a pair of wings, or else a perfectly flattened pendant, to speak heraldically, "party per bend argent and sable." London clergy dressers arrange all hoods thus.

Cambridge men of the old school "flourish the hood" before it is put on.

As regards another point: B.A. and S.C.L. wear the same hood (sheep skin the trimming, and the material not silk, is the "regulation pattern"); the latter the full-sleeved gown. L.L.B. the *white-lined* hood; in *this case certainly* without any change to black, because an L.L.B. never can be a Non-regent, and has no vote in either house; the distinction of Regent and Non-regent cannot apply to him. My old friend was a cotemporary of Powell, and Farmer, and Beadon, Waring, Collignon, Cole of Milton, &c. &c. I will mention a few more notes I can supply from the winter evening's chat round the vicarage study fire of the days long past, in reference to these matters I am writing upon. The slit in the sleeve of the Cambridge B.A. gown was by sufferance, and for the convenience of dining; not, as now, the distinctive mark whereby to discern the Cambridge man from the like grade at Oxford. No B.A. would, in days of yore (had the Proctor been of his college) have appeared without gown looped up at the elbow, either in hall or at chapel. The person to whom I have alluded was the originator of a move which permitted all undergraduates to wear the square cap as at present. Up to that date (probably about 1770) some of the colleges used "the Monmouth cap" till the undergraduate took his B.A. degree. This explains the allusion in the *Gradus ad Cantabrigiam*:—

> "My head with ample *square cap* crown,
> And deck with Hood my shoulders."

This privilege was obtained by a petition. The collegians met, summoned by a circular from one of the Monmouth cap undergraduates. The silk gown now so generally assumed was then confined to noblemen graduates, honorary M.A.s, and the *Public Orator*; all others used only prince's stuff, fine cloth, or bombazine.

The B.D., wearing a non-regent habit, was yet distinguished as of superior grade, by his cassock as a divine, fifty years back at the chancellor's levee, or on presenting an address to the throne; this peculiarity was carefully observed.

To revert to the former portion of my paper. If the white lining cannot with propriety be retained by those who so habited were admitted M.A., and have never become Non-regents or black hoods, it follows that every Cambridge M.A. of five years' standing may be confounded with an Oxford B.D., a Cambridge B.D. (if I am a cassocked priest), a Cambridge ten years' man, a Durham B.D., a Dublin B.D., and should Mr. Gutch be correct (but that I doubt in this case), a Cambridge L.L.B. These remarks may call attention to this anomaly; if habits are to be intelligible indications of a man's rank and university, he does not indeed lie under the imputation of "wearing garments to deceive;" but if any one desires to know the truth, he must ask the wearer of the plain black hood, in shape and material common to six or seven different graduations.

If Oxford gives the D.C.L. crimson lining to *her* masters, why should not *our* Alma Mater concede to us either our unpretending white in perpetuity, or the brighter rose-colour betokening our university fraternisation with the divinity colours of Cambridge. Distinctions of regent and non-regent are unknown beyond Trumpington: why should the difference of habit be obligatory upon any who are anxious to escape the inconsistency of a "discrimen obscurum" so evidently confessed on all hands, and which, to a certain extent, the continuation of the regent white lining would correct? E. W.

Replies to Minor Queries.

Michael Drayton's Poems, Lyrick and Pastorall (2nd S. vii. 457.).—In *Bibliotheca Heberiana*, part 4., No. 629., a copy of this rare work occurred, with the following note:—

> "It seems to have been printed in or about 1605, to complete the reprint of Drayton's Works which still wanted his Pastorals, first printed in 1593, under the title of *Idea*. Here they are found, though altered and improved most materially, and by way of novelty Drayton added twelve Odes, and a Poem called the *Man in the Moon*. But one other copy of this edition is known, and it was sold recently among Mr. Caldecott's Books. He supposed it to be the only copy extant."

In Caldecott's Sale Catalogue (No. 321.), the note to the article in question runs thus:—

> "First Edition of these Poems, and probably the only copy extant: they were evidently printed about the year 1605; but they were all omitted in the subsequent collected Octavo Editions of the author's Poems, appearing for the second time in the folio edition printed by *W. Stansby* (1619). The edition appears to have been unknown to Ritson, Warton," &c. &c.

Although perfect copies of this edition of Drayton's Poems are of the greatest rarity, *imperfect* ones seem to be comparatively common. The late Mr. Singer possessed one; I am the owner of another, and your correspondent J. H. W. C. has a third. Mr. Singer's copy wanted a great portion of the latter part; my copy ends abruptly before the conclusion of "*The Eight Eglog;*" but the copy possessed by your more fortunate correspondent, wants only a leaf or two at the end of "*The Man in the Moone.*" Edward F. Rimbault.

Cardinal Howard (2nd S. viii. 53.)—Philip Howard, afterwards cardinal, was admitted a fellow commoner of S. John's College, Cambridge, 4 July, 1640, but took no degree.

C. H. & Thompson Cooper.

Cambridge.

Watson Family (2nd S. viii. 10.)—Although I am unable to answer your correspondent Σ. Θ., the following information may be new and interesting to him and to other of your readers.

I. Watson of Malton, co. Ebor, claimed to be of the Rockingham family. He had issue

II. 1. John Watson. 2. Pleasance Watson. John Watson, a solicitor, is buried at Malton. He married Hannah Bagwith of Whitby, coheir of a good Yorkshire stock. Her father was a lawyer, and his picture was, and probably is, at Bilton. They had

III. 1. George Watson of Bilton Park, near Knaresborough, where he is buried. He married Clementina Sobieski, daughter of Sir Thomas Kennedy, and niece to the Earl of Cassilis. They died s. p.

2. John Watson died unmarried, buried at Knaresborough.

3. Elizabeth Watson, coheir, died 4th Nov. 1798, æt. eighty-nine. Buried at Beverley. Married the Rev. W. Ward, A.M.; educated at Thornton Grammar School and Sidney Sussex Coll., Cambridge; fifteen years master of Thornton, and seventeen years of Beverley; resigned 1768; died 5th Nov. 1772, æt. sixty-three; buried in St. Mary's church, Beverley. He was also rector of Scawby and perpetual curate of Yeddingham, and the author of an English Grammar, and of translations from *Terence*. His mother, —— Pennuch, was heiress of Broughton, a small estate sold by his son John Watson to his brother-in-law Robinson of Houghton-le-Spring. Their children were numerous. The eldest representative I believe to be Charles Ward of Chapel Street, London. In one of Mr. Ward's letters he speaks of his "cousin Baird."

4. Jane Watson married —— Dixon of Beverley.

5. Hannah Watson married —— Wingfield of Hull, and had issue.

6. Margaret (or Mary) Watson married John Farsyde of Fylingdale, co. Ebor. She had Bilton, and left issue. "ONE-EIGHTH A WATSON."

Athenæum Club.

I beg to inform Σ. Θ. that Bilton Park, Bilton-with Harrogate, in the parish of Knaresborough, is the seat of the family. I cannot give him any precise information respecting "Jane Watson," but have no doubt the registry at Knaresborough will give the information he requires.

The following extract from Hargrove's *History of Knaresborough*, 5th edit., 1798, may be interesting to him:—

"From the family of Stockdale this estate (Bilton Park) passed by sale to that of Watson, John Farside Watson being the present possessor. This gentleman is descended from John Farside of Farside, in Scotland, who came into England in the reign of James the First, and was made bow-bearer in the forest of Pickering, in the county of York; he chiefly resided at Filingdale in Whitby Strand, and bore for his arms, gules, a fess or, between three bezants."

The mansion is at present the residence of Miss G. Farside Watson. CHAS. FORREST.

Lofthouse, Wakefield.

Grave Diggers (2nd S. vii. 475.; viii. 39.)—MR. PIESSE will find the following in a work called *Marvellous, Rare, Curious, and Quaint* (Ward & Lock, 1859), edited by Edmund Fillingham King, Esq. M.A., at p. 211.:—

"Frances Barton of Horsley, Derbyshire, died in 1789, aged 107. She was a midwife for eighty years. Her husband had been *seventy years* sexton of the parish. They used to say that *she* had twice brought into the world, and *he* had twice buried (or taken out of the world, I suppose,) the whole parish."

Probably some reader of "N. & Q." knows the sexton's age. It must have been an advanced one.

T. C. ANDERSON,
H.M.'s 12th Regiment, Bengal Army.

Nathaniel Ward (2nd S. viii. 46.) — Nathaniel Ward, born 2 Jan. 1605, was of King's College, Cambridge, but not on the foundation. He proceeded B.A. 1623–4, and commenced M.A. 1627; was vicar of Staindrop in the county palatine of Durham, and was slain fighting for the king at Millum Castle in Cumberland, 1644. He was a very learned and estimable person. See as to him, Darrell's *Life of Basire*, 25–35.; Surtees's *Durham*, iv. 139, 140.; Raine's *North Durham*, 351.

Nathaniel Ward, the prebendary of Lincoln, was of Sidney Sussex College, Cambridge, B.A. 1631-2, M.A. 1635, D.D. by royal mandate, 1661.

C. H. & THOMPSON COOPER.

Cambridge.

"*Urban*" *as a Christian Name* (2nd S. viii. 11.) — The *origin* of this name is evidently Roman. We find it, indeed, in the Greek Testament, Ἀσπάσασθε Οὐρβανόν. But the Apostle Paul is here writing to Rome, and the Vulgate gives us the same name in its Latin form: "Salutate *Urbanum*" (Rom. xvi. 9.) As in baptism the surname of the sponsor sometimes becomes the Christian name of the child, this may account for the use of *Urban* as a Christian name, without looking farther. But even if this were not the case, the mere fact of our finding the name in the New Testament, especially as it is apparently employed to designate a believer, would account for its use in Christian baptism, just as in the case of *Matthew, Peter, Timothy, Tabitha, Lydia, &c.* As a surname, Urban is illustrious in its connexion with Sylvanus, which began with the year 1731; Urban also occurs in the *London Directory* for 1858 and 1859. THOMAS BOYS.

Scotch Paraphrases (2nd S. vii. 358.)—MR. HUSBAND (2nd S. vii. 483.) does not seem to be

aware that, although some of the paraphrases claimed by the Rev. Dr. Mackelvie for Michael Bruce may have been written by him, and only altered by Logan, others were composed, as I have been informed, before either of these were born, and only slightly modified by each in his own way. The late Rev. Principal Lee of Edinburgh, I believe, satisfied Dr. Mackelvie of this, but not till after he had published his *Life* of Bruce in 1837. Had another edition been called for, Dr. M. would in all probability have modified some of his statements. The late Principal Lee had acquired more correct information on such points than any other of the present century; and although willing to communicate when requested, has, it is understood, left behind him little to afford a clue to others. W. A.

Knights made by Cromwell (2nd S. viii. 18. 31.) —In Harl. MS. (6146.) is a trick of the arms of one of Cromwell's knights: "Collonell Sr Tho. Pryde knited per ye Protector Oliver, 1657."

Gu. on a chev. between 3 lions' heads, erased arg. two eels naiant respecting each other. *Crest.* A lion's head erased or, between two palm branches disposed in orle vert. Cl. Hopper.

Richard Pepys (2nd S. viii. 46.) — The Richard Pepys born 1643 was no doubt son of Richard Pepys of Ashen in the county of Essex, by Mary, daughter of John Scott of Water Belchamp in the same county. He is said to have been a student at Cambridge, but his college has not been ascertained. He ultimately settled at Warfield, in Berks, and died at Hackney in May, 1722. The Pepys of Pembroke Hall, B.A. 1662, was named Robert. C. H. & Thompson Cooper.

Woodroof (*Asperula odorata*) (2nd S. viii. 13. 35.) — Having carefully compared a specimen in my herbarium, gathered at the Okelei Lake, in the Grand Duchy of Oldenburg, province Eutin, with a British one gathered at Brixton, I find that there is no material difference in them, except that the German *Waldmeister* grows in general a little larger than our British woodruff. S. K.

Inn Signs by Eminent Artists (2nd S. vii. 522.)— The city of Norwich affords another instance in addition to that given by Mr. Woodward. The elder Crome, who commenced life as a house-painter, painted a sign for "The Sawyers" in St. Martin's. After doing duty for several years, it was taken down by the owner of the house, the late Peter Finch, Esq., and by him carefully preserved till the time of his death, some seven or eight months since. Mr. Finch's personalty being dispersed on that event, the present writer has lost all farther traces of it. T. B. B. H.

"*Englishry*" *and* "*Irishry*" (2nd S. viii. 12.)— These words, employed by Lord Macaulay and queried by your correspondent, are terms recognised in our language; and both of them may be found in Wright's excellent *Universal Pronouncing Dictionary*. "*Irishry*, the people of Ireland." "*Englishry*," is the modern representative of a very old word. "Englecarie, Englicherie, Engleseyre. [Old law term] the being an Englishman." (Bailey, *Dic. Britan.*) In Cowel's *Law Dictionary* may be found a full account of the word in its legal sense, under the various forms of "Englecery, Englechery, Englechire, or Englishery, in Latin, Engleceria." Thomas Boys.

Rev. Richard Lufkin (2nd S. viii. 53.) — We doubt not that he is identical with Richard Lovekin of Jesus College, Cambridge, who commenced M.A. 1615. The statement that he lived to 110 seems to us highly improbable.

C. H. & Thompson Cooper.

Cambridge.

Watermarks in Paper (2nd S. vi. 434. 491.; vii. 110. 265.) The *Illustrirtes Familien-Journal* (1ster Band, No. 276. s. 159.) brings home to Suabia the invention of making paper from linen rags, and says it was first put into practice by the Holbein family of Ravensburg. The oldest document on this kind of paper is dated A. D. 1301. Now, as the Holbein arms bore a bull's head, we find this symbol imprinted as watermark in all the paper from the old Ravensburg mill. And in Pomerania, in Friesland, in Paris, in Bohemia, records are extant, written on this so-called bull's-head-paper, the oldest linen paper existing. Faust and Schoeffer used it to their first impressions. On many sheets we also find a clapper or rattle, such as, in olden time, the lepers carried, to warn the approaching wayfarers of their dangerous neighbourhood. This symbol is related to the Holbein Hospital for Lepers at Ravensburg, to which a part was assigned in the Flatterbach papermill. From the identical family sprang the two painters Holbein, of whom the last became one of the greatest ornaments of the German School. The town of Ravensburg to this time has kept on with paper-making.

From the *Navorscher's Bijblad* * for 1853, pp. xiv. and xv., it however appears that linen-paper was already known in the twelfth century. Thus the question arises, does the paper from before 1301 exhibit a watermark? and, if not, does not the mark only denote a *progress* in paper-making? For, if the first query could be replied to affirmatively, we should have the means at least to *guess*

* The *Navorscher's Bijblad*, or *Appendix* to the *Navorscher*, was started in 1853, in order to receive the subsequent answers to questions which had already been treated in the *Navorscher*. Thus more room was given in the mother-paper for going on with fresh subjects, and, at the same time, an opportunity was opened for once more reverting to an old subject and more fully elucidating what had been said.

the dates of such documents as are on water-marked paper, but are dateless. The honour, ascribed to the Holbein family, seems to deserve clipping in so far that its members have only been the inventors of *making watermarks in paper*. Did I guess aright? J. H. VAN LENNEP.

Zeyst, July 14. 1859.

John Allington (2nd S. viii. 46.) — John Allington was of Queen's College, Cambridge, B.A. 1625-6, M.A. 1629, rector of Uppingham, and vicar of Leamington, a good preacher, and author of several works. We know not the date of his death, but hope through the medium of your columns to obtain it. C. H. & THOMPSON COOPER.

Cambridge.

Tooth and Egg Metal, Tutenag (2nd S. vii. 478. 519.; viii. 38.)—The transmutation of *tutenag* into *tooth-and-egg*, as recently set forth in the pages of "N. & Q.," is a very amusing instance of what our vernacular can effect; but what is the word tutenag itself? Some say it is Portuguese, some Chinese, some Indian.

If your correspondent, who tells us that tutenag is "*Indian*, as its derivation shows," will only trace this derivation to our satisfaction, and tell us to *what* Indian language he refers it, we then can convince ourselves, and of course there will be no room for farther controversy upon the subject; but whether this can be done remains to be seen. As to the *Chinese* origin of the word tutenag, this is so far from according with the views of Dr. Morrison, that in his *English-Chinese Dictionary* that learned lexicographer gives us tutenag as an *English* word, for which the Chinese is *pih-yuen*.

My reasons for preferring, in the present state of the question, a *Portuguese* derivation for tutenag, are briefly these. What we now call German silver, which is one of the many alloys that have been termed tutenag, does not appear to have been made in Europe till about the commencement of the present century; and some of us may well remember its introduction into this country under the name of *albata*. But various alloys, resembling in their appearance German silver, and known by the name of white copper (*Weiss-Kupfer*) were made in Germany long before. The Portuguese, meeting with a similar article in their early commerce with India and China, would at once be struck with the resemblance; and, speaking in their own language, would naturally call it *prata Teutonica* (German silver). *Teutonica* thus becomes the trade name of the eastern article; and in due time comes back to Europe, transmuted into *tutenag*.

Tutenag is also called *tutenago* (Encyc., and Beckmann) and *tutenaga* (Moraes). These last two forms represent the Portuguese masculine and feminine: — *metal Teutonico*, m., (German metal); *prata Teutonica*, f., (German silver). Teutonico, Teutonica; hence Tutenago, Tutenaga — Tutenag.

The Chinese *pih yuen*, already mentioned, has experienced in its passage to Europe the still more extraordinary transmutation into *packyyn* and *pakfong!* THOMAS BOYS.

Orchestra at Handel's Commemoration: the Bassoon (2nd S. vii. 370.) — It seems surprising, in looking over the list of instruments, to find such a predominance of bassoons — 25 to 21 violoncelli — while at the Philharmonic at the present time we have but 2 bassoons to 8 celli; or four times the number. At the Societé des Concerts at Paris there are 4 bassoons to 8 celli, and the quality of the bass is much improved, and the reeds of the oboe and clarinet better balanced.

Still stranger is the list of the orchestra given by MR. HUSK (p. 290.), where they are 7 bassoons to only 2 "violinchelloes." It would be very interesting to the musical antiquary if the readers of "N. & Q." would, from time to time, contribute lists of the orchestras on different great occasions; the comparison would, I believe, turn out to be very curious. A. A.

Poets' Corner.

"*Night: a Poem*" (2nd S. viii. 11.) — A. D. is doubtless correct as to the matter of fact; but I suspect the poem, the authorship of which was inquired after by a previous correspondent, was one bearing the same title, and published anonymously by the late Ebenezer Elliott, and will be found among his collected *Works*. "*Night*," said the *Monthly Reviewer*, "is in the very worst style of ultra-German bombast and horror." A dictum, which, like some of the earlier criticisms on Wordsworth — if read by the light of subsequent productions — few, if any, of the admirers of the "Corn Law Rhymer," will consent to indorse. J. H.

Nostradamus: "Cinq Mars" (2nd S. viii. 50.) — In the Middle Ages the French word *marc* was not unfrequently written *mar*. The word signified, too, not only a certain amount of money, but a weight, of eight ounces: consequently *Cinq Mars* (five marks) will be equivalent to *Quarante onces* (forty ounces). HENRY T. RILEY.

In answer to the question of F. Z., the pun, *Quarante onces*, consists in the fact that the old French "marc d'argent" being equivalent to *eight ounces*, "*cinq mar(c)s*" was or were equal to *forty ounces*. GUSTAVE MASSON.

Harrow.

Peg Tankard (2nd S. vii. 434.)—This peg tankard evidently belonged to a *Pomeroy*, but, as to date, who can assign one without ocular inspection? V. R.

Pregnancy a ground of Reprieve (2nd S. viii. 29.) — The ground for the "reprieve" under the circumstances respecting which Ache inquires, was that bare humanity forbade the extinction of a guiltless life, along with that of the criminal. But the following, from *Hudibras* (Part III. canto I. ll. 883, 884.), will show that the "vulgar error" (if it be one, in the strict sense of the term), is of wide spread and long standing: —

> "Who, therefore, in a strait, may freely
> Demand the clergy of her belly."

B. B. Woodward.

Haverstock Hill.

Bull and Bear (2nd S. vii. 385. &c.) — Your correspondent has probably mistaken my meaning. I do not say that the terms were not known, but he will pardon if I doubt still whether they were very generally used. Swift, it is true (*loc. cit.*), says Curll sold the Thirty-nine Articles to the Jews, who converted him "for a Bull;" but here it is evident the phrase applies to the transaction, and not to the person. Again, it is very curious that in Foote's *Mayor of Garratt* (written in 1763), although one of the principal characters is a stockbroker, and though, on account of his bearishness, he is called Bruin, yet there is not the slightest allusion to Bulls and Bears in connexion with the Stock Exchange throughout the piece; and, when we think how irresistible a pun always was to Foote, it seems impossible to believe that these phrases were familiar to him. I hope your correspondent Mr. Wylie will not lose sight of the subject. It is not only curious in itself, but, as he suggests, it may assist us much in judging how far to rely on Horace Walpole's knowledge, or rather affected ignorance, of things of the day. A. A.

Poets' Corner.

John Redmayne (2nd S. viii. 46.) — John Redmayne was of Caius College, Cambridge; B.A. 1644–5, M.A. 1648, D.D. by royal mandate, 1661. In the printed Graduati he is called Redman, and his college is not given.

C. H. & Thompson Cooper.

Cambridge.

Herbert Knowles (2nd S. viii. 55.) — Herbert Knowles was born at Gomersall, near Leeds, in 1798. Brother of J. C. Knowles, an eminent barrister on the Northern Circuit, and Q. C. Destined for the ledger at Liverpool; was placed in the Grammar School at Richmond; lauded by Montgomery in "The Christian Poet." Died at Gomersall, Feb. 17, 1817. He left behind him a manuscript volume of poems, the earliest of which was published in the *Literary Gazette* for 1824. His "Three Tabernacles" is a fine composition.— *Carlisle's Hist. of Endowed Grammar Schools.*

J. S.

John Heylin (2nd S. viii. 46.) — John Heylin was of Emmanuel College, Cambridge, B.A. 1622-3, M.A. 1626. C. H. & Thompson Cooper.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Camden Miscellany, Volume the Fourth. (Camden Society.)

The volumes of *The Camden Miscellany* have always been among the most popular of any issued by the Society; and our readers may judge from the curiosity and interest of the contents of the present volume how far it is likely to equal its predecessors in the favour of the Members. It contains seven articles: — I. *A London Chronicle during the Reigns of Henry VII. and Henry VIII., edited from the Original MS. in the Cottonian Library by* Mr. Hopper. II. *The Expenses of the Judges of Assize riding the Western and Oxford Circuits* temp. *Elizabeth*, 1596—1601, *from the MS. Account Book of Thomas Walmysley, One of the Judges of the Common Pleas, edited by* Mr. Durrant Cooper. III. *The Skryvener's Play: The Incredulity of St. Thomas; from a MS. in the Possession of John Sykes, M.D., of Doncaster, edited by* Mr. Collier. IV. *The Childe of Bristow, a Poem by John Lydgate, edited, from the Original MS. in the British Museum, by* Mr. Hopper. V. *Sir Edward Lake's Account of his Interviews with Charles I., edited by* Mr. Langmead. VI. *The Letters of Pope to Atterbury when in the Tower of London, edited by* Mr. J. G. Nichols. And the last article is, VII. *Supplementary Note to the Discovery of the Jesuits' College at Clerkenwell in March*, 1627-8, *edited by* Mr. J. G. Nichols, who contributed the original paper on the subject in the second volume of *The Camden Miscellany.*

Diary of the Marches of the Royal Army during the Great Civil War, kept by Richard Symonds; now First Published from the Original MS. in the British Museum. Edited by Charles Long, M.A. (Camden Society.)

This *Diary* of an officer who, at the outbreak of the Civil Wars, joined the Royal standard—and who, during the various operations in which he was engaged, seems never to have lost sight of his ruling passion — the love of topography, genealogy, and heraldry — but to have marched, note-book in hand, ready to jot down whatever he saw in old churches or mansions illustrative of his favourite studies, has long been known to antiquaries as a valuable record of much that is now lost, and which but for Symonds' notes would be altogether forgotten. Parry, Shaw, Hutchins, Nichols, Lysons, and Walpole, have all made use of the original MS. This is now placed at the service of all interested in the pursuits which occupied the attention of Richard Symonds; and their thanks are due to the Camden Society for undertaking the publication of this curious volume, and in an especial degree to Mr. Long for the trouble bestowed on its editorship. We ought to add, that it is accompanied by that great essential to a work like the present — a full and well-compiled Index of Names and Places.

The Quarterly Review, No. 211., *July*, 1859. (Murray.)

The present *Quarterly*, if somewhat less political than usual, is, if possible, more varied and amusing. Its only political article, *The Invasion of England*, is devoted to the important subject which is at last engaging, as it ought to have done long since, the attention of all parties, the defences of the country. *The Progress of Geology*, and *The Islands of the Pacific*, are articles calculated to interest the man of science. Two capital biographical

sketches are furnished on the subject of *Erasmus* and *Burgon's Life of Tytler*. A pleasant gossipy paper on *Annals and Anecdotes of Life Assurance* balances another on Mr. Chappell's valuable history of *Popular Music of the Olden Time*, and the number is completed by one of those graphic and well-written sketches of the English counties which have formed features of the later *Quarterlies* —Berkshire, "the royal county," forming the subject of the present paper.

Bentley's Quarterly Review. No. II. July. (Bentley.)

Bentley's Quarterly flushes its crimson banner boldly before the whole army of *littérateurs*, as if ready to break a lance with all or any of them. The present number is strongly political, having no less than three articles on subjects of political interest—*The Faction Fights; France*; and *The Campaign in Italy*. The interests of Art also receive especial attention in the present number, in two articles devoted to *The Dramas of the Day* and *The Art Exhibition of* 1859. The Rev. Mr. Bellew, Mr. Spurgeon, and the Rector of Winchilsea furnish materials for an interesting paper on *Popular Preaching*. Philosophical minds are catered for in an article on *Modern German Philosophy*. Mr. Ross's excellent edition of *Lord Cornwallis's Correspondence* is the subject of a capital article as much on Ireland as on Lord Cornwallis; nor must we omit to notice a well-written paper on *Adam Bede and other recent Novels*.

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Notices to Correspondents.

Among other articles of interest which will appear in our next or following number, we may mention Sir G. C. Lewis on The Lion in Greece; List of Writers in Foreign Quarterly Review; Molly Mog; *and a* Paper on Junius.

E. L. *in the 2nd vol. of our 1st. Series, Mr. Singer suggested that "the Bar of Michael Angelo" alluded to his protuberant brow, which seen in profile projected almost beyond the nose.*

X. N. *Our correspondent has overlooked an article on the use of the word "Reverend" in our* 1st S. vi. 246.

MELNOTTE. *For a mode of computing cousinship, see* 1st S. v. 342.

ERRATUM.—2nd S. viii. p. 55. col. i. l. 24. *for* "numbers" *read* "nimbus."

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Notes.

THE LION IN GREECE.

The lion is frequently mentioned by Homer in descriptive similitudes; in such a manner as to show that he was well-acquainted with the habits and appearance of the animal; whether his knowledge was acquired in Asia Minor, in Northern Greece, or in the Peloponnesus (see Heyne, vol. vii. p. 265.; Lenz, *Zoologie der Alten*, p. 126.).

The Greek mythology on several occasions represents the lion as an inhabitant of Greece. The Nemean lion inhabited a cavern with two mouths, in Mount Treton, between Mycenæ and Nemea. Its destruction was one of the twelve labours of Hercules (Paus., ii. 15. 2.; Apollod., ii. 5. 1.; Diod. iv. 11.), who is related to have accomplished this feat by the unaided strength of his arms, and without the aid of any weapon (Eur. *Herc. Fur.*, 153.; Nonn., xxv. 176.). Admetus, king of Pheræ, loved Alcestis, the daughter of Pelias: her father promised to give her to the man who should harness lions and wild boars to the same chariot. Apollo enabled Admetus to fulfil this condition, and Admetus married Alcestis (Apollod., i. 9. 15.). Adrastus, king of Argos, in obedience to an oracle which ordered him to marry his daughter to a wild boar and a lion, gave Deipyle to Tydeus, and Argea to Polynices, because they bore respectively the images of those animals on their shields (Apollod., iii. 6. 1.).

It seems that the Macedonians, unlike the other Greeks, had the custom of not erecting a trophy after a victory. This custom was explained by a story that Caranus, the mythical king of Macedonia, erected a trophy in commemoration of a victory over Cisseus, a neighbouring king; and that it was overturned by a lion which descended from Mount Olympus (Paus., ix. 40. 4.). It was also related that the son of Megareus, king of Megara, was slain by a lion from Mount Cithæron; whereupon the king promised his daughter, and the succession of his kingdom, to whoever should kill the Cithæronian lion. This feat was accomplished by Alcathous, son of Pelops; who, when he succeeded to the throne, built a temple at Megara to Diana Agrotera and Apollo Agræus (Paus., i. 41. 4.). A similar sacred legend related that Diana caused Phalæcus, tyrant of Ambracia, to be killed by a lioness when he was hunting. In memory of this benefaction, by which they recovered their liberty, the Ambraciots erected a statue, with a brazen lioness, to Diana Agrotera. (Antonin. Lib., c. 4.) This story is repeated, with variations, under the name of Phayllus, in Ælian, *N. A.*, xii. 40.; Ovid, *Ibis*, v. 504.

Tame lions and wolves, who had been metamorphosed from their human forms by the art of Circe, likewise guarded the palace of the enchantress (Hom. *Od.*, x. 212.).

The story of a lion in the island of Ceos is a mere etymological fable, intended to explain the local name Leon (Heraclid. Pont., *Pol.*, 9.). A gigantic statue of a lion is still preserved in this island. The lions on the gate of Mycenæ are of great antiquity; but the occurrence of this animal in works of early art cannot be considered as evidence of his presence in the country: sculptured lions occur more than once in connexion with Etruscan tombs, and there is no reason to believe that the lion ever existed in Italy, except when, in the imperial period, he was imported from Africa for the combats of the amphitheatre (Dennis's *Etruria*, vol. i. pp. 49. 251.).

With respect to the presence of the lion in Northern Greece in the year 480 B.C., Herodotus gives the following precise account, in describing the advance of Xerxes through Thrace and Macedonia, before the battle of Thermopylæ: —

"Xerxes and his army marched from Acanthus through the interior to Therma; and while he was on his way through the Pæonian and Crestonian territories to the river Echidorus, his camels, which carried corn, were attacked by lions. These animals, leaving their usual haunts, came at night and preyed on the camels, but touched no man and no other beast. It appears marvellous that the lions should have abstained from other animals, and should have selected the camel, which they had never seen or tasted. In this region there are numerous lions, as well as wild oxen, whose horns, of immense size, are imported into Greece. The country in which the lion is found, is bounded by the river Nestus, which runs through Abdera and the river Achelous in Acarnania. Lions occur between these two rivers; but they are never seen in the portion of Europe to the east of the Nestus, or on the continent west of the Achelous" (vii. 124-6.).

The country where the camels in the army of Xerxes were attacked by lions is clearly desig-

nated by Herodotus. It is the upper part of the Chalcidic peninsula, between the maritime towns of Acanthus and Therma. Though near the sea, several high mountains, fitted for harbouring wild beasts, adjoin it. Ælian states that the preference of the lion for the camel's flesh is known to the Arabs: he conjectures that it is an instinctive desire, independent of experience, and thus attempts to obviate the difficulty suggested by Herodotus (*Nat. An.*, xvii. 36.).

For purposes of scientific reasoning, it would be necessary to know the facts respecting the attack of the lions on the camels of Xerxes with greater detail and precision than they are reported by Herodotus, or could indeed have been ascertained by him after an interval of thirty or forty years. But there seems no reason (with Col. Mure, *Hist. of Lit. of Gr.* vol. iv. p. 402.) to discredit the account altogether; and still less to disbelieve his distinct statement that in his own time the lion was found in the wild and mountainous region of Northern Greece, extending from the river Nestus in Thrace, through Macedonia, Thessaly, and Ætolia, to the river Achelous. Aristotle makes precisely the same statement, in illustration of the rarity of the lion, (*H. A.* vi. 31.) and he afterwards repeats it in illustration of the local distribution of species, (*ib.* viii. 28.) The scientific character of Aristotle's researches on natural history gives great weight to his testimony. As he was a native of Stagira, and had resided in Macedonia, he may be supposed to have had opportunities of verifying it; and we cannot assume that he blindly followed the account of Herodotus, although at an interval of about a century he defines the range of the lion by the same two rivers. Aristotle corrects a physiological error of Herodotus in *H. A.* iii. 22.; *Gen. An.* ii. 2., and an error in the natural history of fish in *Gen. An.* ii. 2., in which latter passage he calls the historian Ἡρόδοτος ὁ μυθολόγος. It is therefore highly improbable that this inquisitive, sceptical, and accurate philosopher should have taken the other fact upon trust. (See Rawlinson's note on Herod. ii. 93.) The statement of Aristotle as to the occurrence of the lion between the Nestus and Achelous is repeated, with full belief, by Pliny, *N. H.* viii. 17. It is likewise reproduced by Pausanias, vi. 5. 3. in connexion with the exploits of Polydamas, an athlete of immense strength, who was victor in the pancratium in the 93rd Olympiad (408 B.C.). Pausanias states that lions were at that time found on Mount Olympus; and that Polydamas, emulating the achievement of Hercules at Nemea, slew a lion on that mountain without any weapon.*

Other marvellous feats of this Polydamas are recounted by Pausanias, on the truth of which no reliance can be placed; but they were inscribed on the base of his statue at Olympia by Lysippus. (See also Suidas in Πολυδάμας.)

A fabulous story of two parent lions punishing a bear for the slaughter of their cubs, by the assistance of a woodman, on Mount Pangæum in Thrace, is told by Ælian (*N. A.* iii. 21.) on the authority of Eudemus. It is uncertain to what writer of this name Ælian refers. It may be observed that Pangæum, though an uninhabited mountain region, fitted for the abode of wild beasts, lies east of the Nestus, the limit fixed for the lion, in this direction, by Herodotus and Aristotle.

Xenophon, writing about 380 B.C., states in his treatise on Hunting, that lions, leopards, lynxes, panthers, bears, and other similar beasts, are caught in wild districts near Mount Pangæum, on Mount Cissus to the east of Macedonia, on Mount Olympus in Mysia, on Mount Pindus, on Mount Nysa beyond Syria, and on other mountains capable of supporting them. (Cyneg. c. xi. § 1.) From the manner in which different sorts of wild animals and different places are thrown together in this passage, it is impossible to assign any one animal to any one locality. There is no reason to suppose that the leopard or panther was ever found in Europe; but it may be fairly inferred that Xenophon intended to describe the lion as occurring in some of the mountains of Northern Greece. Mount Cissus was close to Therma, and lies exactly upon the line of march followed by Xerxes, when his camels were, according to Herodotus, attacked by lions. The extent of wild country on the Mysian Olympus is mentioned by Strab. xii. 8. 8. Of a Mount Nysa beyond Syria nothing is known except from this passage. It may be observed that, in point of time, Xenophon is about halfway between Herodotus and Aristotle. Herodotus was born in 484, Xenophon about 444, and Aristotle in 384 B.C.

Some poetical allusions confirm the idea that the Greeks of the historical age believed in the existence of the lion in their northern highlands. Thus Pindar, in his third Nemean Ode, repre-

* Curtius (viii. 1.) states that Lysimachus, while hunting in Syria, had an encounter singly with a lion, and succeeded in killing it, though he was severely wounded in the left shoulder. This occurrence, he thinks, gave rise to the fable of Lysimachus having been exposed to a lion by the command of Alexander. The fable of his having been shut up with a lion, and having mastered it, is related by Plin. *N. H.* viii. 21.; Paus. i. 9. 5. Justin says that Lysimachus thrust his arm into the lion's mouth, and killed the animal by tearing out its tongue (xv. 3.). According to Plut., *Dem.* 27., Lysimachus showed the marks on his legs and arms, of his supposed encounter with the lion, when he was shut up with it by order of Alexander. Manius Acilius Glabrio, who was consul with Trajan in 91 B.C., was compelled by Domitian to fight as a gladiator with a large lion, and succeeded in killing it. (Dio Cass. lxvii. 14.)

sents the youthful Achilles as hunting lions and wild boars in Thessaly (v. 46.), and in his ninth Nemean, he describes the nymph Cyrene as wrestling unarmed with a lion on Mt. Pelion (v. 26.) Euripides, in a choral passage of the Alcestis (v. 580.), speaks of Apollo when he became the slave of Admetus, and tended his flocks, being accompanied by the lynxes, which came to hear the music of his lyre, and by the lions from the woods of Othrys. Callimachus also mentions lions on Mount Pelion, and on Mount Tmarus near Dodona in Epirus. (*Del.* 120., *Cer.* 52., where see Spanheim's notes.)

The presence of the lion in Northern Greece, during the historical period, appears likewise to be indicated by those writers who expressly remark that it was not found in Peloponnesus, as Theocrit. *Id.*, xxv. 183., and Ælian, *N. A.*, iii. 27. The argument of the latter, founded upon *Od.* vi. 104., is, however, of no force, as is remarked by Nitzsch, *Od.*, vol. ii. p. 102. Polybius, in correcting the mistatements of Timæus respecting Africa, says that the elephant, the lion, the leopard*, the antelope, and the ostrich, abound in Africa; but never occur in Europe (xii. 3. 5.). Whether the lion was extinct in Northern Greece in the time of Polybius (204—122 B.C.), or whether he was ignorant of its existence in that region, is uncertain. Dio Chrysostomus, however, states that in his time (about 80—100 A.D.) there were no lions in Europe, and that this animal had become extinct in Macedonia and other parts of Europe, where it had formerly been found. (Or. xxi. § 1.) Agathion, a man of great height and strength, who lived in the time of Herodes Atticus (104—180 A.D.), and was popularly called his Hercules, complained that he could not emulate one of the exploits of that mighty hero, because "there were no longer any lions in Acarnania" (Philostrat., *Vit. Soph.*, ii. 1. 15.). It will be observed that the territory designated by Agathion as the former home of the lion agrees nearly with the determination of Herodotus and Aristotle, who carry it as far as the river which bounds that country to the east. It may be added that the mythical story respecting Phalæcus, or Phayllus, tyrant of Ambracia, represented him as having been killed, when hunting, by a lioness.

The Italian mythology contains no allusion to the lion, and there is no reason to suppose that he ever was an inhabitant of the Italian peninsula, not even of the Alps. The boast of Virgil with respect to Italy may be taken as the expression of a certain fact from the earliest times.

> "At rabidæ tigres absunt et sæva leonum
> Semina." *Georg.* ii. 151.

* Leopards were called by the Romans *Africanæ*, from the country which furnished them to the Roman amphitheatre. (See Plin. viii. 17., and the commentators on Suet. *Calig.* 18.)

The extirpation of the lion in Northern Greece may be compared with its extirpation in Palestine (see Winer, *Bibl. R. W.* in *Löwe*), and with the extirpation of the wolf in the British Isles. The mention of the "Caledonian bear" in an epigram of Martial (*De Spect.*, 7.), is not however sufficient to prove that the bear was ever a native of Britain. The ideas of the ancients respecting the origin of wild animals brought from foreign countries were often vague and inexact. Thus the tiger is frequently called Hyrcanian; though he never was a native of the shores of the Caspian, and in ancient as well as in modern times was not found to the west of the Indus. Mr. Paley (*ad Prop.*, iii. 10. 21.) states that the lion was once found in our island: but there is no reason to suppose that this animal ever inhabited any part of central or western Europe; although the *Nibelungen lied* represents Siegfried as hunting the lion on the banks of the Rhine.

The lion appears to have become extinct in Syria, Asia Minor, and Northern Greece. In other regions this animal, though not extinct, has become rare, where he was anciently common. Buffon says that the race of lions is daily diminishing in Northern Africa. The Romans, says Shaw, derived from Libya, for the use of the games, fifty times more lions than could be found there at present. Lacepède remarks that the lion has much diminished since twenty centuries in Southern Asia, in the mountains of Atlas, in the forests near the great desert of Zaara, and in the different countries adjoining the north of Africa (see *Nouv. Dict. d'Hist. Nat.*, tom. vi. pp. 82–3.)

The abundance of lions in Northern Africa in antiquity is proved by numerous testimonies. Thus Diodorus describes the multitude of lions in Æthiopia, and he states that many cities of Libya had been depopulated by lions from the desert (iii. 23. 30. 43.) Ælian represents a Libyan nation, called the Nomæans, to have been extirpated by lions (*N. A.*, xvii. 27.). The abundance of lions and panthers in Mauritania is remarked by Strabo (xviii. 3, 4.), who states that the Nomads of Northern Africa were originally prevented from cultivating the soil, and driven to a wandering life, by the multitude of wild beasts (ii. 5. 33.). Horace characterises Africa as the nursing mother of lions: —

> "Nec Jubæ tellus generat, leonum
> Arida nutrix." — *Carm.* i. 22.

The large number of lions exhibited at the games of the Roman amphitheatre, which must have been almost exclusively procured from Africa, proves the comparative frequency of this animal in ancient times in that country. It will be observed that the wild beasts exhibited at these artificial *hunts* *, or combats, were all killed, and,

* Concerning the *venationes* in the Roman circus, see Panvinius *de Ludis Circensibus*, ii. 3. in Græv. *Thes.*

therefore that the same lion did not appear on successive occasions. Pliny informs us that Sylla, when Prætor, exhibited 100 lions with manes in the fights of the circus; that afterwards, Pompey exhibited 600, of which 315 had manes; and Cæsar, 400. (*N. H.*, viii. 16.) The number of lions exhibited by Pompey is stated by Dio Cassius at 500 (xxxix. 38.) It seems that Sylla was the first to exhibit the lions loose in the arena; previously to his time they had been tied up, and had been killed without any risk to the assailant. The lions in question were despatched by javelineers, who had been sent by Bocchus, king of Mauritania, from which region the animals themselves had probably been procured (Sen. *de Brev. Vit.*, c. 13.). Strabo likewise mentions that the Romans procured the slayers of wild beasts from Mauritania, on account of their experience and skill (ii. 5. 33.). Germanicus exhibited fights of 200 lions in the Hippodrome (Dio Cass., lvi. 27.); 300 lions were slain with javelins by the body-guards of Nero (*Ib.*, lxi. 9.); 100 lions and 100 lionesses were slain in the time of Adrian (*Ib.*, lxix. 8). The emperor Marcus Antoninus exhibited 100 lions in the amphitheatre, all of which were killed by arrows (Jul. Capitol. *in M. Antonin.*, c. 17.; Eutrop., viii. 6.). In the time of Gordian there were sixty tame lions at Rome (Jul. Capitol. *in Gord.*, 33.). The emperor Probus exhibited 100 lions and 100 lionesses in the games of the circus (Vopiscus *in Prob.*, 19.).

Other accounts describe the total number of animals killed; but without specifying the species. Thus Titus is stated, at the dedication of his amphitheatre, to have exhibited in one day 5000 wild animals of all sorts (Suet. *Tit.* 7.; Eutrop. vii. 14.). Dio Cassius describes 9000 tame and wild animals as being slain on this occasion (lxvi. 25.). At the games celebrated by Trajan in 107 A.D., after the termination of the Dacian war, 1100 tame and wild animals are stated to have been killed (Dio Cass. lxviii. 15.). Seven hundred animals of all sorts, including lions and lionesses, were slain at an exhibition of Severus (Dio Cass. lxxvi. 1.). The number of panthers exhibited on different occasions is likewise worthy of notice, as these animals were procured from Africa. Thus Augustus is reported to have exhibited 600 panthers at the dedication of the theatre of Marcellus, all of which were slain for the amusement of the people (Dio Cass. liv. 26.). Augustus himself states, in the *Monumentum Ancyranum*, that he had given twenty-six exhibitions of panthers in the circus or forum or amphitheatres, at which about 3500 were killed (p. 34., ed. Zumpt). It may be true, as Dio remarks (xliii. 22.), that these numbers are likely to have been exaggerated: but after all due allowance for exaggeration has been made, it must be admitted that the number of lions and panthers exhibited at a single festival by the Romans far exceeds the number which could be procured from the same countries at the present day. Zimmermann, cited by Camus, in his notes to Aristotle's *History of Animals* (p. 482.), attributes the diminution of lions in Northern Africa to two causes. 1. The large number killed by the Romans. 2. The use of fire-arms.

The wild animals in the Roman provinces were preserved, in order that they might be taken alive, and transported to Rome for the sports of the circus. A law of Honorius, of the year 414 A.D., addressed to Africa, permits Romans to kill lions, but not to hunt or to sell them (Cod. Theod. xv. 11. 1.; Cod. Just. xi. 44.). Claudian, in his poem on the Second Consulship of Stilicho (vv. 237. *sqq.*), describes at length the process by which wild animals were collected from various regions for the fights of the amphitheatre, and conveyed to Rome. Africa is specified as the country from which lions are procured, and these animals are described as brought in ships across the Etruscan sea.

Grimm, Reinhart Fuchs, p. xlvi., remarks that the importance of the part played by the lion, as king of beasts, in the Æsopian fable, renders the European origin of this class of fiction suspicious. But it is to be remembered that the lion was a native of Syria, and of the interior of Asia Minor; that in the age of Æsop he was still found in Northern Greece; and that his name and habits were familiar to the Greeks from the Homeric poems. On the other hand, the tiger, which was unknown to the Greeks until the age of Alexander, never appears as a character in the Æsopian fables. The most ancient fable in which the tiger bears a part is that of Avianus (*Fab.* 17), who probably lived about the fifth century.

G. C. LEWIS.

Rom. Ant., vol. ix. p. 375.; Becker, *Handbuch der Röm. Alt.*, vol. iv. p. 522. 566.; *Rheinisches Museum*, vol. x. (1856) p. 563.

The combatants, who despatched the wild beasts, were called "confectores ferarum" (Suet. *Oct.*, 43.). The first *venatio* of lions and panthers was exhibited in the Roman circus in 186 B.C. (Livy, xxxix. 22.)

"MOLLY MOG."

The *Quarterly Review* has, of late years, usually had a pleasant article on one or other of the counties of England; and, in the number just issued, Berkshire is celebrated. On the traveller's presumed arrival at Wokingham, the writer observes: —

"Of course he will put up at the Rose Inn, and order his dinner in the parlour where Swift and Gay and their company caroused one wet day, and wrote the song of 'Molly Mog' in their cups. John Mog, the father of the fair maid of the Inn, was then landlord of the Rose, and had two daughters, Molly and Sally, of whom Sally

was in fact the cruel beauty, and the subject of the song. But the wits were too far gone to distinguish; and so the honor, if honor there be, has clung to Molly, who, after all, died a spinster at the age of 67."

All this is very pleasant; but the Rose Inn at Wokingham, kept by the Mogs, had more traditions than the writer seems to have been aware of; it had its room called Pope's room, its chair called Pope's chair, and there was an inscription on a pane of glass in Pope's room said to have been written by Pope. But when I was at Wokingham, two or three years ago, what had been the old Inn was the great mercer's shop; and in the necessary process of adaptation, had been so dismantled and changed, that a cupboard only could be found which had once stood in Pope's room; and the mercer, in answer to inquiries after the pane of glass, said there was some of the glass taken out of the old window still in a garret, but he was not aware that there was any writing on it.

The true old Rose Inn — the present mercer's shop — was situated next door to the Bush Inn, and was last kept by the sister of Mrs. Lane of the Bush. An old inhabitant told me that she remembered that "Molly Mog," with some verses underneath, was written on the old sign. What had become of Pope's chair, or of the old sign, I did not learn; but it strikes me as probable that they passed as a part of the stock-in-trade to the new Rose, which is situated on the opposite side of the market-place.

The assertion that Sally was the beauty, and that the "wits were too far gone to distinguish," and thus Molly became the immortal, was told half a century since by Lysons; but no authority was given, and it is contradicted, I think, inferentially, by the announcement in the *Gentleman's Magazine* — Deaths, 1766, March 7 — "Mrs. Mary Mogg, at Oakingham: she was the person on whom Gay wrote the song of 'Molly Mogg.'" Farther, one at least of the wits must have known the sisters intimately, and was not likely to fall into such an error. Wokingham, or Oakingham, was the nearest town to Pope's residence: his letters were addressed to Binfield, near Oakingham. The Rose was the inn he must have frequented, whether he went there on foot or on horseback, on pleasure or on business; and that he did go there frequently might be inferred from these circumstances, and is confirmed by the tradition which gives us Pope's room and Pope's chair. Lysons farther tells us that Edward Standen, of Arborfield, "is said to have been the enamoured swain to whom the song alludes." Lysons must mean, I suppose, that the poet wrote, or affected to write, in the character of Standen. Was Standen the curate of Wokingham, or of some adjoining parish? — a mere inference from one touch of the humility of the "enamoured": —

> "To be sure *she's a bit for the Vicar*,
> And so I shall lose Molly Mog."

Is there any evidence that Swift, whom the writer in the *Quarterly* makes one of the party at the Rose, was ever either at Wokingham or at Binfield?

M. M.

KELP.

Barilla or *Barrilla* was a Spanish name given to several species of the genera *Salicornia*, *Salsola*, *Suæda*, *Chenopodina*, and their allies, some of which were at one time extensively cultivated in Valentia; their ashes, after being burned, yielding the *Barilla* of commerce. Some countries preferred one species; others another.

Kelp, on the other hand, is obtained solely by burning sea-weed: the best for soda being the "cut-weed," and principally *Fucus vesiculosus;* the best for iodine being the "drift-weed," such as the species of *Laminaria*. Can any of your correspondents inform me *when*, *where*, and *by whom* the idea of manufacturing kelp arose, and what gave rise to the name itself? It is useless to consult such incorrect compilations as Loudon's various works, or any modern popular works, where *Kelp* and *Barilla* are often confounded on account of the similarity of produce after combustion; nor can I rely on any modern works on *Materia Medica*, except Pereira's and Christison's, and these throw no light on the precise point. Algological books, although alluding to the manufacture during last century, are also silent as to its origin. The late Dr. Patrick Neill of Edinburgh, under the article "Fuci," in the *Edinburgh Encyclopædia*, edited by Brewster, states as follows: —

> "The making of Kelp from sea-weed was practised in France and England for more than half a century before the manufacture was introduced into Scotland. Mr. James Fea of Whitehall in Stronsay was the first person in Orkney who (about 1722) exported a cargo of Kelp: he sailed with it himself to Newcastle; and his success in the enterprise soon aroused the attention of the Orcadians."

Is there any evidence that kelp (*i. e.* the article from sea-weed) was ever manufactured on the coasts of England as above stated? or that it has been so in France before the present century, when iodine was prepared from it?* From Dr. Neill using the tautological expression, "kelp from sea-weed," I have reason to suspect that he has confounded the French *Barilla* or *Soude* with kelp; but as to England *Barilla* could not be meant. What, then, was it which was manufactured in *England* half a century prior to 1722? Under the influence of

* As soda is now prepared almost entirely from sea-salt, "cut-weed" kelp, which was so much valued during last century, is rarely to be seen in the market at the present day; while "drift-weed" kelp is still, on account of the iodine it yields, manufactured in the north of Ireland and west of Scotland, whence it is imported into Glasgow to a large amount.

the Gulf-stream, *Fucus vesiculosus* could have been obtained in sufficient abundance in the North and West of *Ireland*, although I do not know that it was burned there for kelp till the beginning or middle of last century. Is there then a mistake as to England?

As to the name, I am aware that *celp* is now a Gaelic word for kelp, but I cannot trace its root to that language, and it seems to be merely the English appellation with a Gaelic orthography (*c* being pronounced as *k* in English): the genuine Gaelic expression is *luath feamnach*, literally, *ashes of sea-weed*. Can kelp be connected with the name of the person who first discovered it? Perhaps some of your readers about Newcastle may be able to unravel the subject, as kelp seems to have been first or principally used there.

W. A.

NAPOLEON'S ESCAPE FROM ELBA.

The following short sentence from Rogers's *Recollections* is, in the absence of the vol., extracted from the *Athenæum* for June 18, 1859, p. 799.: —

"When Buonaparte left Elba for France I (the Duke of Wellington) was at Vienna, and received the news from Lord Burghersh, our minister at Florence. The instant it came I communicated it to every member of the Congress, and all laughed; the Emperor of Russia most of all."

This, coupled with the manifest desire of your correspondents to obtain the exact time at which the tidings detailing the particulars of the crowning victory at Waterloo arrived in England, prompted the desire to forward the following version, though differing in many essential points from the one quoted above. It may not have appeared in print, but it has a wide circulation in England as well as upon the Continent.

It is well known that, at the time Napoleon landed, the monarchs of Europe were assembled with their ministers at Vienna. The King of Saxony, who had too closely allied himself to the fortunes of the falling Emperor, and for his own interest too closely adhered to that alliance, was forbidden to approach that capital; but, as circumstances rendered it necessary that some conferences should be held with him, he was directed to take up his abode at Presburg.

To this city the ministers of the three great powers repaired, probably to decide on that monarch's future destiny. The chateau assigned for their residence was small; the Prince of Rohan, who was attached to the French minister, could only be accommodated with a temporary bed in the large salle. At one end of this salle was a room in which slept the Duke of Wellington; at the other end was the apartment occupied by the Prince Metternich, and beside the salle was the dormitory of the Prince Talleyrand.

The arbitrators had retired to rest on the night of the memorable 11th of March, — a rest fated to be both suddenly and violently disturbed by an event pregnant with the destinies of the world. The Prince of Rohan, an early sufferer, was aroused from his sleep by the words — "Rohan, take this to Talleyrand." Unable for a moment to shake off his lethargy, the words were repeated with increased emphasis. "Take this to the Prince Talleyrand, he must see it directly." By this time the astonished *attaché* was enabled to collect himself sufficiently to discover the Duke of Wellington standing only in his night apparel by his bedside, holding a letter in his hand, which he had just received from Lord Burghersh, announcing the landing of the notable prisoner from Elba at Cannes on the 3rd inst., upon the scene of his former sovereignty. Talleyrand received his dispatches about two hours later, and last, though in his own country, and after a lapse of nearly the same time, the Prince Metternich received his packet. Rest and sleep were instantly banished, all immediately rose from their beds, and by six o'clock were at the breakfast-table.

The preliminaries of a hasty treaty were then arranged with the King of Saxony, and by eleven o'clock they were in their carriages, and retraced with all possible expedition the route for Vienna.

Henry D'Aveney.

Minor Notes.

Lord Howe.—The remains of George Augustus, third Viscount Howe (who was killed at Ticonderoga in 1758) were brought to Albany, N. Y., and interred under the episcopal church there. The old church having been pulled down, a new building is now in progress of erection. It is in the principal part of the city, which is the capital of the state. This seems to be, therefore, a fitting opportunity for the erection of a mural tablet to the memory of that brave officer and nobleman.

O'C.

Harry-Sophister. — Fuller and Ray both give this phrase as a Cambridge proverb; but their solutions have not been considered satisfactory either by Grose (*Provincial Antiquities*) or others. In Urquhart and Motteaux's translation of *Rabelais* (bk. ii. chap. 17.) we find the phrase "Arrian Sophisters." On reference to the original it is simply "les artitien sophistes," the graduates in arts. Is it probable that the corruption of *artistian* to *Arrian*, and thence to *Harry*, is the true solution of the phrase? A. A.

Poets' Corner.

Errors in Debrett. — In the edition of Debrett's *Peerage*, revised and corrected by Henry Collen, Esq., Lond., 1849, the name of the 2nd Viscount Falkland, who was killed at Newbury, is printed

"Henry." His name was *Lucius*, according to the Rolls Office, Beatson, Burke, and Walpole's *Royal and Noble Authors*.

Under the title "Hastings," p. 399. of the same work, George, 3rd Baron Hastings, is represented as having been created Earl of Huntingdon 8th Dec. 1523. *Per contra*, on p. 436., under title "Huntingdon," we have "George, Lord Hastings (the same nobleman) created Earl of Huntingdon in 1529. These discrepancies are not commendable. O'C.

Original of the Faust Legends. — Mr. Dasent, in the very interesting introduction prefixed to his *Popular Tales from the Norse* (Edinb. 1859), has the following Note: —

"About the same time (the middle of the thirteenth century) began to spread the notion of formal written arguments between the Fiend and men who were to be his after a certain time, during which he was to help them to all earthly good. This too came with Christianity from the East. The first instance was Theophilus, vicedominus of the Bishop of Adana, whose fall and conversion form the original of all the Faust Legends. See Grimm, D.M. 969, and 'Theophilus in Icelandic, Low German, and other Tongues, by G. W. Dasent, Stockholm, 1845,' where a complete account of the literature of the Legend may be found." — P. cxi.

As I have neither of these works within reach, perhaps some correspondent will kindly favour me with an outline of the life of this Theophilus, and an abstract of Mr. Dasent's "complete account of the literature of the Legend," at least of such part of it as is not generally known amongst Faust Editors? Even so accomplished a scholar as Mr. Hayward is not aware of "the original of all the Faust Legends;" and, in the "Historical Notice of the Story of Faust, and the various Productions in Art and Literature that have grown out of it," which is appended to his admirable Translation of *Faust*, he makes no mention of Theophilus. EIRIONNACH.

P.S. It were much to be wished that Mr. Dasent would reprint his "Introduction" *in a separate* form.

Faber v. *Smith.* — A friend of mine, who is no mean scholar, tells me that he believes that the English surname *Faber* is only another attempt to struggle out of *Smith*, by turning it into Latin. What is the verdict of "N. & Q." on this derivation? JOHN G. TALBOT.

Queries.

LETTERS OF CRANMER AND OSIANDER: RICHARD SMITH'S BOOK SALE, 1682.

Strype (*Memorials of Abp. Cranmer*, b. I. c. iii. vol. i. p. 15. ed. 8vo. Ox.), says that "a great correspondence was maintained by letters between Cranmer and Osiander 'long after' 1539."

"A parcel of these letters in manuscript," he goes on to say, "the Right Rev. the Bishop of Sarum mentioned in his *History of the Reformation*, which he met with in the exquisite library of Mr. Richard Smith, as he told a friend of mine. But notwithstanding my inquiry after them, I had not the good fortune to see them, nor to find into whose hands they were come, after the selling of that library by auction."

1. I desire to be helped to the place where Burnet speaks of this correspondence. I do not recollect, and cannot find it.

2. I learn from "N. & Q.," 2nd S. iii. 112, 113., that Richard Smith's library was sold by auction in May and June, 1682, and that "a copy of the Sale Catalogue, with manuscript prices, is now in the British Museum." Does that copy, peradventure, contain entries of *purchasers* as well as prices? Might we by its help ascertain what became of papers of such exceeding interest?

3. If not, is there any other mode of finding out whether the letters are yet in existence, and if so, where? I am extremely anxious to obtain some trace, and, if possible, use of the letters in question, and shall therefore be much obliged by any attention to this Query. W. M.

Baltimore, U. S.

[These Letters do not occur in the list of MSS. contained in Smith's Catalogue, which only gives the prices, not the purchasers. Burnet (*Hist. of Reformation*, edit. 1829, vol. i. pt. i. p. 186.) alludes to Grineus's letters in a MS. in R. Smith's library.]

ULPHILAS.

In Butler's *Horæ Biblicæ*, p. 133., 5th edit., it is stated: — "Ernesti, in his *Institutio*, says, that Ulphilas, Bishop of the Goths, translated the New Testament into the Gothic language, in the fourth century;" and the Chevalier Bunsen, in his *Signs of the Times*, letter iii. pp. 69. 71., London edition, 1856, speaks of a translation made, about A.D. 370, by Ulphilas, "the first and greatest apostle of the Germans," and inventor of the Gothic alphabet, of "the whole Bible, except the books of Kings, from the Greek into his own noble language — a language that owns the same ancient origin with, and is the most closely allied to, their primitive tongue." Was Ulphilas's a translation of the New Testament only, or of the whole Bible, except the books of Kings?

Butler also states (*l. c.*), that "this version is supposed to be the version of the Gospels which was published at Dordrect . . . in 1665 . . . . at Amsterdam in 1684; at Stockholm in 1672; . . . and at Oxford in 1750." Was this version limited to the four *Gospels*, or did Butler commit an oversight in using that limited term? If the version was not so limited, did it, or did Ulphilas's original translation, contain *the verse of the three heavenly witnesses*, 1 John, v. 7.? Is it beyond question that that verse is in the old Vatican MS. Greek

Testament, the recent publication of which is mentioned in the *British Quarterly Review* for October, 1858? It will be interesting also to learn, whether it is to be found in the old MS. Bible which Professor Tischendorf, of Leipsic, in a letter addressed to the Saxon Minister of Public Instruction in March last, announced as having been by him discovered at Cairo, and as being as old as, if not older, than the Vatican MS. ERIC.

Ville Marie, Canada.

Minor Queries.

Gloucestershire Churches. — J. W. G. GUTCH would feel very grateful for any information, architecturally or otherwise, connected with any of the Gloucestershire churches, which he is at present engaged in photographing. He has to thank several correspondents who have kindly responded to his request in a former number of "N. & Q.," but still seeks for farther memoranda from those more conversant with the county than himself. A line addressed, 6. Norfolk Terrace, Gloucester, will be duly acknowledged.

Dundalk Accommodation. — An officer serving in William III.'s time says, he lodged in his clothes with Dundalk accommodation, at one of the villages. What was "Dundalk accommodation," and whence the origin of the term?* O'C.

Harding Family. — Can any of your readers inform me from what branch of the family James, a schoolmaster residing in the neighbourhood of Lanercost Priory, Cumberland, was descended? He was interred there in 1788, aged seventy-four years, and is, I apprehend, the same James who was christened there in 1714, and described as a son of Christopher Harding. ALPHA.

Scutch Mills in Ireland. — I have a very well-executed MS. volume by Peter Besnard, with pen-and-ink drawings of several mills, and entitled "Front Views of Mills appropriated to the use of Scutching Machinery in the Provinces of Leinster, Munster, and Connaught" (1819). It contains likewise ground plans and descriptive particulars; and it is dedicated to the "Trustees of the Linen and Hempen Manufactures of Ireland." Is any similar volume relative to Ulster in existence? ABHBA.

Story of Marshal Turenne. — What is the story alluded to by Pope, in his "Epilogue to the Satires," in the passage beginning —

"It angered Turenne once upon a day"?

I have looked into the notes to several editions, and do not find the anecdote. Perhaps some of your readers will kindly refer me to it. A. A.

[* Will our correspondent furnish the reference where this term occurs? — ED.]

Revivals of 1810. — Can anyone refer me to an account of the great Methodist revival which took place in or about 1810? E. H. D. D.

Brathwaite. — Can any of your readers inform me of the authority for the following Brathwaite coat of arms? "Or, a horn sable, with a banderick of the same." I have found it in vol. xv. of the *Beauties of England and Wales*, fol. 218. It was published by Sherwood, Neely, and Jones, and written by the Rev. Mr. Hodgson. He states "from whom (*i.e.* Brathwaite of Ambleside) the Brathwaites of Warcop and Burneshead were descended." From the Harl. MSS. the Brathwaites of Ambleside, Warcop, and Burneshead had for their coat of arms, "Gules, on a chevron argent, three cross crosslets, fitchée sable." JOSEPH.

Sir Stephen Jenins, Lord Mayor of London in 1508. — The pedigree of this city worthy's family, or any particulars of him or his family, from 1500 to 1700, would much oblige a constant reader. J. F. C.

Booksellers' Lists. — When did the practice of booksellers printing, at the end of books, lists of the various works published by them first commence?

Would it not be doing a good work for English Bibliography to print some specimens of the earliest of these lists in "N. & Q.?" If accompanied by brief notes illustrative of the books — the authors — peculiarities of editions, &c., such articles, it is obvious, would add greatly to the value of "N. & Q." as a Bibliographical Repertory. B. L.

Greek Word. — "That Greek word which signifies that which will endure to be held up to and judged by the sunlight," writes Trench (*On the Study of Words*, 7th edit., p. 6.) What is the Greek word alluded to? VRYAN RHEGED.

Lady Arabella Denny. — It appears from the *Dublin Freeman's Journal* (July 20, 1765) that —

"The Right Hon. Lady Arabella Denny was complimented with her freedom of said Guild [of Merchants], as a mark of their esteem for her Ladyship, for her many great charities and constant care of the poor foundling children in the City Workhouse; and [that] Friday being Assembly Day, her Ladyship was ordered to be presented with the freedom of this City [of Dublin] in a silver box."

My object in sending these particulars is, to ascertain whether any other females, in Dublin or elsewhere, have been similarly honoured. Lady Arabella Denny (2nd S. i. 190.) appears to have been a real philanthropist. ABHBA.

Earldom of Melfort.—Beatson's *Political Index*, part ii. p. 170., states that the Scotch earldom of Melfort was forfeited in 1690. In Collen's ed. of Debrett, 1849, p. 889, the year is 1695. Which is correct? O'C.

St. Patrick's Ridges. — Where may I find full and satisfactory information respecting St. Patrick's ridges? ABHBA.

Encaustic Paintings at Pompeii.—These decorations have been so designated, and yet on examination they appear to have been executed in tempera. There is a sort of glaze on them, which is not unlike encaustic, but does not penetrate far enough into the plaster. On excavating the colour-shops, each was found to contain a very large quantity of what we commonly call resin. At the time of my sojourn there it was suggested that a sort of varnish might have been made of oils and resins; applied to the painting with a brush; and, when dry, that irons might have been passed over them sufficiently hot to melt the resin, and so form a semi-encaustic glaze: In true encaustic painting the colours are *mixed* with wax and oil, and hot irons passed over the painting when executed, so as to melt the wax, and cause the colours to sink into the plaster, in a manner analogous to fresco vero. Experiments were undertaken at the time, but I have not heard the result. Can any of your readers afford information on this curious subject? A. A.
Poets' Corner.

"*The Parliament of Pimlico*" *and* "*The Olio.*" — Two political periodicals, printed in Dublin shortly before the Union of Great Britain and Ireland, and respectively entitled *Proceedings and Debates of the Parliament of Pimlico, in the Last Session of the Eighteenth Century*, and *The Olio; or, Anythingarian Miscellany*, attracted a very considerable share of public attention. They were published by Vincent Dowling, the latter being a continuation of the former; and the debates of the Irish Parliament were paraphrased by him with much ability, and contain numerous local allusions applied with admirable wit and propriety. Dowling, who finally, after many vicissitudes, became connected with *The Times* newspaper, issued a large number of ballads and *jeux d'esprit* against the proposed union with Great Britain.

For the sake of those who may wish to be informed respecting these clever publications, I have made a Note, referring for some interesting particulars to Gilbert's *History of the City of Dublin*, vol. iii. pp. 34—36. ABHBA.

Aborough or Borough Family. — Information is requested relative to the family of Aborough or Borough, supposed originally to have been De Burgh, resident at Calais during the reign of Hen. VIII. Are any Calais papers known to exist beside the large collection of letters of the Lords Lisle and Cobham, the last governors of that colony, the State Papers, and *The Chronicle of Calais*, by the Camden Society? Is anything known of the papers of Richard Turpyn, who was "pursuyvant of armes in Caleys at the losse thereof, and there dwelled and inhabyted?" CALISIAN.

Gilbert Burnet, M.A. — Was the Rev. Gilbert Burnet, Vicar of Coggeshall in Essex, and minister of St. James's, Clerkenwell, 1743—46, in any way related to Bishop Burnet? Watt, in the *Bibliotheca Britannica*, erroneously states that he was "the bishop's second son," and confounds the literary productions of Gilbert Burnet, vicar of Coggeshall, with those of Gilbert Burnet, M.A., second son of the Bishop of Salisbury, chaplain to King George I., and rector of East Barnet, who died a bachelor in 1726, and was buried in the chancel of the parish church of East Barnet. (*Burnet Papers*, Addit. MS. 11,404. f. 120.)

His contemporary, the vicar of Coggeshall, survived him many years, but died suddenly of apoplexy at Clerkenwell, Jan. 28, 1745-6, aged forty-eight, leaving two young children orphans, and almost unprovided for. Two volumes of *Practical Sermons* by the Rev. Gilbert Burnet, M.A., 8vo. 1747, were published by subscription for their benefit. W. J. PINKS.

Othello by Hauff. — Has *Othello* by Hauff been translated from the German into English? and is the right of translation reserved to the author's executors or others? Q.

Ralph Rokeby, of Rokeby, co. York, married ——, daughter and heiress of —— Danby of Yafforth, near North Allerton. Can any of your correspondents give their names? From him is the house of Skyers, of a fourth brother. Who is the present representative of the Rokeby family?
C. J. D. INGLEDEW.

Minor Queries with Answers.

Pandy.—This was the name given to the rebel Sepoys during the late mutiny. Whence is it derived? It can scarcely be from Pandya, because these principalities are in the south of India, and the mutinies took place in the north. A. A.
Poets' Corner.

[The name is derived from one Mungal Pandy, a Sepoy in the 34th native infantry, who at the time of the outbreak was stationed at Barrackpore. On the 29th March, 1857, Pandy, roused to a state of excitement by the use of intoxicating drugs, armed himself with a sword and a loaded musket, traversed the lines, and called upon his comrades to rise. Lieutenant Baugh, hearing of this man's conduct, rode hastily to the lines. Mungal Pandy fired, missed the officer, but struck the horse. The lieutenant, in self-defence, fired his pistol, but missed aim; whereupon the sepoy attacked him sword in hand. The dark feature in this transaction was that many hundred men in the regiment looked on quietly without offering to protect the lieutenant from his assailant. With much difficulty, Pandy was eventually secured by Major-general Hearsey, and executed on the 8th of April. See

The History of the Indian Revolt, by W. & R. Chambers, 1859, p. 42., and *The Sepoy Revolt*, by Henry Mead, 1857, p. 57.]

Rev. Thomas Harrison. — Wanted information regarding Thomas Harrison, author of *Belteshazzar*, a dramatic poem, also of *Sermons*. What was the date of his death? Z. A.

[Nichols (*Leicestershire*, iii. 382.) has the following note: "Mr. Harrison had been a dissenting minister, but conformed. He was inducted into the vicarage of Ratcliffe, April 15, 1729, and was buried in St. Peter's churchyard, St. Alban's, with the following epitaph: 'Here lieth the body of the Rev. Mr. Thomas Harrison, late Vicar of Ratcliffe in Leicestershire, who departed this life 30 March, 1745, aged 52. Mrs. Mary Harrison, his mournful relict, who died 29 August, 1747, aged 53.'"]

Route Map of Switzerland. — I shall be glad to learn through the medium of your pages what map of Switzerland is to be preferred by an intending pedestrian, in point of accuracy and completeness, the size of course not being such as to encumber the pocket or knapsack. T. M.

[Our correspondent will of course provide himself with Murray's *Handbook for Switzerland*, and from that he will learn that "the New Map of Switzerland, scale $\frac{1}{100000}$, published by the Federal Government, under the direction of General Dufour, and sold by all the booksellers, is by far the best. This map contains not only every road and every path of importance, but even every single house and barn, but is too large for pedestrians." Murray's *Handbook* is accompanied with a Clue Map of Switzerland for travellers.]

R. Roxby and J. Shield. — Could you give me some account of these two Newcastle poets, and the titles of their works? Z. A.

[ROBERT ROXBY was born at Needless Hall, Reedsdale, Northumberland, and led a rambling kind of life until his twenty-fifth year, when he became a banker's clerk. In 1808, he published *The Lay of the Reedwater Minstrel*, a ballad poem. In 1822, in conjunction with Mr. Doubleday, he published a series of lyrics, entitled, *The Coquetdale Fishing Songs*. Several copies of verses, contributed by him, will be found in Richardson's *Table Book*, and other local works. He died on July 30, 1846, in Newcastle, aged 79. There is a portrait of him, executed in 1838, by Nicholson, from a sketch by Train.

JOHN SHIELD was formerly an extensive grocer in Newcastle. His local songs have considerable excellence for their humour and imagination, especially his comic production "My Lord 'Size," written on the accidental fall into the Tyne of Mr. Baron Graham. Of a serious character his song of "Poor Tom, the Blind Boy," and the verses he addressed to Greathead, one of the inventors of the life-boat, sufficiently prove the versatility of his talent. Mr. Shields died on Aug. 6, 1848, at Broomhaugh, near Hexham, aged 80. See Latimer's *Local Records*, pp. 217. 249., 1857.]

Replies.

DEAN CONYBEARE'S "ELEMENTARY LECTURES."

(2nd S. vii. 505.)

Your correspondent R. C. asked whether a work, entitled an *Elementary Course of Lectures on the Criticism, Interpretation and Leading Doctrines of the Bible*, by the late Dean Conybeare, first published in 1834, had been reprinted?

A note to that Query gives a reply in the negative; but that statement I am glad to contradict, agreeing cordially in opinion with your correspondent as to the value of this little volume. Some time ago I made inquiries as to the existence of a *second edition*, but unsuccessfully; and I therefore concluded with the editor of "N. & Q." that the work had *not* been reprinted. At length I ascertained that it had been republished in 1836. The work appeared to me to be well adapted for the use of readers of a humbler class than the students to whom the Lectures were originally addressed, viz. the intelligent, acute, deep-thinking artisans, of whom a certain M.P., intimately acquainted with them, remarked, "that with much natural talent they are, alas! too often unbelievers." For such readers, portions of this work are admirably suited, as it is indeed for men in all ranks of life who are beset with religious doubt — "doubt as to the reality of truth, or doubt as to its application to ourselves."

The excellent and learned author concurred in this opinion; and on the very eve of his death, he expressed his willingness to revise the work with the especial view of placing it in the hands of those to whom allusion has been made. After his death, and before the 2nd edition had been discovered, the work was committed for revision to an able divine and classical scholar, who has also gone to his rest; and the publication of the work, in another form, has, for the present at least, been abandoned. I may add that the later edition of 1836 was enlarged to the extent of nearly 200 pages. A lecture is prefixed, "On the right Application of Classical and Scientific Education to the Purposes of Theological Instruction." To this lecture four Appendixes are subjoined: one from the pen of the late Professor Blunt, "On the probable History of the Successive Production of the several Evangelical Narratives, and on the undesigned Coincidences which they exhibit." This masterly paper the Professor possibly expanded into one of those admirable volumes for which the Church of Christ is so deeply indebted.

I have replied thus fully to the Query of your correspondent R. C., believing that the work in question may not be so generally known as it deserves to be. As the production of a learned divine — one also famed for his scientific knowledge — this manual is deserving a careful perusal, and a wide circulation. J. H. MARKLAND.

"ANDREW MARVELL'S LETTER TO JOHN MILTON."

(2nd S. viii. 47.)

This letter is given correctly in Symmons' *Life of Milton*. MR. HOPPER assumes, with Symmons

and others, that Cromwell was the person to whom Milton sent a copy of his *Defensio Secunda* by the hands of Marvell. I have no doubt that Bradshaw, not Cromwell, was the party. Compare this letter of Marvell, June 2, 1654, with a letter written by Milton to Bradshaw, Feb. 21, 1652-3, published by Todd in his *Life of Milton*. Andrew Marvell, it appears, had occasion to wait upon Bradshaw (who lived at Eton) on some matter of business; and the poet availed himself of the opportunity to recommend his friend Marvell as a fit person to be employed by the State, — particularly to assist himself, then blind, in the duties of Latin Secretary. The recommendation, it is well known, was successful, though no appointment took place at that time. In the summer of 1654, about fifteen months after his former visit, Marvell was again with Bradshaw at Eton, and at this interview he presented the Lord President with the copy of the *Defensio* which Milton had sent, accompanying the book with a letter. Marvell briefly intimated to the poet that he had fulfilled his mission; but this intimation not giving satisfaction to the sensitive poet, who wished to know how his letter to Bradshaw had been received, the faithful Marvell wrote again, stating that he had delivered the letter along with the book. "To tell you truly mine own imagination," he says, "I thought that he would not open it (the letter) while I was there, because he might suspect that I, delivering it just upon my departure, might have brought in it some second proposition, like to that which you had before made to him by your letter to my advantage." The reference here is evidently to the letter of Feb. 21, 1652-3. The poet and Bradshaw were distantly related*, and it is very probable that it was through Bradshaw's recommendation or suggestion that Milton became Latin Secretary. There is no trace of any personal intercourse between Cromwell and Milton, nor do I think there could be much cordiality. The poet had broken off from the Long Parliament and the Puritans, and Oliver would look with some distrust on the high-minded Latin Secretary, who had written the *Treatises on Divorce* and the *Areopagitica*. Have any portion of Bradshaw's papers been preserved? I hope Mr. Masson, the able biographer of the poet, will make inquiry.

R. Carruthers.

CLASSICAL COCKNEYISM.

(2nd S. vi. 89.)

The epigram of Catullus, quoted by your correspondent, particularly the point in the last two lines, has always been a puzzle to scholars. When we remember how brilliantly, although not always delicately, his *Carmina* end, we must not suppose this quiz on Arrius fell pointlessly on the ear at its conclusion. As even Doëring, in his late admirable edition (Altonæ, 1834), has not ventured to hint an elucidation, it may appear presumptuous in me to attempt to do so; but I always think the domestic affairs of the Romans best understood by a reference to those of the modern Italians, and probably a custom of the present day will explain the allusion of the past.

I must entreat my readers quite to forget our own notions as to "poor letter H," and to believe that in Latin, as in modern Italian, it had no aspirate effect at all analogous to ours. In Tuscany alone is there anything like an aspirate sound, and this has a strong mixture of the guttural with it, something like the Arabic pronunciation. Casa, for instance, is sounded k'Hasa: the k, however, is nearly silent. So *cuoco* is very nearly *huoco*, with the slightest sound of our k. Now we know from the 3rd Satire of Persius, the 8th of Juvenal, the 6th of the First Book of Horace, and many other passages, that in the days of the Emperors it was the fashion for the Romans to boast of being descended from the Etruscans, and to affect their manners, and even their superstitions. If Arrius were one of these, his Tuscan pronunciation of *commoda* would be *k'Hommoda* (not our *ch*, which we usually pronounce as if written *tch*); and his *insidias*, *k'Hinsidias*. Exactly as we should hear it at Florence at the present time.

Let us now turn to the end of the epigram. The poet says were he, Arrius, sent into Syria, and began to talk in his affected way, "suddenly a horrible news would be spread abroad, that the Ionian waves had become Hionian." Now there is no such place or people as Hionia; and surely the mere cockney misapplication of "poor letter H," Anglicè, could convey no idea of horrible news. But if we give it the modern Tuscan pronunciation *Khionios*, which is very nearly the Greek Χιονιους, and remember the rivalry between the people of Ionia and those of the important isle of Chios close on their shores, we see the point. The Ionian waters would become Chionian, which would be something like the English Channel becoming a French Channel, or St. George's being called St. Louis' Channel; and we could understand it as horrible news indeed.

A. A.

Poets' Corner.

[* See "N. & Q." 1st S. viii. 318.]

CELTIC REMAINS IN JAMAICA.

(2nd S. viii. 24. 59.)

I fear the remains mentioned by Mr. Pattison are neither Celtic nor celts. They are only stone implements, such as are found all over the world; and bearing testimony to the truth that everywhere the individual members of mankind, when placed in the same circumstances, must take to

the same resources and come to the same results. It was necessity taught them, and taught them to use *first*, what was within their immediate grasp. The human race indeed (and in *deeds*) is *one!*

I have now before me a *Report*, made up by Dr. C. Leemans, the Director of the Leyden Museum of Antiquities. In it he refers to the several acquisitions made, in the year 1858, by the collection under his care. Under the heading "Asiatic Monuments," he writes: —

"Our division of Javanese Antiquities was greatly enriched with a present, offered by Mr. J. A. Kraijenbrink, and sent by him from the Tegalwaru-lands, Krawang Residence, in Java, to the Ministry of Inland Affairs.

"This gift is the more important, because it was accompanied by an exact account of the circumstances and particulars which attended the sundry discoveries. A farther illustration was also given in a minute sketch of one of the sites, where some of the antiquities were found.

"The collection contained nine stone wedges of different forms and sizes, and consisting of quartz, chalcedony, agate, green jasper, flint, and brown jasper. These wedges or hatchets were long from 4 (Dutch or French) centimetres, 5 millimetres, to 11 centimetres; broad from 2·1 to 6 centimetres, and thick from 8 to 30 millimetres; they were discovered in 1853—1856 at Pangkehan, Sirba Telukdjambee, Tegahwaru, Tjeehaskana, and Ulekkam, all places situate in the Tegalwarulands.

"But of particular importance are six objects, which, in 1851, were dug up near the *dessa* Tjilledock, not far from the river Lossaree in the Residence Cheribon. Though at different depths under the trodden soil, the pieces of antiquity I am going to describe were found lying in each other's vicinity. They afford us the first instances, as far as our knowledge goes, of stone and metal implements of this kind discovered contiguously, and thus seemingly descending from the same period. They are: a flat, oblong wedge, neatly and smoothly worked and ground, and apparently never used, long 16, broad 6·5, and thick 1 centimetre: and a second chisel-shaped wedge, outside convex, inside concave, also of very neat, smooth, and sharp workmanship. This second implement, as the first, is of lava, and was, it seems, never used. Its dimensions are, length 22, breadth 5·5, thickness 4 centimetres. In the third place: a finely preserved bronze spear-head, 18 centimetres long, and 6·5 wide. These three objects were found at about the same depth. Nearly four yards above lay a fourth object, being part of an iron sword, still 35 centimetres long, 5 wide, and 1 thick."

Farther: —

"For the division *American Antiquities*, we received three objects, whose relative value is heightened by the circumstance that they came from the soil, trodden by the earlier inhabitants of Guyana, now in part the Dutch colony Surinam: and thus afford us the first opportunity for opening in our Museum a subdivision of antiquities from the Dutch West-Indian possessions. They consist in a beautifully polished wedge of yellowish quartz, grooved at both sides of the upper end, in order to admit of its being fastened to a handle. This implement has a length of 13 centimetres: its breadth, at the upper part, is of 9, and its thickness of 3 centimetres. Together with another wedge,—about which presently,—it was found under one tree, and was presented to Lieutenant Jonkheer C. A. van Sypesteyn, then adjutant to the Governor of the Colony, by the director of the plantation Berg en Dral, the place where the hatchets were discovered. The second wedge, of which a plaster cast was made for the Museum, is 6 centimetres high, and has from 6 to 8 centimetres breadth. It is made out of peculiar kind of quartz, in Dutch *kwartsiet*, and differs in form from the instrument just mentioned, by looking more like a battle-axe. In fact, the narrow sides diverge towards a fan-like edge. For the rest, the implement has, like the other hatchet, a groove at both sides, to facilitate the fastening of the handle.

"The third object is a flat-round grinding-stone of quartz, 6 centimetres, 5 millimetres by 5 centimetres, 4 millimetres: it was obtained by Mr. van Sypesteyn from the plantation Bleijendaal, where it was stated to have fallen from the sky after a meteorical explosion. To this kind of implements, which the natives distinguish from the stone hatchets or wedges by the name of *thunderstones* (*dondersteenen*), the barbarians of Guyana ascribe a great medical power."

Mr. Leemans farther supposes (though to us it seems improbable) that the aborigines may have translated into their language the name of *dondersteenen*, which perhaps Dutch settlers gave to such stones in their hearing: and he then infers that, also from the Dutch, the natives may have adopted their belief in the healing properties of this kind of antiquities.

"It is remarkable," says he, "that, as well in the East as in the West-Indies, the same appellation and superstition are found to exist, which still are prevalent amongst our illiterate countryfolks. It is well known that, in Holland, the stone wedges are called *donderbeitels* [*thunder-chisels*], whilst, in Java, they are named *lightning-teeth* [*bliksem-tanden*]."

Now, to us, this is no cause of wonder at all. Man wants always to assign a cause for everything, and, rather than confess his ignorance, he will invent a cause. For instance: how lightning can split a gnarled oak, the illiterate do not understand. But if near this oak is found a stone wedge, of course to this wedge is ascribed the phenomenal destruction. The hatchets are mostly found near trees: for to fell trees they no doubt were most used. And, of course, near *very old* trees, which already existed in the stone period; and these, as highest, are most subject to being struck with lightning. The stone implements were either forgotten or left there, because, in our age of unsafety, man has often suddenly to leave his peaceful occupations never to come back, or even sometimes is killed over his instruments of peace.

In the north of Europe the name of *donderbeitel* perhaps still echoes a faint reminiscence of Thor's mighty hammer, and not less mighty thunderbolts, whilst, almost everywhere, the memory of the stone period has vanished, and more civilised mankind is hardly able to represent to itself an age in which iron was not known.

But in the current belief, spread all over the world, that the stone implements of antiquity are the *wedges* of lightning, we again see a proof of the individuality of the human race!

The healing power, assigned by the natives of Surinam to the ancient grinding-stones, may perhaps be a faint reminiscence that once medicaments

were ground with them, instead of with pestle and mortar. But, may be, I ascribe too much civilisation to an uncultivated period!

In conclusion I may as well note down that a German haymaker once told me, that he remembered having seen a *thunder-chisel* which always sweated when a thunderstorm was approaching.

J. H. VAN LENNEP.

Zeyst.

With reference to MR. PATTISON's inquiry concerning the discovery of stone celts in Jamaica, I beg to state that I have in my possession one that I brought from that island some years since. I obtained it from a negro woman, who kept it in a porous water-jar; informing me that the fluid was much cooler in consequence of the *charm* of this peculiar shaped stone, and I had some difficulty in persuading her to give it to me. She could not give any account as to how she became possessed of it: she had never remembered it being anywhere else except in the water-cooler.

It is precisely similar in shape (pyriform) to similar implements that I have seen in museums. It is two inches nine-tenths in length, and one inch six-tenths in the widest part, where it has a cutting edge. It shows no mark of having been attached to a handle, like those described by your correspondent. The stone is dark green (porphyry?), and apparently of precisely the same kind as some New Zealand war clubs (pata-patoos) that I have.

R. HEWARD.

Kensington.

Replies to Minor Queries.

The Legend of Bethgellert (2nd S. vii. 462.) — MR. GIRDLESTONE has been anticipated, as will be seen from the passage I subjoin from Mr. Dasent's Introduction to the second edition of his *Popular Tales from the Norse*, published in March last. After resolving Tell's Mastershot into a mere myth, Mr. Dasent proceeds to perform the same feat for poor Gellert: —

"Nor let any pious Welchman be shocked if we venture to assert that Gellert, that famous hound upon whose last resting-place the traveller comes as he passes down the lovely vale of Gwynant, is a mythical dog, and never snuffed the fresh breeze in the forest of Snowdon, nor saved his master's child from ravening Wolf. This, too, is a primæval story, told with many variations. Sometimes the foe is a Wolf, sometimes a Bear, sometimes a Snake. Sometimes the faithful guardian of the child is an Otter, a Weasel, or a Dog. It, too, came from the East. It is found in the *Pantcha-Tantra*, in the *Hitopadesa*, in *Bidpai's Fables*, in the Arabic original of the *Seven Wise Masters*, and in many mediæval versions of those originals. (See *Pancha-Tantra*, v. ii. of Wilson's *Analysis*, quoted by Loiseleur Deslongchamps' *Essai sur les Fables Indiennes*, Paris, Zechener, 1838, p. 54, where the animal that protects the child is a Mangouete (*Viverra Mungo*. See also *Hitopadesa*, Max Müller's translation, Leipzig, Brockhaus, p. 178, where the guardian is an Otter. In both, the foe is a Snake). Thence it passed into the Latin *Gesta Romanorum*, where it may be read as a service rendered by a faithful hound against a snake." — Pp. xxxvi.—ix.

I cannot help remarking that though William Tell and Gellert *may* be fictions, it does not *necessarily* follow that they *are* such, merely because they have counterparts in universal mythology. By-the-way, between the labours of MM. Grimm and such disciples as Mr. Dasent and Mr. Keightley, &c., we may soon look for a classical work on a large scale on *Comparative Popular Mythology*; or at least a new edition of Mr. Keightley's admirable work, *Tales and Popular Fictions, their Resemblance, and Transmission from Country to Country*.

EIRIONNACH.

Medical Tract by Marat: Marat in Edinburgh (2nd S. viii. 52.) — G. inquires whether any additional proof can be given of Marat having been in Edinburgh? Such proof is to be found in a medical tract, now before me, which I have never seen attributed to *the* Marat of infamous memory, although his name stands on the title-page. Marat does not figure as a medical writer in Dezeimeri's *Dict. Historique de la Médecine Ancienne et Moderne*, 1836. In the *Biographie Universelle* no mention is made of this medical tract, but Marat's residence in Edinburgh is briefly mentioned, and the *Chains of Slavery*, and also several treatises on electricity, are attributed to him. In the medical tract the subject of electricity is again alluded to. The title is as follows: *An Enquiry into the Nature, Cause, and Cure of a singular Disease of the Eyes, hitherto unknown, and yet common, produced by the Use of certain Mercurial Preparations*, by J. P. Marat, M.D.: London, printed for W. Nicoll, in St. Paul's Churchyard, and J. Williams in Fleet Street, 4to., pp. 19. A preliminary address to the Fellows of the Royal Society is dated "Church Street, Soho, January 1st, 1776." The whole tract is sad trash. At the end (p. 19.) is a note, which mentions his having been "at Edinburgh last August" (1775). The concluding paragraph of the tract is worth quoting, as showing how the same man could write like a philanthropist, and afterwards act like a monster: —

"If one cannot always be the happy instrument of alleviating the misery of the unfortunate, it is, however, a sort of service tendered to them to prevent their being made worse."

JAYDEE.

Vertue's "Draughts" (2nd S. viii. 26.) — Your correspondent SHEEN, who inquires respecting Vertue's *Draughts, or Drawings from Ancient Statues*, appears to have been misled. There is no record of any such work. In the first place, the assurance which he has received is quite correct, that there is no mention of such a publication in the Catalogues of the British Museum. In the

second place, it is not to be found in the published lists of Vertue's works. And thirdly, more marvellous still, it is nowhere mentioned in the valuable paper in your 1st S. xi. pp. 380–1. ("Remarks on Crowns," &c., from MS. of S. M. Leaks, Esq., GARTER), in which, according to your correspondent's statement, he finds "repeated reference" to it!

The learned papers "on Crowns," in your first series, contain various references, especially in the notes, to draughts by Vertue; but these must be sought for in another quarter, and under a different title. When the Knaptons determined to publish their edition of Rapin's *History of England*, "they engaged Vertue to accompany it with effigies of Kings, and suitable decorations" ("Life of Vertue," appended to H. Walpole's edition of Vertue's *Catalogue of Engravers*, p. 198.). Vertue accordingly executed a "large set of heads of the Kings, for Rapin" (folio edition), and a "smaller set, ditto," octavo (see Walpole's "List of Vertue's Works," *ut suprà*). However, as the Knapton editions, which were originally published in numbers, are not always complete in respect to the prints, your correspondent SHEEN, if he wishes to verify GARTER's descriptions by Vertue's *Draughts*, will perhaps best effect his object by the aid of Vertue's *Heads and Monuments of the Kings of England*. This work he will find in the British Museum under "Vertue," in the Catalogue of the King's Library. It is a noble folio, containing the "Heads and Monuments," with a moderate amount of letter-press, but without the text of Rapin. The accuracy of GARTER's descriptions, as referring to the "draughts" of Rapin, your correspondent will find most exemplary. But there is some room for suspicion, as to the accuracy of Vertue himself; although, in his day, he was run down for his stubborn fidelity.

THOMAS BOYS.

L'Académie Française (2nd S. viii. 37.) — The mention of the French Academy is only suggestive to most Englishmen of Johnson's great Dictionary, and of Garrick's witty epigram respecting it, as a task which the doctor accomplished unaided and alone; while a similar laborious undertaking was assigned in France to forty literati — the number of members of the French Academy. The merits and services of the Académie Française, however, far transcend the utility, great as it is, arising from the compilation of a national dictionary. Instituted by Cardinal Richelieu, the Académie speedily became a centre for the most distinguished literary merit and talent in the nation; and showed that a new and independent power had arisen in the world of letters — a power which still subsists, and whose favourable and unbiassed opinion crowns the works that are submitted to its decision with an award which is considered of the highest distinction.

The new edition, by M. Livet, of the *Histoire de l'Académie Française*, par Pellisson et D'Olivet, will give the reader ample information on a very interesting subject. J. MACRAY.

Chatterton MS. (2nd S. viii. 50.) — Is your correspondent quite sure this MS. is *really* "in the well-known autograph of Chatterton?" My reason for asking the question is, that in December, 1853, one precisely similar was knocked down to my agent at auction as genuine, but afterwards rejected on having been pronounced by the highest authority not to be Chatterton's. It was utterly unlike anything I had ever seen of the ill-fated poet's in my own possession or in the British Museum, and had I inspected it before the sale, of course, I should not have sent a commission to purchase. As far as I remember, the water-mark was as described by Mr. Owen, and that the last line of the twelfth page was —

"Defend thee from the flying shafts of Death."

Upon comparison I came to the conclusion it was a modernised fragment of "Ælla," from the pen of Mr. Leger (author of *Memoirs of Bristol*), and one of your many readers will probably be able to inform Mr. Owen if paper with such water-mark was manufactured in Chatterton's time?

On looking over some letters from Mary Newton (Chatterton's sister) in my possession, in reply to a question, I find she stated Chatterton gleaned the "Argument" from the old Redcliff church parchments, and that he "versified" it probably, first of all in modern, and afterwards in antiquated orthography. BRISTOLIENSIS.

De Foe's Descendants (2nd S. viii. 51.) — I copied from the fly-leaf of a Pocket-Bible in the possession of a friend the following entries, which I intended to have placed in "N. & Q." some time ago. I was reminded to do so by the inquiry of your correspondent C. M.: —

"Henry Baker and Sophia De Foe were married 30th April, 1729.

"David Erskine Baker was born at London in the Parish of St. Dunstan in the West, on Friday, 30th Janr, 1729-30, about three o'clock in the afternoon. He was baptized in the same Parish. The Rt. Hon. David Erskine, Earl of Buchan, and John Forster, Esq. being his Godfathers, and Mrs. Hyde his Godmother.

"Henry Baker was born at Enfield in the county of Middx, on Sunday, 10th Febr. 1733-4, between nine and ten in the morning. He was also baptized there, Mr. Thomas Pritchard and Mr. John Stillingfleet being his Godfathers, and Mrs. Jane Forster his Godmother."

I observe a note in the *New England Genealogical Register* for July, 1858, which states that James De Foe was the father of eight children, two of whom, James and Priscilla, were surviving.

W. ST.

Watson, Yorkshire (2nd S. viii. 10.) — There are two Bilton Parks in Yorkshire: one between York and Wetherby, long the seat of the Plumers;

and one between Harrogate and Knaresborough, where I believe a Mr. Farside Watson did reside; but I am not aware of any connexion between him and the family of Watson who for some generations held Malton Abbey at a nominal rent of Hemsworth Hospital. The last of this family, Mr. George Watson—who, from his being a magistrate, was always called "Justice Watson"—died between 1800 and 1810, leaving his property to a nephew in London, William Wood, who took his uncle's name, and became William Wood Watson, who died many years ago without leaving any descendants. H. W.

Halls of Greatford (2nd S. vii. 497. 526.)—Your correspondent S. H. will find a pedigree of the Halls of Greatford in Blore's *Rutland*, pp. 131. and 225.

In the hall, over the fireplace, at Gretford are carved the arms of Edmund Hall, arg. a chevron engrailed between three talbots' heads erased sable, impaling those of his wife, Anne, daughter of Christopher Willoughby of Parham. Above is the coat of Hall, out of ducal coronet, or, a plume of feathers, arg., thereon a demi-lion rampant, or.

On the dexter side of the atchievement is a complex merchant's mark, possibly having reference to the comptrollership of Calais, held by Hall's father. On the sinister, a friar's head hooded, with a rosary round his neck, in compliment to Willoughby.

The grandson of this couple was Henry Hall, who left three daughters coheirs in 1692.

1. Elizabeth, married Sir Hugh Middleton of Pall Mall, Bart.

2. Frances, married John Weston of Oekham.

3. Margaret, married Thomas Babington of Rothley, Temple, whose issue by her still remain extant. Various documents relating to the Halls are preserved at Rothley.

The estate seems to have been sold. It is now the property of Lord Latimers, and was long tenanted by the celebrated and skilful Dr. Willis. C.

Athenæum Club.

Coals, when First used in England (2nd S. viii. 53.) — The present Seacoal Lane, near Snow Hill, is mentioned under that name (*Secollane*) so early as 1253. It derived its name, there can be little doubt, from the fact that the coal was brought in barges up the Fleet River, and there stored for domestic purposes. R.

Calverley Family (2nd S. viii. 28.) — C. J. D. INGLEDEW may perhaps not be aware that a Mr. T. Calverley (who is, I believe, of the old Calverley family) now resides at Oulton Hall, near Leeds. Your correspondent may be able to obtain information concerning Sir Henry Calverley from him. S.

"*Baratariana*" (2nd S. viii. 52.)—The following extract, from Gilbert's *History of the City of Dublin* (vol. i. p. 294.), may perhaps prove interesting to your correspondent: —

"The *Freeman's Journal* [started by Henry Brooke in 1763] became the organ, in 1770, of Flood, Grattan, and the other opponents of the administration of Lord Townshend, who was defended by Jephson and Simcox in Hoey's *Mercury*. Flood's letters to the *Freeman* appeared under the signature of 'Syndercombe'; and the various essays and *jeux d'esprit* published in this journal against Lord Townshend were collected and reprinted in 1773 under the title of *Baratariana*, to which Grattan contributed his celebrated character of Pitt."

The *Freeman's Journal*, in literary ability and arrangement, was incomparably superior to its Dublin contemporaries; and (according to Mr. Gilbert) had the merit of being, with the exception of the *Censor*, the first Irish newspaper which published original and independent political essays. I have at this moment before me the first four volumes, 1763-67. ABHBA.

Your correspondent, who asks for information regarding the authors of *Baratariana*, may care to know that "Sir Hercules Langrishe, Mr. Grattan, then a young barrister not in parliament, and Mr. Flood," were, according to the *Memoirs of Flood* (p. 79.), the principal writers of that political miscellany. In *Grattan's Life* (vol. i. p. 185.) there is an account of a visit to Sir Hercules in 1810; and the octogenarian is found repeating with enthusiasm some of his flash passages in *Baratariana*. Sir Hercules's contributions to this bundle of political pasquinades are noticed in Grattan's elegy on the death of the patriot baronet (*vide* vol. i. p. 188.) The articles written by Grattan were, as his son informs us (vol. i. p. 185.), "Posthumous," "Pericles," and the Dedication of *Baratariana*. He read them to his friends, and they were struck by his description of Lord Chatham. Gilbert's *Dublin* (vol. i. p. 294.) tells us, what the *Life of Flood* does not, that the articles signed "Syndercombe" were from Flood's pen. The volume of *Public Characters for* 1806 (p. 64.), in noticing the family of General Sir J. Doyle, observes: —

"William was a King's Counsel, and Master in Chancery, and universally admired for his brilliant wit, which obtained him the friendship of Edmund Burke, Lord Charlemont, &c. He contributed largely to that admired political publication called *Baratariana*."

The information regarding the authors of *Baratariana*, which the late Right Hon. J. W. Croker promised (1st S. x. 353.) but failed to adduce, is much to be regretted. A tolerably accurate key to the characters which figure in this book might, if desirable, be furnished.

WILLIAM JOHN FITZPATRICK.
Stillorgan, Dublin.

Rev. George Holiwell (2nd S. vii. 455.) — In answer to the Query of P. R., I have to state that

Mr. George Holiwell (who came from Selkirk) was admitted minister of the parish of Polwarth, Berwickshire, in 1664, and died in 1704. I do not know his wife's name, but she was not a daughter of the family of Marchmont. His son Walter was bound apprentice to a perriwig-maker in Dunse; this son married Janet Duns, and their descendants are still living in that town. At the time his son was bound, he borrowed five pounds from Lord Marchmont to pay the apprentice fee. (MS. letter in library of Sir Hugh Hume Campbell of Marchmont.)

Mr. Holiwell was the episcopal minister of Polwarth during the persecutions of Charles II., and was aware that Sir Patrick Hume (afterwards Earl of Marchmont) was concealed in the vault under Polwarth Kirk; he also knew of the visits of Sir Patrick's daughter every night with food to her father. He was a great favourite with Sir Patrick. His portrait is still at Marchmont House. M. G. F.

Anvalonnacu (2nd S. vii. 206. 266.)—Dr. Pughe, under "*afalach*" (from *afall*, an apple, pl. *efyll* and *afallon*), says "an orchard, hence *Ynys Wydrin*, or Glastonbury, was originally called *Ynys Afallach* and *Ynys Afallon*, also a proper name of men." Cf. *Avalon*, or *Afalon* and *Aballo*, with the Isle of Abalus (one of the Glessariæ mentioned by Pliny as dispersed over the Baltic), on whose coast amber was found. There is also Avallon, or Aballon, a province in Newfoundland. R. S. CHARNOCK.

Inn Signs by Eminent Artists (2nd S. vii. 522.) — As coming, perhaps, fairly under the foregoing designation, may be mentioned the sign of "The Mortal Man" over the little public-house in the picturesque valley of Troutbeck, about four miles from Ambleside, in Westmoreland. The local tradition is that the late J. C. Ibbetson, author of a work on painting in oil, while residing at the pleasant town above named, used often to ramble as far as Troutbeck to indulge in the double enjoyment of the sweet scenery around and the "home-brewed" within the humble alehouse; and that, in acknowledgment and commendation of the latter, he painted a sign with two faces, each "looking the character" admirably, and with labels from their mouths, thus inscribed: —

"Thou mortal man, who livest by bread,
What is it makes thy nose so red?"
"Thou silly oaf, with nose so pale,
It is with drinking Birket's ale!"

The painting has, I am sorry to say, been supplanted by its title in plain letters; but old people say they remember and admired it. The landlady herself told me that the Birkets carried it away when they left the house, and she thought it was now at Carlisle (?). I know not what the ale may have been in Ibbetson's time, but I must say that a dear niece and myself thought a glass of it very good, about a fortnight since, after walking from Ambleside to Troutbeck on one of the hottest days of this summer, when Windermere was more shrunk, and the waterfalls of the Lake District generally more diminished than they were almost ever before known to be. J. H.

I noticed the other day, at the White Lion, near the parish church, Doncaster, a sign, consisting of a rather artistic representation of a white lion facing the spectator, and in the corner the words, "Painted by Herring." H. W.

Add "The Royal Oak," painted by the late David Cox, and now covered with glass, and fastened to the wall of the little inn of that name, at Bettws y Coed, Denbighshire.

W. J. BERNHARD SMITH.

Temple.

County Voter's Qualification (2nd S. viii. 70.) — By the disfranchising statutes 8 Hen VI. c. 7. (A.D. 1430), and 10 Hen. VI. c. 2., the minimum of forty shillings by the year was first fixed; which was estimated by Bishop Fleetwood to have been equal to 12*l.* per annum in the reign of Queen Anne, and by Blackstone (i. 173.) as equivalent to 20*l.*, which latter is shown to be correct in "N. & Q." (2nd S. iv. 293.); that is, prices from 1350 to 1520 are to be multiplied by $2\frac{1}{2}$ for deterioration in the coins, and by 4 for deterioration in the price of silver since the discovery of the American mines ($2 \times 2\frac{1}{2} \times 4 = 20$). T. J. BUCKTON.

Lichfield.

"*The Dance of Death*" (1st S. viii. 76.) — The following may perhaps prove worthy of "a local habitation" in "N. & Q."

Nicolai Karamsia, a Russian, made some travels in the eighteenth century, through Prussia, Germany, Switzerland, France, and England. In 1803, an anonymous translation appeared, imprinted by J. Badcock of the "Row."

At Erfurth our traveller visited Martin Luther's cell. In one of the cross-aisles of the Orphan House, he observed some curious pictures: —

"One represents an Emperor, to whom Death approaches with a low bow, and most humbly informs him that it is time to leave this earthly life to go to another. In a second picture, friend Nick, in regal attire, stands behind an actress, and takes from her the dagger and mask. A third represents a *printer*, in a stuff morning gown and large wig, together with his foreman. Death cuts down the former with his scythe, and, underneath, are the following words '*Even Printers must die.*'" — Vide vol. i. p. 195.

T. C. ANDERSON,
H. M.'s 12th Regt. Bengal Army.

Warwick Villas.

Wink (2nd S. viii. 70.) — Perhaps from A.-S. *wincel*, a corner; cf. Winksley. R. S. CHARNOCK.

Boydell's Shakspeare Gallery (2nd S. viii. 50.)—With reference to the observations and inquiry of V. H. Q. (p. 50.), I have before me:—

"A Catalogue of that Magnificent and truly Valuable Collection of Pictures, the Productions of the Great Artists of the British School, known as the Collection of the Shakspeare Gallery, formed under the spirited Directions, and with unbounded Expence, by those distinguished Promoters of the Fine Arts the Messrs. Boydells," &c.

"The whole will be sold by Auction by Mr. Christie on the Premises, on Friday 17th May, 1805, and two following days (Sunday excepted) at 12 o'clock. By order of the Proprietor, without reserve."

The prices at which the pictures, &c., were severally sold, are inserted in figures, evidently by an attendant of and purchaser at the sale:—

	Guineas.
Total, 1st day's sale, added up as - -	1,135½
„ 2nd day's sale - - - -	1,633½
„ 3rd day's sale - - - -	3,068½
	5,837½
Premises - - - -	4,400
	10,237½

Two of the pictures, viz. "Richard the Second's Return from Ireland" (2 ft. 7½ in. by 1 ft. 9½ in.), by Hamilton, and "Falstaff in Disguise led out by Mrs. Page" (*Merry Wives of Windsor*, Act IV. Sc. 2.), (7 ft. by 5 ft. 2½ in.), by J. Durno, are now in the collection at Sir John Soane's Museum, where they and the catalogue referred to may be seen by V. H. Q. whenever it may suit his convenience to call there for the purpose.

GEORGE BAILEY, Curator,
Sir John Soane's Museum.

The required list of this gallery, pictures and engravings, with the names of engravers as well as of painters, may be seen by your correspondent at p. xix., &c., of Boydell's *Catalogue of Plates, &c.*, 1803, a copy of which is in the library of the British Museum.

Your correspondent has opened an interesting subject. Hideous reproductions of some of Boydell's pictures are to be seen occasionally in London shop-windows; but I well remember the profound veneration with which in my younger days I more than once visited the gallery itself. The Boydells resolved to publish an edition of Shakspeare, illustrated by our best artists. It was a spirited undertaking, and their list includes many distinguished names:—Opie, Fuseli, Sir J. Reynolds, &c. Surely the original paintings are not all lost. Ought we not to have a Shakspeare Gallery now? THOMAS BOYS.

William Kennet (2nd S. viii. 46.)—William Kennet of Kent was admitted of Corpus Christi College, Cambridge, 1610, proceeded B.A. 1614–5, and commenced M.A. 1618.

C. H. & THOMPSON COOPER.

Longevity (2nd S. viii. 23. 39.)—In the week ending July 2nd (*Vide* Registrar-General's *Report*, and *Lloyd's Newspaper* abstract, July 17, 1859, p. 11.):—

"A widow died at the age of 95, and a man, formerly a private in the Scots Greys, died on the 2nd inst., whose age is stated to have been 104 years.

"Dr. Winterbottom, father of the Doctor, died on Thursday evening the 5th, aged 95 years.

"On the 28th ult., at Danelly, aged 104, William Kirby. He was a Scotchman, and a gardener by trade. He was married at Danelly Church last year, being 103 on his wedding day. (Vide *Swansea Cambrian.*)"

T. C. ANDERSON,
H. M.'s 12th Regt., Bengal Army.

Cromwell's Head (2nd S. vii. 495.)—My connexion with the county of Kent and Kentish matters during a third of a century, exhibited to me the mistakes in the names and details made by the Parisian correspondent of the *New York Express* in his account of Cromwell's head. Immediately after perusing it I commenced a correspondence with one of the gentlemen named therein, and a friend likely to be acquainted with the subject, and I am happy to furnish "N. & Q." with the result. The Rev. Geo. Verrall (*not* Verrill), who had the Bromley Chapel, Kent, built A.D. 1835 by Mr. Bromley, in Widmore Lane, writes to me, that "a head which had been embalmed and afterwards placed on a halbert on Westminster Hall, is in the possession of A. Wilkinson, Esq.*, Shortlands, Beckenham, late member for Lambeth." Mr. Verrall farther says that he has "seen it more than once, and that its appearance and the history given of it satisfies" him "that it is the head of Oliver Cromwell."

ALFRED JOHN DUNKIN.

Dartford.

Cromwell's Children (2nd S. viii. 17. 56.)—Your correspondent LIBYA is referred to *Bibliotheca Topographica Britannica*, No. XXXI., where he will find a genealogical view of the family of Oliver Cromwell, with a copious tabular pedigree. The entry of Oliver, the second son, runs thus:—"Oliver, ba. Febru. 6, 1622, di. young of the small pox during the Civil War." CL. HOPPER.

"*To sleep like a Top*" (2nd S. viii. 53.)—The answer appended to this Query, though ingenious, is not satisfactory. The expression seems to be quite intelligible without having recourse to any language but the English. Every one who has spun a *top* has seen it *sleeping*, and in this familiar object I find the origin of the phrase in question. I am all the more satisfied that I am right

* The title of "Hon." is a pure Americanism, whilst the substitution of "Buckenham" was, evidently, because "Shortlands," the name of the seat of Mr. Wilkinson, is equidistant from Bromley and Beckenham.

when I hear our French neighbours making use of expressions of precisely the same import. The French schoolboy exclaims "Mon sabot dort," and hence the common phrase "Dormir comme un sabot," the exact equivalent of what we say in English. S. H.

Edinburgh.

Thomas Juxon (2nd S. viii. 46.) — Thomas Juxon of London was admitted pensioner of Queen's College, Cambridge, 22 June, 1619, and proceeded B.A. 1622–3.

C. H. & THOMPSON COOPER.

Cambridge.

Meaning of "Cadewoldes" (2nd S. viii. 49.) — Perhaps you will accept of a conjecture, which is offered with the hope that other correspondents may be able to contribute something more definite. MR. RILEY is inclined to think that by "*cadewoldes*" a kind of prepared wool is meant; and there are some considerations which decidedly favour this opinion. *Caddis* was a coarse article in common use, — worsted ribbon used as trimming for servants' dress, or woollen stuff (Halliwell and Wright); and to *caddis* corresponds the Fr. *cadis*, a kind of low-priced woollen serge ("sorte de serge de laine d'un bas prix," Landais). Again, *wolder* is an old East-country word, signifying to *roll up*. May not "cadewoldes," then, have been the woollen (serge or stuff) rolled up into *bales?* *Cadi-woldes*, literally *woollen bales*, i. e. bales of woollen stuff. THOMAS BOYS.

Words adapted to Beats of the Drum (2nd S. i. 94.; ii. 39.; vi. 250. 336. 419.) — *The General:* —

> "Don't you hear the general say,
> Strike your tents, and march away."

Coverer's Call: —

> "Coverers won't you turn out, turn out,
> Coverers won't you turn out."

The words, I think, generally used to the "Rogue's March," will be found in *English and Scotch Song Book*, published by Nathaniel Cooke, 1853. T. C. ANDERSON,

H.M.'s 12th Regt. Bengal Army.

Moldwarps (2nd S. vii. 296.) — Your correspondent, I suppose, is not aware that *moldwarp*, or, as it is pronounced in Yorkshire, *mowdiwarp*, is a provincial name for the mole. What is the etymology of the word? Is it that which warps or throws up the mould? H. W.

John Evelyn (2nd S. viii. 46.) — John Evelyn of Emmanuel College, Cambridge, B.A. 1618–19, was, we presume, Sir John Evelyn, Knight, M.P. for Blechingly, who died 1643.

C. H. & THOMPSON COOPER.

Cambridge.

"*Le Style est l'homme même*" (2nd S. vi. 308.; vii. 502.; viii. 37. 54.) — Having access to many French works in the library of Sir. R. Taylor's Institution, I consulted them for the purpose of verifying the accuracy of the phrase quoted from Buffon, and found that in all instances the form of expression was the same. If any error has crept into the text, the fact might be ascertained by referring to the original "Discours," as printed in the *Mémoires de l'Académie Française;* in which, I suppose, Buffon's "Discours" first appeared. Into the arguments by which MR. STEINMETZ ingeniously seeks to prove the accuracy of his reading, I have no wish to enter.

The following are the titles of the works consulted: —

1. De Barante, Tableau de la Littérature Française, 7ème edit. Paris. 1847.
2. Villemain, Cours de Littérature Française, tome ii. Paris. 1846.
3. Chapsal, Modèles de Littérature Française, 2de edit. Paris. 1848.
4. Feugère, Morceaux Choisis de Classiques Français à l'Usage des Classes Supérieures, 7ème edit. Paris. 1858.
5. Chrestomathie Française, ou Choix des Morceaux tirés des meilleurs E/crivains Français, par A. Vinet. 3 vols. 8vo., 4ème edit. 8vo. Bale. 1850.

What would your correspondent M. PHILARÈTE CHASLES reply to this question, and to the asserted "present degradation" of the French language? JOHN MACRAY.

Oxford.

Sir William D'Avenant (2nd S. viii. 28.) — D'Avenant was confined in Cowes Castle. This appears from his own postscript to part of the third book of *Gondibert*. About half of the third book was written whilst he was a prisoner in Cowes Castle. See Kippis's *Biog. Britan.* J. Y.

Ten and Tenglars, what are they? (2nd S. viii. 52.) — The phrase "ten and tenglars," standing as it does in the passage cited by your correspondent A. A., is evidently connected with bell-metal; and I am quite disposed to concur with your correspondent's conjecture, that by "ten" we are to understand *tin;* especially as tin is *tenn* in the Swedish language, and in the composition of bell-metal tin was extensively used.

If, then, in the phrase under consideration, "ten" is tin, what are we to understand by "ten and tenglars?" May it not be "tin and tinglers," or "tin and tinklers?" But, if so, what is the meaning of "tinglers" or "tinklers?"

Bell-metal, as we are well aware, is a mixture of two or more metals. To effect a combination of metals, it is customary to employ a flux; and the flux commonly used was borax. But borax in its natural or crude state was called *tincal*. May not the "ten and tenglars," then, or "tin and tinklers," have been *tin and tincal;* the "3 lb." of tincal or borax having been used for fluxing

the "3 score and 3 lb." of tin, which were added by the founder, in recasting the Eltham bell, to the original "9 hundred and a half?"

The prices specified would accord with this view: "8*d.* the lb." for the tin, an indigenous production, and "2*s.* 6*d.* the pound" for the tincal imported from abroad.

With the phrase "ten and tenglars," cf. Beaumont and Fletcher, as cited by Richardson: —

"Here is such a *tinkle tanklings* that we can ne're be quiet."

THOMAS BOYS.

John St. Lowe (2nd S. viii. 46.) — John St. Lowe was of Trinity College, Cambridge; B.A. 1654–5.

C. H. & THOMPSON COOPER.

Cambridge.

The Pretender (2nd S. viii. 51.) — Your correspondent C. D. E. will find the subject of the alleged substitution of a son of Sir Theophilus Oglethorpe as a son of James II. (the first Pretender), entered into at considerable length in Manning's *Surrey*, under the article of WESTBROOK.

HENRY T. RILEY.

Inedited Letter (2nd S. viii. 67.) — It is evident from the date that this letter was not written by Bishop Patrick, who died in 1707. Sunday was the 18th of May in 1679; Tuesday in 1779.

JOSEPH RIX.

John Huit (2nd S. viii. 46.) — His fellow sufferer was Sir *Henry*, not Sir Charles Slingsby. Sir Henry Slingsby was admitted a fellow-commoner of Queen's College, Cambridge, 11 Jan. 1618–19.

C. H. & THOMPSON COOPER.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

A History of the City of Dublin. By J. T. Gilbert, *Member of the Committee of Antiquities of Royal Irish Academy, and Hon. Sec. Irish Archæological and Celtic Society. Vol. III.* (McGlashan & Gill.)

This third volume of a work which is doing for Dublin what Pennant did for London, but doing it even more fully and more admirably, exhibits the same characteristics of patient research and useful illustration which made Mr. Gilbert's preceding volumes so interesting and valuable. Those who have seen these volumes, and know how well Mr. Gilbert contrives to mingle pleasant anecdote and historical information, will readily believe that as, in his third volume, he has to treat, *inter alia*, of the College of Physicians, College Green, the Statue of William the Third, Chichester House, the Parliament House, the Old Exchequer, the Royal Irish Academy, Leinster House, &c., it will not be found deficient in those points of excellence which have already won for the author the reputation of a most successful local historian, — and will, with us, rejoice to hear that the fourth volume is already at press. When completed, Mr. Gilbert must give us an Index to the whole work worthy of it and himself.

A Handbook for Travellers in Devon and Cornwall. Fourth Edition, Revised, with Maps. (Murray.)

If Mr. Murray's charity in providing intending travellers with useful and intelligent guides did not begin at home; now that it is extended to home it is found to be so doubly blest that we have here before us the fourth edition of one of his home handbooks; and if, as is possible, the state of the Continent may tend to keep many roving Englishmen during the present season within our own sea-girt island, who can doubt that this new edition of an admirable Guide to the counties of Devon and Cornwall will find a ready welcome among them?

The Memorials of the Hamlet of Knightsbridge, with Notices of its immediate Neighbourhood. By the late Henry George Davis. *Edited by* Charles Davis. (J. Russell Smith.)

Neither in town, nor out of town, the hamlet of Knightsbridge exhibits to a certain extent the characteristics and interesting features of both; and we can believe that the collecting the materials for this pleasant little volume may have gone far to soothe the painful life of its author— a gentleman to whom the readers of "N. & Q." have been indebted for many valuable pieces of information— who died on the 30th Dec. 1857, not having completed his 28th year. The book is one of interest, not only to those who dwell within the district, but to many others, from its curious and copious extracts from the Registers of Knightsbridge Chapel.

Things not generally Known, familiarly Explained. A Book for Old and Young. Second Series. *By* John Timbs, F.S.A. (Kent & Co.)

We are afraid we have left Mr. Timbs's pleasant little Handbook of Things not generally Known too long unnoticed: but the fault is not ours. He writes such pleasant books that they are spirited away from our reading desk before we ourselves can get a glance at them. The present volume, which is devoted to *Old English Manners, Ceremonies, and Customs*, and to many other pleasant things besides, is another evidence of Mr. Timbs's extraordinary talent in appreciating what will please a multitude of readers. Here is something to gratify all tastes, from the learned antiquary to the mere lover of pleasant gossip.

A Dictionary of Modern Cant, Slang, and Vulgar Words, used at the Present Day in the Streets of London, &c., preceded by a History of Cant and Vulgar Language from the Time of Henry VIII., showing its Connexion with the Gipsey Tongue; with Glossaries of Two Secret Languages spoken by the Wandering Tribes of London, the Costermongers and the Patterers. By a London Antiquary. (Hotten.)

The "London Antiquary" has certainly taken up a very curious and interesting branch of linguistic research. He has given us in his reprint of the "First Canting Dictionary," "the Bibliography of Cant and Slang," and "the Vagabond's Map," some valuable materials; but he has still much to do to make his book bear a fair proportion to its title-page. We should, judging from the style of the original information to be found in its pages, pronounce the author to be rather a man about town, than a bookish pedant, — and to make a complete history of Slang requires a combination of the two.

Jahrbuch für Romanische und Englische Literatur unter besonderer Mitwirkung von F. Wolf. *Herausgegeben von* Dr. Adolf Ebert. 1st Bd Heft ii. und iii. (Berlin, Dummler).

We cannot better show how well this journal, lately started at Berlin for the illustration of the Romance and English Literatures and Languages, deserves the attention

of all engaged in the study of them, than by glancing at the contents of the two numbers now before us. Besides critical notices from the pens of Ferdinand Wolf, Pey, Ebert, Dietrich, Delius, and Diez, we have articles on the *English Mysteries*, by Ebert; on the *Rhythmical System of the Troubadours*, by Bartsch; on *Le Voyage de Charlemagne*, by Paulin Paris; on the *Realistic Romances of Spain*, by Ferdinand Wolf; on *Cintio degli Fabrizij*, by Lemcke; and on *Doon de Mayence*, by Pey. These will satisfy our readers what good service Ferdinand Wolf and Ebert are doing us by the publication of this valuable journal.

BOOKS RECEIVED —

Rub and his Friends. By John Brown, M.D. (Constable & Co.)

This is a genuine little "study from nature," and is full of pathos and beauty, although but the story of an old grey-brindled mastiff, and his honest master and loving wife.

Poems of Eliza Cook. A New Edition, in One Volume. (Routledge & Co.)

If not poetry of the very highest order, there is so much of homely and English feeling in the harmonious verses of Eliza Cook, that Messrs. Routledge may well anticipate a wide popularity for this compact and prettily illustrated edition of her collected works.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

HENDSTENBERG ON THE SUNDAY AND SABBATH, translated by James Martin.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

THE HISTORY OF INFAMOUS IMPOSTORS. 12mo. London. 1683.
THE UNIVERSAL ADVERTISER. 12mo. Dublin. 1754.
CONSTITUTIONES PROVINCIALES ET SYNODALES ECCLESIÆ METROPOLITANÆ ET PRIMATIALIS DUBLINIENSIS. 12mo. 1770.
THE CASE OF TRINITY COLLEGE, DUBLIN. 8vo. Dublin. 1791.
MILLER'S (GEORGE, D.D.) TWO LETTERS TO DR. PUSEY. 8vo. London. 1840—41.
CALENDAR OF QUEEN'S COLLEGE, BELFAST, 1851. 12mo. Dublin. 1851.

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Notices to Correspondents.

The promised article on Junius, *which has been delayed for the purpose of ascertaining certain precise dates, will appear in our next number.*

REFERENCES. *We have again to beg our correspondents who reply to Queries, to add to their kindness by referring to the precise volume and page in which such Queries appeared. What is but a small trouble in each case, becomes a work of great labour when thrown upon one individual; and many Replies are necessarily postponed until we can find time to hunt out such references, and sometimes, we fear, by that means are eventually altogether overlooked.*

JAYDEE'S *Heraldic Query appears to have been overlooked. Will he kindly repeat it?*

Z. A. *It seems that the gifted youth, T. W. Malkin, made several incoherent attempts at dramatic composition, and had also begun a comic opera, entitled* The Entertaining Assembly.

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LONDON, SATURDAY, AUGUST 6. 1859.

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Notes.

JUNIUS AND HENRY FLOOD.

In 1814 a Tory friend, on whose veracity I had and have full reliance, informed me that himself and another partisan had, by the death of a third person, become the sole depositaries of a traditional secret — *the authorship of Junius's Letters*; and he proposed that I should replace the deceased trustee. Under this successional obligation he communicated to me *a name*, which, during nearly forty-five years, has never passed my lips or my pen.

The name did not surprise me. It was of one who, though he had died in my childhood, had lived in men's thought and speech beyond my maturity. My only wonder was — and among the multitude of Junian conjectures still is — that the social and political position of its bearer, his resolvèd spirit, his fervid eloquence, had not, long since, placed him among the foremost designates of the Junian laurel — *him*, in whom were so notably combined the Achillean attributes — "Impiger, iracundus, inexorabilis, acer."

Time passed. Toryism declined into Conservatism: family cares and duties withdrew me from hopeless politics: my informant quitted London, and our associate in the secret died. He himself has since departed to that world whither the "Magni Nominis Umbra" had long preceded them, and whither I — now more than octogenarian — must soon follow.

Thus, in the lifetime yet remaining to me, I am left to deal with the trust which, so oppositely to its own provision and purpose, has devolved on myself alone. Selected to carry on its transmission with another survivor, how can I act singly upon it? And, should its secret die with me, will not the disclosure be frustrated, which had evidently been intended at some date or under some contingency, one or other whereof must, in the forty-five years of my trusteeship, have surely eventuated?

Taking counsel with mine own conscience, I have arrived at the conclusion, that *my duty will be most reasonably fulfilled by an immediate disclosure*. It is no fault of mine that I am put to elect between the literal infraction of a trust and its practical defeasance: but I am thus far relieved in the dilemma: my personal interests are unconcerned in the matter; and *he*, over whose tomb more than seventy years have passed, cannot suffer in his reputation, nor can his family in their fortunes. I speak herein with an hereditary warranty: "The Drapier" wrote with the acrimony, and published with the mystery, of "The Junius;" but the authorship of his *Letters* has neither discredited his name nor prejudiced his kindred.

Proffering this communication to the pages of "N. & Q., — the centre-point from whose periphery converge the lines of inquiry and of solution, — I ask its readers' fair construction of my motive, and — whatever credence they may give to my informant — their full belief *that I was thus informed*.

The author of *Junius's Letters* was HENRY FLOOD. VALEAT QUANTUM.

[We are greatly indebted to our correspondent for his communication. All who read it — certainly all who could read the correspondence which preceded its publication — must feel assured, not only of the truth of our correspondent's statement, as to the information contained in it having been communicated to him in the way which he relates, but of the propriety of feeling which has induced him now to make it public.

Our correspondent will, we feel assured, in the same way do justice to the motives by which we are actuated in pointing out the objections which exist to the theory of Henry Flood having written the *Letters of Junius*. We are acting in the spirit of his own communication, viz. that of doing our best to establish the truth with regard to a point of considerable literary and historical interest.

Our correspondent does not seem to be aware that Henry Flood has already been named more than once as the author of these celebrated Letters. We do not exactly know where or when his claim was first advanced, but it was previous to the publication of Woodfall's edition in 1812, where it is mentioned and disposed of in the following terms: —

"Another person who has had a claim advanced in his favour upon the same subject, is the late celebrated Henry Flood, M.P., of Ireland. Now, without wandering at large for proofs that Mr. Flood could not have

been the writer of the *Letters of Junius*, it is only sufficient to call the reader's attention to the two following facts, which are decisive of the subject in question: —

"First, Mr. Flood was in Ireland throughout a great part of the summer of 1768, and at a time when Junius, whoever he may have been, was perpetually corresponding with the printer of the *Public Advertiser*, and with a rapidity which could not have been maintained, not only in Ireland, but even at a hundred, and occasionally at less than fifty, miles' distance from the British metropolis. This fact may be collected, among other authorities, from the following passage in Mr. Campbell's *Life of Boyd*, and is just as adverse to the pretensions of the one as of the other.

"'In the summer of 1768, Boyd went to Ireland for a few months on some private business. During his stay in Dublin he was constantly in the company of Mr. Flood.'

"Next, by turning to the private letter of Junius, No. 44., of the date of Nov. 27, 1771, the reader will find the following paragraph: 'I fear your friend Jerry Dyson will lose his Irish pension. Say "received."' The mark '*received*' occurs accordingly in the *Public Advertiser* of the day ensuing. Now by turning to the Irish debates of this period, we shall find that the question concerning this pension was actually determined by the Irish Parliament just two days before the date of the above-mentioned private letter, and that Mr. Flood was one of the principal opponents of the grant, a circumstance which precludes the possibility of believing him to have written the letter in question. We shall extract the article from whence this information is derived, from the *Public Advertiser* of Dec. 18, 1771.

"'Authentic copy of the conclusion of the speech which Mr. Flood made in the Irish House of Commons, on Monday the 25th of November last, when the debate on the pension of Jeremiah Dyson, Esq., came on before the Committee of Supplies: —

"'"—— But of all the burthens which it has pleased Government to lay upon our devoted shoulders, that which is the subject of the present debate is the most grievous and intolerable.—Who does not know Jeremiah Dyson, Esq.?—We know little of him indeed, otherwise than by his name in our pension list; but there are others who know him by his actions. This is he who is endued with those happy talents, that he has served every administration, and served every one with equal success, — a civil, pliable, goodnatured gentleman, who will do what you will, and say what you please,—for payment."

"'Here Mr. Flood was interrupted and called to order by Mr. M., who urged that more respect ought to be paid to Mr. Dyson as one of his Majesty's officers, and, as such, one whom his Majesty was graciously pleased to repose confidence in. However, Mr. Flood went on: "As to the royal confidence reposed in Mr. Dyson, his gracious Majesty (whom God long preserve) has been graciously lavish of it, not only to Mr. Dyson, but to the friends of Mr. Dyson; and I think the choice was good. The royal secrets will, I dare say, be very secure in their breasts, not only for the love they bear to his gracious Majesty, but for the love they bear to themselves. In the present case, however, we do not want to be informed of that part of Mr. Dyson's character — we know enough of him — everybody knows enough of him. Ask the British treasury — the British council — ask any Englishman who he is, what he is — they can all tell you, for the gentleman is well known. But what have we to do with him? He never served Ireland, nor the friends of Ireland. And if this distressed kingdom was never benefited by his counsel, interest, or service, I see no good cause why this kingdom should reward him. Let the honourable members of this House consider this, and give their voices accordingly. For God's sake let every man consult his conscience. If Jeremiah Dyson, Esq., shall be found to deserve this pension, let it be continued; if not, let it be lopped off our revenue as burthensome and unnecessary."'"—Woodfall's *Junius* (ed. 1814), pp. 156—9.

Flood's name was again brought forward in 1838 by Warden Flood, in his *Memoirs of the Life and Correspondence of the Rt. Hon. Henry Flood, M.P.*, who tells us (p. 81.) that —

"Mr. Flood had pretensions to the authorship of Junius. And, without more than recording a few anecdotes on the subject, he may have had as well-sustained pretensions as some who have been put forward; since hypothetical arguments, however lengthened, in support of a particular and popular personage, do not give greater certainty to the fact.* A literary inquiry so curious as the authorship of the celebrated *Letters of Junius*, has baffled for years the most ingenious conjectures. The nearer we approach the object of our inquisitiveness, when we are about to place the chaplet of immortal bays on the head of the supposed author, he eludes the completion of our labour, like a delightful delusion of nature which pictures to our vision an imaginary object that we pursue with confidence till nearness informs of its unreality. It is fortunate Junius has left no certain trace of his personal distinctness, no clue to say he was the man.

"Mr. Flood, however, possessed much of the peculiar genius of that writer, and a classic commentator remarked, when the political warfare was carrying on, that his satire had much of the epigrammatic point of Achilocus. The time Mr. Flood flourished, his politics, his compositions, and his position in society gave a sort of colouring to the supposition that was hazarded by many of his acquaintances, regarding his identity with Junius. The following anecdotes, however, are all the materials with which the biographer has to sustain the fact. Colonel Luttrel (the first Lord of Carhampton) was a great stickler for abuses, particularly in the army and pension estimates; he gave hitter and unmitigated opposition to any measure suggested by Mr. Flood for their diminution. In one of the letters of Junius the colonel is exhibited in no very enviable position. He happened to visit the house of a friend, whom he found attentively perusing a paper: 'What are you reading?' inquired Luttrel. 'A letter of Junius,' responded his friend. 'Who do you think is he?' 'Why,' said the colonel, 'to be sure that d——d fellow, Harry Flood.' The conjecture of Colonel Luttrel operated as a well-attested fact, and gave an acerbity to his observations, within and without the doors of parliament, when opposed by his Junius.

"When Sir Lawrence Parsons was on a visit at Farmley, one evening the conversation turned on Junius. Mr. Flood, who had been in his study, entered the room just as Lady Frances said that Junius ought to make his real name known. Mr. Flood sat down and looked fixedly at Lady Frances; the conversation on the authorship dropped, and afterwards Mr. Flood turned it to some other subject. Sir Lawrence Parsons thought he traced, in the manuscript of the letters at Woodfall's, the small cramped handwriting of Lady Frances Flood.

"The question he put to a connexion of his is characteristic enough of the man, and of Junius. 'What is your definition of a secret?' 'A circumstance only known to two persons.' 'No,' replied Mr. Flood, 'it ceases to be a secret the moment it is known to any one but yourself.'"

* Lord Rosse has been mentioned as strongly of opinion that Mr. Flood was Junius.

But Mr. Warden Flood's own book, if it were not so imperfect as it is with regard to precise dates, would furnish evidence that Flood could not have been Junius. Mr. Warden Flood tells us of Flood's duel with Mr. Agar, in which the latter was shot. This took place on 25th August, 1769, and Mr. Flood quotes letters from Lord Lifford and Lord Charlemont upon the subject, dated respectively the 6th and 10th of September. From this time then, — the end of August, 1769, until the 16th of April, 1770, when he was tried at the Kilkenny Assizes, and acquitted, the verdict being, as we are told in the *Life of Grattan* *, "manslaughter in his own defence," Flood is believed to have been imprisoned in Ireland.

Let us see how Junius was employed during the same period; and we shall then be enabled to judge how far it is possible that Flood and Junius can be one and the same person.

Now, referring to Junius' own edition of his *Letters*, namely that published by Woodfall in 1772, — the only edition which should be referred to when it contains the information of which we are in search, — we find that between the beginning of Sept. 1769, and April, 1770, there appeared the following letters: —

1769, 4th Sept.	Philo-Junius to Printer of the *Public Advertiser*.	
19th Sept.	Junius to Duke of Bedford.	
25th Sept.	Junius to Sir W. Draper.	
13th Oct.	Junius to Printer of *Public Advertiser*.	
20th Oct.	Ditto	ditto.
19th Oct.	Ditto	ditto.
17th Oct.	Ditto	ditto.
14th Nov.	Ditto	ditto.
15th Nov.	Ditto	ditto.
29th Nov.	Junius to Duke of Grafton.	
12th Dec.	Ditto	ditto.
19th Dec.	Junius to Printer of *Public Advertiser* (the celebrated Letter to the King).	
1770, 14th Feb.	Junius to Duke of Grafton.	
19th Mar.	Junius to Printer of *Public Advertiser*.	
3rd Apr.	Ditto	ditto.

But the inference to be drawn from the fact of the appearance of these fifteen letters from the pen of Junius during the period of Flood's imprisonment,—namely, that Flood could not be the writer,—is converted into something like certainty when we come to the *Private Correspondence* which Junius held with Woodfall during the same period.

Junius must have been in London on "Friday Night, Sept. 15, 1769," when he wrote to Woodfall: "I beg you will to-morrow advertise *Junius to another duke in our next*."

Again, in his private letter, No. 13., dated 16th Nov. 1769, he says: "As I do not chuse to answer for anybody's sins but my own, I must desire you to say to-morrow, — 'We can assure the Public that the letter signed A. B., relative to the Duke of Rutland, is not written by the author of *Junius*.'" But Junius's presence in London on Dec. 19, 1769, is conclusive, inasmuch as he corrects in a private letter to Woodfall of that date an important error in his celebrated Letter to the King, which appeared in the *Public Advertiser* of that day. It is No. 16. of the Private Letters: —

"Dec. 19, 1769.

"For *material* affection, for God's sake read *maternal*; it is in the sixth Paragraph. The rest is excellently done."

This appears to us to be conclusive evidence against Flood. That Flood was the author of many political articles, the secret of whose authorship was for a long time sedulously concealed — perhaps, among others, the *Letters of Syndercombe* — we cannot doubt. Known to have written articles of this character, the more celebrated epistles of Junius have been perhaps confounded with them by over-zealous friends, who, fully believing Flood to be Junius, took those measures for handing down to posterity what they believed to be the fact which have been already clearly explained by our correspondent Valeat Quantum, who has with so much good feeling and good taste told the readers of "N. & Q." the story as it was told to him, — namely, that the author of the *Letters of Junius*, who is generally believed to have been an Irishman, was no less a person than the Hibernian Demosthenes Henry Flood.]

* In this work, also, we find Flood's claim considered and negatived. "Mr. Flood was supposed to have been the author of the *Letters of Junius;* but the comparison of the letters of Syndercombe, which he certainly wrote, with those of Junius, will go far to disprove the probability; and, on reference to two of the letters, this is established beyond doubt; for one of the letters of Junius to Sir William Draper was written on the 21st of February, 1769, and appeared but a few days after the publication of Sir William Draper's letter, dated the 17th, and to which it was a reply. At that time Mr. Flood was in Ireland, and it would not have been possible for a reply to have been made by him, and published in London, in the short space within which that letter of Junius appeared." (*Life of Henry Grattan*, i. 157–159.)

A GENERAL LITERARY INDEX.

(2nd S. i. 486., &c.)

My last contribution to a General Literary Index was in July, 1857. With your permission, I shall continue it shortly. Meanwhile, I send for your inspection contributions for the Companion Index — An Index of Authors. Knowing by experience how much time and labour are lost by inaccurate references, I specify not only the volume, but the page in which the information is to be found.

Part I. — *An Index of Authors.*

"Abælardi (Petri), Filosofi et Theologi Abbatis Royensis et Heloisæ Conivgis Eivs Primæ Paracletensis Abbatissæ Opera. Nvnc primvm edita ex MMS. Codd. V. Illvstr. Francisci Amboesii Equitis, etc.

Cum eiusdem Præfatione Apologetica et Censura Doctorum Parisiensium. 4to. Paris, 1616.

In eodem volumine, Aliæ Mag. P. A. Nannetensis et aliorum eiusdem temporis Epistolæ, quibus adjectæ sunt et Innocentii II. Papæ, S. Bernardi Clareuall. Abbatis, Heloissæ, Berengarii Scholastici, Fulconis Prioris de Diogillo, itemque Petri Venerabilis Abbatis Cluniacensis ad illius seculi Historiam maxime pertinentes.

Item, Expositiones in Orationem Dominicam, In Symbolum Apostolorum, in Symbolum S. Athanasii: et Heloissæ Paraclitensis Diaconissæ Problemata, cum eiusdem Petri Abælardi Solutionibus.

Item, Adversus Hæreses Liber.

Item, Commentariorum super S. Pauli Epistolam ad Romanos Libri v.

Item, Sermones per annum legendi, ad Virgines Paraclitenses in Oratorio constitutas.

Item, Introductio ad Theologiam, divisa in III. Libros.

Item, Andreæ Quercetani (Duchesne) Turonensis Notæ ad Historiam Calamitatum Petri Abælardi: Quæ scripserit Petrus Abælardus apperietur et demonstrabitur in Notis."

This edition is described in the General Dictionary, Historical and Critical, *s. v.* Amboise. Very rare, according to Ebert, on large paper as this copy is. See also Clement, Niceron. De Burc.

In Ranken's *History of France*, vol. iii. Append., there is an original Translation of the two first Epistles of Heloisa and Abeilard, "in which Heloisa dwells with such touching and passionate truth on her yet unextinguished affection, but the springs of Abelard's love had been frozen by age, sorrow, his great calamity, his persecutions," &c. Milman's *Latin Christianity*, iii. 369. Compare Hallam, i. 32., and *Notes and Queries*, vi. 407. Other editions and versions: *Abelardi et Heloisæ Epistolæ*, ed. Rawlinson, 8vo., Lond., 1718. John Berington, *The History of the Lives of A. and H.*; comprising a period of eighty-four years from 1079 to 1163: with their genuine Letters from the collection of Amboise. Birm. and Lond., 1787. Sec. ed. 1788, 4to. See also *Notes and Queries*, xi. 188. Tennemann, who observes, "The epistolary correspondence of Abelard and Heloise, which has been preserved, bespeaking the painful reminiscence of their past happiness, and overflowing with a spirit of sublime melancholy, is a glorious monument of romantic love." Warton, in his *Essay on the Genius and Writings of Pope*, points out what passages are borrowed, and how much improved (in his unrivalled Epistle) from the original Letters, vol. i. 304—35.

Bernard's letters, condemning Abelard's *Theologia*, or *Introductio in Theologiam*, his *Sententiæ*, *Scito teipsum*, and *Epistola ad Romanos*, pp. 270—96., will also be found in Bernardi *Opera*, together with others, *vide* Epist. 188, 189, 190, 191, 192. 193.: of all of which Dupin, in his *History of Ecclesiastical Writers*, gives an analysis (tom. x. 56.). He also inserts, pp. 111-12., the collection of propositions extracted from Abelard's works, which was read and pronounced heretical at the Council of Soissons. The errors imputed to him will also be found in Possevinus, ii. 232., and Ranken's *History of France*, iii. 183. That he believed in the doctrine of the Satisfaction of Christ is shown from his Apology, or Confession, addressed, "universis Ecclesiæ Sanctæ Filiis" (pp. 330—3.) by Dupin, *ut supra*, and by Prideaux in his *Lectiones*, p. 295. *Cf.* Epist. 21., and his Epistle, or Confession, addressed to Heloisa, prefixed to their Letters, and inserted in Epist. 17. "Quæ est Berengarii Scholastici Apologeticus, contra B. Bernardum," &c., p. 308-9. "Nolo," says Abelard, "sic esse Philosophus, ut recalcitrem Paulo. Non sic esse Aristoteles, ut secludar a Christo. Non enim aliud nomen est sub cœlo, in quo oporteat me salvum fieri."

Dupin gives an account of all the works of Abelard which were published in his time; Neander an analysis of the most important, those very remarkable treatises included which were published by Rheinwald in 1835, and by M. Cousin in 1836. (See Sir James Stephen's *Lect. on the Hist. of France.*) Milman states (*Latin Christianity*, iii. 380.) that Cousin has only printed parts of the *Sic et Non*, but that the whole has now been printed by Henke and Lindenkohl, Marburg, 1851. For his maxims of Theology Giesler (vol. iii. 283.) refers to *Introductio ad Theologiam*, lib. ii. c. 1. (Opp. p. 1046.), cap. ii. p. 1047., cap. iii. pp. 1058, 59, 1060, 61. Leyserus notices the verses de B. Virgine in p. 1136. Opp., and mentions Hymns in MS. in the Cottonian Library. Heloisa was so celebrated for her attainments, that among her romantic countrymen, the Bretons, she furnished a subject for a ballad, in which she is represented as a sorceress. Voy. *Chants Populaires de la Bretagne, recueillis et publiés avec une Traduction française, &c.*, par Th. Hersart de la Villemarqué, Paris, 1846.

PART II. — *Collections and Anonymous Works.*

Abælardus, Sæc. XI. Ethica seu Liber: Scito Teipsum. *v.* Pezii *Thesaur.* iii. part 2. 626–88. Neander remarks in his *General Church History* (viii. 318.), that Abelard's notions of vice and virtue are answered with great clearness by Thomas Aquinas in his sensible inquiry into the relation of the *actus exterior* and the *intentio* and perfect will, as the will energetic in act. An analysis of this, "the first particular work on morals among the men of the new scientific direction," will be found in Neander, *ubi supra*, pp. 127–132. — *Theologia Christiana*; *v.* Martene et Durand. *Thesaur.* v. 1139–60. This "Introduction to Theology" (which he intended to be "sacræ eruditionis summa quasi divinæ scripturæ introductio," but which did not extend beyond the doctrine of the Trinity) he sent forth under another shape, in his work on Christian Theology, but without softening the harshness of those passages which, in the first edition, had given offence to many. — *Expositio in Hexameron*; *v.* Martene et Durand. *Thesaur.* v. 1361–1416. Abelard was strongly opposed to an aristocracy of knowledge in Christianity, and accordingly, although he points out the distinction between "formare" and "creare," he does not show that creation, in the proper sense of the word, was not admitted by the Greek or Roman philosophers. He notices the significancy of the plural name, Elohim. For a long list of works on the Creation, see Darling's *Cyclopædia Bibliographica*, vol. iii. 151. *et seq.*; Rithmus, *de S. Trinitate*; *v.* Martene et Durand. *Collect.* ix. 1092–96. This abounds in antitheses and paradoxes. In addition to the references given in Part I., it may be remarked that Launoy in his treatise, entitled *De Varia Aristotelis Fortuna in Academia Parisiensi*, has given a collection of citations from different authors who have reprobated the Scholastic method of theology, &c.

BIBLIOTHECAR. CHETHAM.

HOW THE LORD HIGH CHANCELLOR GOES TO WESTMINSTER.

Among the muniments of a noble family which numbers a Lord Chancellor in its ancestral roll of worthies, I have found a paper in the handwriting of Charles II.'s reign, but undated, purporting to

be an account of "The Usuall manuer of the Lord High Chancellor his goeinge to Westmr the first day of everye Terme, whither on Horse or in Coach, and how Attended." I presume, from external and internal evidences, that the document is genuine, and the writer an authority on the subject. I send you some extracts from the paper, on the chance that there is no printed account of the ceremony which it describes. It commences thus:—

"His Lordpp the first day of every Terme, about eight of the Clocke in the morning, is Attended att his owne house by the Lord Cheife Justice, the Mr of the Rolles, the Cheife Justice of the Comon Please and the Cheife Baron of the Excheqr, together wth all the Judges, the Attorney and Sollicitor Generall, wth the rest of the Kinge and Queene's Councill and the Sarjeants at law, and wth all the Officers belongeinge to the High Court of Chancerye, where they are treated wth Biskett Wafers, round Cakes, and Mackeroenes, and wth brewed and burnt wyne served after this manner."

The following extract will suffice to show what manner this was:—

"Thirdly, The brewed Wyne in a faire great Cupp conteyninge a Galloon, brought in by the Usher of the Great Chamber and p'sented to the Lord Chancellor, whoe drinkes to the Mr of the Rolles and Lord Cheife Justice of the Common Please, and soe goes about to the Judges and the rest of the Officers in that roome."

"Which Cerimonye Ended his Lordpp sets forward for Westmr Hall in manner followeinge. If his Lordpp goes in a Coach, then the Mr of the Rolles sitts in the Coach by him, and the two Lord Cheife Justices sitts at the other End of the Coach, the Sarjt at Armes sitts alone in one Boot, and the Seale Bearer alone in the other Boote. The Lord Cheife Baron and the rest of the Judges, King's Councills, and Sarjts at Law, and Officers of the Chancery followe in their Coaches, everyone in their order and degree, to Westmr Hall doore, where his Lordpp takes Leave of the Lord Cheife Justice and the rest, and soe passing by the Court of Common Please, there finds the Sarjts at Lawe placed before the Barr of that Court, p'senting themselves to his Lordpp according to theire Seniority, his Lordpp shakeing them by the hand as hee passes alonge, wch Ceremonye Ended his Lordpp goes up to the Chancery Court. But if his Lordpp rides on horseback Foure footmen goes by his Lordpp, two of one side of his Lordpps Horse and two of the other—hee rides foremost alone wth a small wand in his hand, and his Gentn of his horse walkes by his Stirrup—next his Lordpp rides the Lord Cheife Justice and the Mr of the Rolls, &c. &c. But before his Lordpp there first walkes the Sarjt at Armes, and the Seale Bearer, and first Gent. Usher; before them his Lordpps Secretary and all the rest of his retinewe in order, all bare. Next before them walke the Officers of the Chancerye in their Orders and degree, all coverd. Before all goe the Tipstaves of the Court and the Constables, whoe cleare the way for his Lordpp passage through the Streetes to Westmr Hall doore, where his Lordpp allyghtinge delivers his Wand to his Gentn of the Horse, soe takes leave of the Lords Cheife Justice as before, and receives the Sarjts at Law at the Common Pleas Barr, and soe goes to the Chancerye."

Is any, and what, part of this ancient ceremony still observed? H.

SOLUTION OF A BIBLIOGRAPHICAL PUZZLE.

"The First Catalogue of the most Vendible Books in England, Orderly and Alphabetically digested, the like Work never yet performed by any. *Varietas Delectat.* London, 1658. 4to."

Among the many difficulties which doubt has originated, as regards old books and their real authors, few have puzzled the English bibliographer more in affixing the "palmam qui meruit ferat" than the volume named above, which Dibdin, in the *Bibliomania* (edit. 1811, pp. 397–8.), strongly recommends in the following terms:—

"Whenever you can meet with the small volume, purchase it, Lisardo, if it be only for the sake of reading the spirited introduction to it. The Author was a Man, whoever he may chance to be, of no mean intellectual powers."

See also his edition of More's *Utopia* (vol. ii. pp. 260—264); *The Athenæum*, edited by Dr. J. Aikin (1807, vol. ii. pp. 601–4.), and other notices of this volume.

Darling, in his recent *Cyclopædia Bibliographica* (art. London, Wm.), therein supposing the editor to have been a bookseller in Yorkshire, says "the authorship has often been attributed to Archbishop Juxon: the signature (William London), at the end of the Dedication, having been taken for his official signature, who was then (1658) Bishop of London." In looking recently over some old books, I came across a small but well-known school-book (Hoole's), *Phraseologia Anglo-Latina in usum Scholæ Bristoliensis*, 12mo. This volume bears the imprint of "London, printed by E. Coles for William London, bookseller, Newcastle, 1655. It is in this direction, therefore, that information must be sought relative to one of the first English essay writers "on the use of books," and "upon the value and benefits of learning and knowledge." I trust that as the fingerpost is now set up, that the spirit of research among your friends will be aroused to this "new northern worthy," and they will shortly present you some interesting details as to his circumstances, &c., though none is to be found in the Rev. John Brand's *History of Newcastle-upon-Tyne*. N. T.

[See "N. & Q." 1st S. vi. 515. 592.; vii. 390.]

M. SULLACOMBE, AND THE STREETS OF LONDON.

The attention of Londoners is so forcibly and painfully directed just now to the sanitary condition of the metropolis, that I have read with a personal feeling of interest a curious MS. memorial or letter (which has recently come into my possession), written by a Hollander to some unknown English correspondent during the reign of Charles II., on the subject of cleansing the streets of London and Westminster. I submit some extracts from the letter, for the edification of your

readers. The paper is endorsed, "Monsieur Sullacombe's Proposition for cleansing ye Streets of London," and is dated at the close, "London, $\frac{2}{11}$ Dec. 1670." The author sets out by assuming as an indisputable fact the foul condition of the metropolitan streets, and then proceeds to answer by anticipation the arguments which would be urged against his sanitary reform by the Tory legislators of the period:—

"It is true," he observes, "that when I begin to represent this matter publiquely, it may be replyd to me, That if too day ye Streets were all made clean, too morrow you shall see them as bad as before; But as this was ye same Objection wch with great heat was made to me at Paris, so I have still sufficient Reasons to gain this Point. I have said it there, and I say ye same now here, That this Objection is not at all available: for should we say, If you wash your hands your Feet and your Linnen too day they shall be dirty too morrow, ought not they therefore to be washd at all? The Reason is quite contrary, for every one is obliged to make clean every day that wch is subject to be fowle, if they would not have all to be stinking and unclean."

So much for the objectors to our reformer's project, which is briefly this:—He proposes that the same plan should be adopted in London as in Holland—

"Where every Family makes clean ye street before his House, and that wch this People doe by natarall Inclination, and without Constraint, ought to be introduced here by Sovereign ordr, because it concerns ye Common good. . . . . By this I intend, That in all ye great Streets this ordr may be observd, That as farr as ye front of each house extends the Inhabitants shall keep a Pavement neat and clean of three paces in Length before ye House to the Street, which is as much as those that walke on foot can desire. And that for seeing this fully effected, som officers may be appointed daily to goe ye rounds in their severall quarters at a certain houre every morning, according to the Season of the year, uppon a penalty to be inflicted on them as it is now in Practise at Paris, where that Town is in this kind greatly accommodated."

Our modern district boards and street orderlies are not improvements greatly in advance of Mons. Sullacombe's suggestions. He proceeds to throw out another hint, which has since been adopted in our workhouse system, namely, that if domestic servants cannot be employed in street-cleaning, it would be easy and advantageous to supply their place by some of the "stout and sturdy Beggars, who swarm in these two Cities in such vast numbers, that a man can scarsely save himselfe from their Importunity—and there wants nothing else but to furnish them with Water and Brooms." He illustrates this suggestion by "a pleasant example in a modern Town of ye *Low Countries* (*Spanish Netherlands*), which finding itselfe overwhelmed by an insufferable number of these Rogues within ye Town and without, very much incommoded by a high Mountain that hindred their Fortifications, they made a great part of those Rogues worke by force, fastning them with Chaines of Iron to ye Wheelbarrowes, and this for 5 solz a day well payd; By wch meanes it not onely came to pass that they that workd were in a short time freed from the disgrace they lay under, but ye Town was freed of all ye rest; for they, flying from worke as from ye mouth of a Cannon, and being still disposd to Idleness, quitted this Quarter as if they had bin drove away by the Plague." The dirt and refuse removed from the pavement, Mons. Sullacombe suggests, should be regularly carried away by "ye Dungcarts appointed for that end;" and the profit arising from the sale of "these Immundities may in some measure serve for gratifying the said officers." He proceeds to enlarge upon the advantages of his project at some length, and closes with a suggestion that the "old ill kind of Pavement, with small sharp stones," then used in the streets, should be changed for a regular paving, with "stones well cutt for this purpose as is particularly seen at Anvers," &c. Such a pavement, he is glad to observe, is occasionally seen in London, "in severall places about Whitehall, and particularly all along ye King's Garden between ye two Gates over against ye Cockpitt." In reply to an anticipated objection that a sufficient quantity of suitable paving-stones cannot be obtained in England, he recommends the adoption of "that sort of Bricke which wee call Clinchart, that is to say sounding Brick, because, if you throw it on ye ground, its great hardness makes it resound as a clock . . . . . of which wee are capable to furnish successively a great quantity." The durability of this material he considers amply proved by its use "at ye Court of ye Palace of ye Hague, where it hath continued above 60 yeares, millions of Coaches passing over it, and is at this day in a very good condition." The language of the letter is unusually idiomatic for a foreigner, but the last sentence is unmistakeably of French construction:—

"In all that is above said there is nothing impossible, if you will; and, for my part, I know not why you will not. But I well know ye Reasons why you shuld doe it, when that thing shall be ye last difficulty of wch I think I have shewn you ye contrary."

The interest of the subject, and the quaintness of its treatment, must form my apology for the length of these extracts.

Is anything known of Mons. Sullacombe as a *practical* sanitary reformer? H. G. H.

Raymond Buildings, Gray's Inn.

Minor Notes.

Alexander Pope's Chair.—Having occasion to visit Audley End in December, 1852, the late Lord Braybrooke directed my attention to a notable relic of Alexander Pope standing in the library, namely, a narrow-backed arm-chair of curious workmanship, containing a central medal-

lion of Venus, armed with an arrow and a burning heart. On the back is a brass plate with the following inscription: —

"This chair, once the property of Alexander Pope, was given as a keepsake to the nurse who attended him in his last illness. From her descendants it was obtained by the Rev. Thomas Ashley, when curate of the parish of Binfield, and kindly presented by him to Lord Braybrooke in 1844, nearly a century after the poet's decease."

J. Yeowell.

Illustration of "Boswell's Johnson." — I am struck with the coincidence between the following passages. The first occurs in Mr. Boswell's *Journal of a Tour to the Hebrides* (2nd edit. p. 505.): —

"At Sir Alexander Dick's, from that absence of mind to which every man is at times subject, I told, in a blundering manner, Lady Eglintoune's complimentary adoption of Dr. Johnson as her son, for I unfortunately stated that her ladyship adopted him as her son, in consequence of her having been married the year *after* he was born. Dr. Johnson instantly corrected me. 'Sir, don't you perceive that you are defaming the Countess? For supposing me to be her son, and that she was not married till the year after my birth, I must have been her *natural* son.' A young lady of quality, who was present, very handsomely said, 'Might not the son have justified the fault?' My friend was much flattered by this compliment, which he never forgot. When in more than ordinary spirits, and talking of his journey in Scotland, he has called to me, 'Boswell, what was it that the young lady of quality said of me at Sir Alexander Dick's?' Nobody will doubt that I was happy in repeating it."

Now I put in juxta-position with [this the following from the first scene in *King Lear* (slightly abbreviated): —

"*Kent.* Is not this your son, my Lord?

"*Gloucester.* Sir, this young fellow's mother had indeed, Sir, a son for her cradle ere she had a husband for her bed. Do you smell her fault?

"*Kent.* I cannot wish the fault undone, the issue of it being so proper."

Might not the young lady of quality have borrowed the compliment from this passage? G. J.

Sir Walter Raleigh.—Whilst searching amongst some MSS. in the State Paper Office, I found the following document relating to Sir Walter Raleigh, which perhaps may be interesting to some of your historical readers. It is dated 1606, and was probably written during the month of March. It throws some light on the sufferings Sir Walter underwent during his imprisonment in the Tower.

"Sir Water Raleghs complayning is in this manner. All his left syde is extreme cold out of sense or motion or num. His fingers on the same syde begining to be contracted and his tong taken in sum parte in so myche that he speketh wekely and it is to be fered he may utterly lose the use of it.

"peter Turner, D. of Phisick.

"in respect of these circumstances to speke lyke a phisition it were good for him if it might stand with your Honores lyking that he were removed from the cold lodging where he lyeth unto a warmer that is to say a little room wch he hath bilt in the garden adjoining to his stilhouse."

W. O. W.

Scarborough.

Preservation of Monumental Brasses. — At one of the late meetings of the Society of Antiquaries, it was stated that these noble and interesting objects are still frequently disappearing. The facilities afforded by the marine store shops, and ignorance of their value in other respects, are the chief causes. Would it not assist their preservation if a complete list were made and printed in the form of a Handbook, so that every traveller might know what brasses there were in each church, and inquire for them accordingly? The fact of this species of registration, and the chance of their being often asked after, would operate as a great check against their being removed. A. A.

Poets' Corner.

Smoking Anecdote. — Probably this anecdote may be acceptable to Mr. Andrew Steinmetz and other smokers, if they do not already possess it. I take it from vol. iii., *French Anas, Chevræana*, p. 51.: —

"A gentleman told me, who had studied under (Professor) Baxhorne (he succeeded Heinsius as Professor of Politics and History at Leyden in 1633. His works are learned and numerous) at Leyden, that this learned professor was equally indefatigable in reading and smoking.

"To render these two favourite amusements compatible with each other, he pierced a hole through the broad brim of his hat, through which his pipe was conveyed when he had lighted it. In this manner he read and smoked at the same time. When the bowl of the pipe was empty, he filled it, and repassed it through the same hole; and so kept both his hands at leisure for other employments. At other times he was never without a pipe in his mouth."

Being a smoker, I conceive the above may prove interesting as a note to Mr. Steinmetz's valuable little work on Tobacco.

How old was the bishop when he died?

T. C. Anderson,
H.M.'s 12th Regt. Bengal Army.

8. Warwick Villas, Maida Hill, W.

Handel's Hallelujah Chorus. — The following cutting from a recent newspaper deserves perhaps a place in "N. & Q.": —

"The Origin of Standing at Handel's Hallelujah Chorus. — From an anecdote in the *Biographia Dramatica*, we discover the origin of the custom of the audience standing during the performance of the Hallelujah Chorus. When this piece was first performed, the audience were exceedingly struck and affected by the music in general, but when the chorus reached the passage, 'For the Lord God Omnipotent reigneth,' they were so transported that they all, with the King, who was present, started up and remained standing till the chorus was concluded: and hence it became the practice in England for the audience to stand while that part of the music is performing."

Abhba.

Queries.

MEDIÆVAL ARCHITECTURE OF VENICE.

Most travellers are disappointed on entering those houses in this city which have elevations of mediæval character. The interior in almost every case is of Italo-classic architecture; in fact, except on the fronts, there is scarcely a vestige of that of the middle ages throughout the city: and yet the houses do not appear to have been rebuilt. Some of these fronts are executed in a sort of cement; and many appear comparatively modern. On inquiring as to this peculiar feature, I found there was a tradition that when any member of a Venetian family had distinguished himself in the wars that were always raging between the Republic and the Turks, he or his relatives immediately, as a sort of trophy, caused the front of the house to be "Saracenised," as my informant called it — much as our old Indian officers, some years ago, used to build pagodas in their gardens, or old captains of whalers to put up a pair of whale's ribs over their gates. The plan, or rather design, of the fronts of the Venetian houses, whether mediæval or not, is just the same; a triple arcade in the centre of each story, and one or more isolated windows on each side of this. The transformation would be very easy; the substitution of a pointed ogee arch, and some tracery, more or less elaborate, for the old circular arch. There would be no need to pull down anything, nor to alter the inside. Can any of your readers refer me to *written* authorities in support or explanation of this tradition, which certainly puts Venetian architecture in a different light to that in which it has lately been regarded? A. A.

Poets' Corner.

Minor Queries.

Bacon on Conversation. — Speaking of conversation, in his *Advancement of Learning*, Bacon says: "But this part of knowledge has been elegantly handled, and therefore I cannot report it for deficient." To what author or publication does he refer? Having myself ventured to write an Essay on the subject, and wishing for additional information, I should be obliged for the notice of these or any other references. With Swift's and La Bruyère's observations I am acquainted, and mention this to save the trouble of alluding to them. Francis Trench.

Islip.

A Charity-box for Distressed Gentlemen. — In the *Dublin Freeman's Journal* (Oct. 13, 1764) the following notice may be found: —

"*To the Publick.*

"By permission of the Right Hon. Benjamin Geale, Esq., Lord Mayor of the City of Dublin, a Charity Box, with the City Arms thereon, is now carried in such parts of this City as shall be judged most expedient, for the sole benefit and relief of three distressed gentlemen, now confined in the City Marshalsea, which it is humbly hoped will engage the attention and tender consideration of the humane and benevolent.

"I certifie the above gentlemen are in real distress.

"Wm. Delamain, *Marshal.*"

Was this a common mode of raising money for debtors in Dublin and elsewhere during the last century? And can you refer me to any notices similar to the one I send? Abhba.

Prayer on setting forth an Expedition, probably in the Reign of Elizabeth. —

"Most Omnipotent maker and gnider of all the world's mass, that only searchest and fathomest the bottom of all hearts' conceits, and in them seest the true original of all actions intended, Thou, that by thy foresight dost truly discern, how no malice of revenge, nor quittance of injury, nor desire of bloodshed, nor greediness of lucre, hath bred the resolution of our now set out army, but a heedful care and weary watch that no neglect of force, nor over surety of harm, might breed either danger to us, or glory to them. These being grounds, Thou that didst inspire the mind, we humbly beseech Thee with bended knees prosper the work, and with best fore-winds guide the Journey, speed the victory, and make the return the advancement of thy glory, the triumph of their fame, and surety of the realm, with the least loss of English blood. To these devout petitions, Lord, give thou thy blessed grant."

I have copied this prayer from a contemporary manuscript, written by one who lived in the reign of Queen Elizabeth, as well as in those of her two successors; but I suppose it to belong to the former period. I have not followed the spelling, as it is peculiar to the writer, and the composition appears to better advantage without it: and, as he was certainly not the author, but only a transcriber, there is no good reason in this case for retaining his orthography. I am desirous to ask, 1. Whether any other copy of it is extant, either in print or manuscript? 2. If so, whether its occasion is known? and 3. Its probable author?

John Gough Nichols.

"*Liberavi animam meam.*" — This phrase occurs at the end of a letter addressed by the late Mr. Justice Alderson to a friend about to be perverted (*Life*, p. 229.), and the sense in which he used it is the same as that of his biographer (p. 160.), who says of the learned baron, —

"In talking on a matter which interested him, he was not careful so much to pick and choose his words as to give free vent to the current of his thoughts — *liberare animam.*"

Here it is evident that he intends *liberare animam* to be the equivalent of *sedulò dixisse*, as Terence: —

"Ego, *sedulò* hunc *dixisse* credo. Verùm ità est,
Quot homines, tot sententiæ. Suus cuique mos."
Phormio, II. iii. 13.

The expression *liberavi animam meam* does not occur in the Latin Vulgate in the first person, but

in the second, *libera animam meam* (Ps. cxvi. 4., cxx. 2.), and its equivalent *eripe animam meam* (Ps. vi. 4., xvii. 13.) are addressed to Jehovah, and the sense has reference to the soul or individual, and not to his opinions or thoughts delivered or enunciated. So Augustin (*Civit. Dei*, x. 32.), whose latinity is generally approved, —

"Hæc est religio, quæ universalem continet viam *animæ liberandæ*, quoniam nulla nisi in hac liberari potest."

The phrase as used by Mr. Baron Alderson, although common enough, appears to be merely schoolboy's Latin for "I have delivered my opinion;" but I shall be glad to know if there be any authority, classical or otherwise, for it?

T. J. Buckton.

Lichfield.

Chambers for the Duke of Mantua's Dwarfs. — There are in the ducal palace at Mantua a few very small apartments, perhaps six or seven, leading one into another. They are not, I should think, six feet high, and may be about eight square. They are now bare whitewashed rooms, with no doors or furniture, though in one, called the kitchen, is a raised platform with steps. You ascend to these rooms by one or two proportionately diminutive flights of steps. Murray's *Handbook* gives no information about them; but the young man who shows the building says they were built by some Duke of Mantua for his dwarfs. Can anyone give me any information on the subject? Perhaps some of your correspondents may have met with similar apartments elsewhere. S.

Scotch Genealogies. — Before the commencement of the present century it was an almost invariable rule to baptize the eldest son by the name of the father's father, and the eldest daughter by the name of the mother's mother. In making out pedigrees I have repeatedly been assisted by keeping this fact in mind. Was there the same rule in England or Ireland? Σ. Θ.

Bishop Pococke's "Tour through Ireland." — In a biographical sketch of the Rev. Mervyn Archdall, in the *Anthologia Hibernica*, vol. iii. p. 274., the following passage occurs: —

"It was there [at Attanagh] he [Bishop Pococke] improved some of his works, and there he planned his tour through Ireland and Scotland; which the writer of this has been informed are in the British Museum."

Can you tell me whether the documents in question are in the British Museum?* Anything from Bishop Pococke's pen must be good; and, therefore, I shall be glad to learn particulars, especially of his "Tour through Ireland." Has any portion of it appeared in print? Abhba.

[* There are two volumes of letters relating to Bishop Pococke's Continental travels in the British Museum, Addit. MSS. 19,939, 19,940.—Ed.]

Major Duncanson and the Massacre of Glencoe. — The article in this month's *Blackwood* on the Massacre, suggests the following queries to me:— What connexion was there between the following personages: Captain Duncanson, who accompanies Archibald, 9th Earl of Argyle, in his unfortunate expedition to Scotland in 1685, and who behaves with great gallantry, and appears to have been one of the earl's most trusted servants (see Wodrow's *History*), and the Major Robert Duncanson who is in 1692 "Major of My Lord Argyle's regiment," and who takes a leading part in the horrible affair of Glencoe (see article in *Blackwood*)?

This Major Duncanson receives a grant of arms from Heralds' College in Edinburgh in 1692, the very year of the massacre. In the register he is termed "Major to the regiment of Foot, commanded by the Earl of Argyle, and descended of the Family of Fassokie in Stirlingshire." I much desire information respecting this family.

In Douglas' *Baronage*, voc. "Mayne of Powys," two brothers, James Duncanson (of Kiels), who resides at Campbelton, and John Duncanson at Inverary, marry two sisters, daughters of William Mayne of Powys, about the middle of last century. Were they connected with the Major Duncanson of the massacre? Finally, in one of Burke's genealogical works I find mention made of a "MS. History of the Family of Campbell of Argyle, by James Duncanson of Inverary." Where is this MS. preserved, and who was the author?

Σ. Θ.

Mr. Wells. — Can you give me any information regarding Mr. Wells, author of *Joseph and his Brethren*, a sacred drama? Some account of the author is to be found in an anonymous poem having the title of "The Contention of Death and Love," a poem, London, 1837. Z. A.

Life is before ye! — The subjoined was quoted in a speech to the students of the London University on the 11th May. Can any reader of "N. & Q." inform me where it is to be found?

"Life is before ye!
A sacred burthen to the life ye bear;
Look on it, lift it, bear it solemnly,
Stand up, and walk under it steadfastly.

"Fail not for sorrow, falter not for sin,
Onwards and upwards till the goal ye win,
God guard ye and God guide ye in the way,
Young pilgrim warriors who set forth this day."

T. W. Wonfor.

Brighton.

Lilac. — In the articles on the lilac which have lately appeared in the pages of "N. & Q.," I observed the word is said to be Persian. In the south of Scotland it is called by the peasantry the "lily *aik*," or "lily *oak*." Is there no doubt about the Persian origin of the word? Σ. Θ.

Device. — I remember reading somewhere of a device representing a crown as a ship in gala trim. I think it was on a medal or banner at the restoration of Charles II. I shall feel greatly obliged by anyone giving me information on the subject. T. S.

Cespoole. — In a diary of the seventeenth century a journey from Durham to Shropshire is described through Kendal, Preston, *Cespoole*, and Chester. What is Cespoole? Can it be Liverpool? or anything but a mistake? W. C.

Ministers of St. James's, Clerkenwell. — I am desirous of obtaining information respecting the following ministers of this church, which occur in Newcourt's list (*Repertorium*, i. 657.) : —

" Lib. Visitat. 1561. Ric. Weston.
Stanhope Pars 11. Thomas Price, cl. licentiat. 15 Nov. 1583.
Ibid. Henry Fletcher, cl. licentiat. 12 Feb. 1585.
Lib. Visitat. 1607. John Preston, A.M.
Ibid. 1612. John Andrews.
Ibid. 1637. Henry Goodcole.
Jac. Sibbald, S.T.P. licentiat. 19 Nov. 1641.
William Sclatter, A.M., „ 17 Sept. 1666."

John Preston, A.M., I am inclined to think, was the celebrated Dr. J. Preston, Master of Emmanuel College, Cambridge, " the greatest pupil-monger in man's memory, having sixteen fellow commoners admitted in one year to Queen's College," of which he was a Fellow, 1609.

" John Andrews," says Wood (*Athenæ Oxon.* ii. 493.), was entered a student in Trinity College, 1601, aged 18 ; took one degree in Arts, left the university, and became a painful preacher of God's word "—probably the above-mentioned. I shall be greatly obliged if any reader of " N. & Q." will confirm these inferences. W. J. Pinks.

Tun Glass. — Mr. Hastings, of Woodlands, described by the first Lord Shaftesbury in a well-known character, is said there to have " had always a tun glass without feet by him, holding a pint of small beer, which he often stirred with rosemary." (See Martyn's *Life of Shaftesbury*, i. 311.) What is a tun glass? Would it have been so called from its being tun shaped? Or has the word anything to do with the beginning of tumbler? W. C.

John Bunyan's Chapel, Bedford. — Can any of your readers who are collectors of prints, engravings, or drawings, inform me if there is a print or drawing of John Bunyan's Meeting-house or Chapel in Mill Lane, Bedford. It was taken down in 1707, and a new chapel built on the site. R. W.

Lord George or Gorges. — More information than can be found in Burke's *Extinct Peerage* is desired about a nobleman of the above name (his Christian name believed to be Richard), living in the reign of Charles I. A son of his was returned for Downton to the Long Parliament. W. C.

Meaning of Motto. — The following motto is appended to the arms of an ancient Irish family : " His calcabo gartos." What is the meaning of it? Ducange affords no assistance. W. J. D.

Angell Cray. — Information is requested about a gentleman of this name, living in Dorsetshire in 1638, near Dorchester, or about the family. W. C.

Minor Queries with Answers.

Dr. Latham's Theory of the Indo-European Languages. —

1. Has any ethnologist of eminence publicly supported Dr. Latham's opinion respecting the origin of the so-called Indo-European languages?

2. Has Dr. Latham explained his views on this subject more fully than they are set forth in his prolegomena to the *Germania* of Tacitus?

Ingir.

[The school of glossologists to which Dr. Latham belongs includes, amongst other illustrious names, those of Sir Wm. Jones, Professor Bopp of Berlin, and Dr. J. C. Pritchard. The classification of many languages, as well European as Asiatic, under one common head (and called indifferently Caucasian, Indo-Caucasian, Indo-European, Indo-Teutonic, Sarmatic, Japhetic, and Aryan) dates from the year 1784, when Sir Wm. Jones delivered his inaugural Discourse as first President of the Asiatic Society of Bengal (vide *Asiat. Res.* vol. i.). The most important contribution to this department of literature is undoubtedly Professor Bopp's *Comparative Grammar of the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Sclavonic Languages*, which has been most ably translated from the German by Lieut. Eastwick (3 vols. 8vo. Lond. 1856), and been frequently reprinted in England. See also *Edinb. Rev.*, vol. xciv. pp. 297., *et seq.*, and Dr. Pritchard's *Eastern Origin of the Keltic Nations*, the last edition of which is edited by Dr. Latham (8vo. Lond. 1857). For a particular application of Dr. Latham's Indo-European theory of tongues, consult his elaborate work on *The English Language* (8vo. Lond. 1850, &c.), and more particularly Part I. chaps. iv. to viii. inclusive.]

John Gilpin. — What is known of the worthy memorialised by Cowper in *The Diverting History of John Gilpin.* Did he ever form part of the human family, or was he only a mythical wag?

Edmonton Bell.

[Southey informs us, that " Lady Austen's conversation had as happy an effect upon the melancholy spirit of Cowper as the harp of David upon Saul. Whenever the cloud seemed to be coming over him, her sprightly powers were exerted to dispel it. One afternoon, when he appeared more than unusually depressed, she told him the story of John Gilpin, which had been told to her in her childhood, and which, in her relation, tickled his fancy as much as it has that of thousands and tens of thousands since, in his. The next morning he said to her

that he had been kept awake during the greater part of the night by thinking of the story and laughing at it, and that he had turned it into a ballad." This occurred in October, 1782. The ballad was sent to Mr. Unwin, and was first printed in *The Public Advertiser* on November 14, 1782. Mr. William West, formerly a bookseller in London and Cork, who died in the Charter House, Nov. 17, 1854, in his eighty-fifth year, relates as a fact not generally known, that the distinguished personage immortalised by the poet, was no other than Mr. Beyer, an eminent linendraper, superlatively polite, who figured in the visible order of things at the top of Paternoster Row, or rather at the corner of Cheapside. Quoth Mr. John Gilpin —

"I am a linen-draper bold
As all the world doth know."

West adds, writing in 1839, "I had the assurance fifty years ago, from John Annesley Colet, who knew Beyer better than I did, and also Mr. Cowper and some of his connexions." (*Aldine Magazine*, p. 19.) Mr. Beyer died on May 11, 1791, at the good ripe age of ninety-eight.]

S. John the Evangelist. — Why is S. John the Evangelist sometimes represented in pictures as holding a chalice, from which a serpent is issuing?

F. L.

[Mrs. Jameson informs us, that "St. John is always, in Western Art, young, or in the prime of life, with little or no beard; flowing or curling hair, generally of a pale brown or golden hue, to express the delicacy of his nature; and in his countenance an expression of benignity and candour. His drapery is, or ought to be, red, with a blue or green tunic. He bears in his hand the sacramental cup, from which a serpent is seen to issue. St. Isidore relates, that, at Rome, an attempt was made to poison St. John in the cup of the sacrament: he drank of the same, and administered it to the communicants without injury, the poison having by a miracle issued from the cup in the form of a serpent, while the hired assassin fell down dead at his feet. According to another version of this story, the poisoned cup was administered by order of the Emperor Domitian. According to a third version, Aristodemus, the high-priest of Diana at Ephesus, defied him to drink of the poisoned chalice, as a test of the truth of his mission: St. John drank unharmed — the priest fell dead. Others say, and this seems the more probable interpretation, that the cup in the hand of St. John alludes to the reply given by our Saviour, when the mother of James and John requested for her sons the place of honour in heaven, 'Ye shall drink indeed of my cup.' As in other instances, the legend was invented to explain the symbol. When the cup has the consecrated wafer instead of the serpent, it signifies the institution of the Eucharist." — *Sacred and Legendary Art*, i. 159. edit. 1857.]

Mount St. Michael. — Where will the best account be found of this curious monument on the coast of Cornwall, and of the corresponding Mount St. Michael on the coast of Brittany? Are there any separate works on the subject of either of them?

A. D. C.

[The most complete account of Mount St. Michael off the coast of Cornwall, will be found in a supplementary paper (pp. 28.) to vol. iii. of Polwhele's *History* of that county (4to. Lond. 1816). See also Borlase's *Antiquities of Cornwall* (fol. Oxf. 1754), pp. 350-51, for a briefer description of the same spot, and an admirable illustration of the Mount; and Murray's excellent *Hand-Book of Devon and Cornwall*, 4th edit. 1859, pp. 191—194. We are not aware that any separate work has been published on the subject. Perhaps some correspondent will be able to refer to works relating to the corresponding Mount off the coast of Brittany.]

Replies.

ON STYLE IN GENERAL, BIBLIOGRAPHY, TYPOGRAPHY, TRANSLATION, AND SEVERAL OTHER THINGS,

(*Apropos of Buffon's popular axiom "Le style," etc.*)

(2nd S. vi. 308.; vii. 502.; viii. 37. 54. 98.)

What are the true meaning, the wording, and the general import of Buffon's axiom—"Le style est l'homme même"—is a mooted point, on which your several learned correspondents, now four in number—an American gentleman; M. C. J. B.; Mr. Macray, whose name is evidently Scotch; Mr. Andrew Steinmetz, whose name is German; and another one—entertain different opinions. To complete the bibliographic council, I beg leave to add my modest French name to the list of the debaters.

The point is one of literary, and even philosophical interest; and let it be said, to the great honour of the "N. & Q.," it is absolutely new, even in France. Your correspondents started the question, and proposed the problem, which they had no chance to settle and to solve, wanting the necessary elements, and proceeding as they did from false or inexact "premisses." Allow me to state the facts.

In the year 1753, the Count of Buffon was elected one of the members of the French Academy. His reception took place in the month of August. It was solemn, rather than popular. That Monsieur de Buffon, a most pompous gentleman of the Johnsonian or rather Porsonian school, possessed great talents, an admirable and harmonious flow of language, large mental and scientific acquirements, nobody gainsaid. Voltaire's free and easy manner, Montesquieu's pointed and shining epigrams, were much more in accordance with the general current and the new desires of the rising generation. Literature has its flow and reflux. One felt cloyed with Fontenelle's elegance, and Massillon's honeyed and magniloquent diction. Some even approved of Baculard's slip-shod style; and Diderot's sentimental frenzy had many admirers. A particular group of *literati* contended that in facts, not in style, resides the true value of books: these disdained all order, care, arrangement, method, ornamentation, and even the artistic development of thought, as being mannered, rhetorical, useless, and boyish. Natural parts were all in all, said the Diderotians. Facts, realities and experiments, give us nothing else, cried the Lamettrians and

Holbachists! Against the barbarous invasion Monsieur de Buffon arose, and scattered with the one thunderbolt of his Academic *Discourse* the whole host of the anti-stylists. So at least he thought; and so thought his friends at Montbar. But the while, the Attilas and Gengiskhans of the French language, the Merciers, Rétifs, and others, continued their inroads, and paved the way to the more modern affray of the Romanticists, which took place between 1815 and 1840.

Buffon was not the man to defend his cause on rhetoric or pedantic grounds only. He clung resolutely, bravely, as a man of genius could not fail to do, to the very same Platonic principle of spiritual unity advocated by Coleridge and De Quincey, by Fénelon and Mallebranche; made light of the external facts and the dry documents which could be treasured up in the mind of man; asserted the supreme empire of the mind, as being the true and only source of illumination; and from the very depths of the *égoïté*—the "*Ichheit*," as German philosophers express it, from the very essence of man—of the spiritual, not the bodily man—he drew the power, essence, and colour of what he called "style." Nothing can be more perspicuous, more striking and masterly, than the exposition of his principles as contained in the following well-rounded and marvellously poised period. I copy it literally from the first genuine text*, printed some months only after his Academic speech was uttered, under Buffon's own eyes:—

"*Les ouvrages bien écrits seront les seuls qui passeront à la postérité: la multitude des connaissances, la singularité des faits, la nouveauté même des découvertes ne sont pas de sûrs garans de l'immortalité; si les ouvrages qui les contiennent ne roulent que sur de petits objets, s'ils sont écrits sans goût, sans noblesse et sans génie, ils périront parceque les connaissances, les faits, les decouvertes s'enlèvent aisément, se transportent et gagnent même à être mis en œuvre par des mains plus habiles. Ces choses sont hors de l'homme, le style* EST L'HOMME MÊME."

The contradistinction between *man* and nature; between the *Egoïté*, having its peculiar utterance in "Style," and the *non-moi*, considered as subdued by that *égoïté;* between external facts and the plastic power of the mind, grasping at objects and taking hold of, dominion over, and possession of them; between the *Objective* and the *Subjective;* appears in bold relief, most clearly, under the most genial light, in the celebrated phrase of Buffon. The accomplished writer never wrote *le style est* DE *l'homme* ("style *comes* from man"), at once a truism and a barbarism; he did not print *le style, c'est l'homme;* the ambiguous vulgarity of the expression could never have flowed from his correct and elegant pen: such is the awkward position of the particle *ce* in that sentence, that it may signify two things at once—either *l'homme,* CELA *est le style,* or *le style,* CELA *est l'homme,* two substantives and two subjects for one single verb! Buffon would have shuddered at the thought.

At all events, neither critic nor caviller can weaken the authority of the standard-text, revised by Buffon himself, and published with his own consent, a few months after he took his seat among the Academic brotherhood. The axiom passed current (*le style est l'homme même*) through ten subsequent editions; was so quoted by the Abbé Maury, Mirabeau, Madame de Staël, and became one of the standing apophthegms and favourite commonplaces, so dear to conversationalists and metaphysicians. Rapet's, Bernard's, Richard's, Pourrat's, Duthillœul's, Flourens's editions are unanimous in that respect. Two only differ—Bastien's edition (an. VIII. vol. i. p. 148.), and Didot's (1843, vol. i. p. 28.)

Bastien, or his corrector of the press, committed a strange blunder, or rather two blunders at once: he wholly omitted the sentence—*le style est l'homme même;* which words "*tombèrent dans la casse,*" as French typographers use to word it. The result was a nonsensical compound, of which the beginning flatly contradicts the rest, and which no French detective literary officer ever until now denounced to the competent authorities. The error was quite involuntary. For Bastien himself reinstalled the omitted *incise* in its true place, when he chose the whole period of Buffon for an epigraph to his entire edition. However, he managed to insert a new couple of fresh blunders in that very same quotation: *sont* instead of *seront; quantité* instead of *multitude.*

We are far from having exhausted the annals of that single erratic phrase. As, in 1842, M. Didot prepared for the press his new edition of Buffon's *Works*, the gentleman who was entrusted by him with the correction and revisal of the sheets, probably (but I do not vouch for the fact) a native from the Rhenish French provinces, or perhaps a German, felt the same scruples as the learned MR. STEINMETZ, about Buffon's axiom, which indeed by the subtle delicacy of the shades may be, and must ever be, a very hard stumbling-block to any foreigner. He thought, too, that a printer's omission of the preposition *de* had spoiled and subverted Buffon's prose; so he took the unwarrantable freedom to fill up the phrase, which to his eyes was incorrect, and wrote *le style est de l'homme.* As error ever fosters error, he admitted a second fault in the text, Bastien's *quantité* for *multitude*—a vulgar for an elegant, a vague instead of a precise expression.

Nobody stirred: Buffon was maimed in Didot's edition. The publishers of the following editions, getting rid, every one of them, of the pretended amelioration introduced by the *Edition Didot,* only reverted to the true old version, and printed

* *Recueil de l'Académie Française,* tom. XXXVI. de 1747 à 1753 (Paris, Bernard Brunet), pp. 337, 338.

the small sentence whole—such as we gave it just now. It flew all over the world, and was often quoted, sometimes misquoted—*le style c'est l'homme . . . Le style est l'homme*, etc., etc. Having passed through the fiery ordeal of editorial inaccuracy, blindness and over-accuracy, it had yet to sustain a still more trying process.

This be the last.

A writer of the London *Times*, anxious to quote in English the famous axiom, translated it literally (as he thought) in the following words:

"THE STYLE IS THE MAN HIMSELF."

His quotation had little success. It was not applauded, but criticised; and rightly too. How often does it happen that the very words of a literal translation convey to the reader's mind a meaning quite different from that of the original text! Mistranslation here originated misquotation. Never did Buffon think indeed to introduce in his phrase the *man* HIMSELF, viz. the living and bodily being of man, with all his external and inborn, physiologic and worldly, psychic and anatomical elements—including even accessories, gestures, eccentricities, oddities, and so on—all which constitutes the *self* of man, the whole personality of his life and his soul. Buffon, wishing to inforce the power, the essential nature and deep personality of "*style*," wrote and said, "Externals are *not* man":

"*Style is the* VERY *man.*"

Which is quite another thing, as any Englishman may see: "*You are the* very *man I sought for*"—"Vous êtes l'homme MÊME que j'ai cherché." "Même," an adverb, not an adjective, is the only possible substitute for *very*—a word of great pith and emphasis, which I would rather think etymologically allied to the Keltic *guerg*, and the Teutonic *gern*, than to the Latin word *verus*. *Lui-même*, a compound adjective, is rendered by *himself*. The difference between *himself* and *very* is broad and clear.

Hence all the combats, exceptions, objections, disquisitions, controversies, metaphysical misgivings, bibliographic uncertainties, which started your correspondents; and here ends that little *Comedy of Errors*, which you may call *Everyone in the Wrong*, or *Everyone in the Right*, after your own pleasure. It may furnish to some Disraeli, or rather to a Thackeray or a Doran, a very choice bit of literary chit-chat; which I do dismiss, bequeath, and entrust to their own excellent taste, spiritual care, humoristic whim, and philosophical minds. PHILARETE CHASLES, Mazarinæus.

Ecouen, près Paris, 2 Juillet, 1859.

ARCHBISHOP LEIGHTON'S WORKS.

Presentany (2nd S. viii. 43.)—The victories of the French Emperor have been presentany in the sense in which Pliny and other Latin writers used *præsentaneus*, but time only can show whether they will or not in their effects be presentany in Leighton's acceptation of the word—ephemeral. When Sutrium, a city of Tuscany was besieged, Camillus marched to its assistance, ordering his soldiers to carry three days' provision and all necessaries with them. This enabled him to come on the besiegers unawares, and to relieve the city; from which circumstance arose the proverbial expression, *Eo Sutrium*. It is at present uncertain whether *Eo in Sardiniam* will long be synonymous with presentany succour.

BIBLIOTHECAR. CHETHAM.

EIRIONNACH, in his interesting note on Archbishop Leighton's *Works*, says "Is there such a word as *presentany?*" Without attempting to decide whether it may be legitimately used as an English term, I reply that it is merely an Anglicised form of the Latin *præsentaneus*, a word used by Suetonius (in *Nerone*), the elder Pliny, and other writers about the same period. Instances are quoted by Scheller, in his *Lexicon totius Latinitatis*, as well as by Gesner and Facciolati.

ARTERUS.

Dublin.

Sardanapalus and Archbishop Leighton (2nd S. viii. 61.)—EIRIONNACH inquires whence Leighton drew his reference to "that luxurious king" on whose tomb was inscribed the emblem of two fingers one upon the other in the act of sounding, with the legend "*Non tanti est.*" The story refers to the monument of Sardanapalus, and is told at length in a fragment of Aristobulus preserved by Athenæus (xii. 39.), to the effect that Alexander when marching across Cilicia discovered a tomb at Anchiale on which were carved two fingers crossed, as if making a fillip—

"συμβεβληκότα τῆς δεξιᾶς χειρὸς τοὺς δακτύλους, ὡς ἂν ἐπικροτοῦντα."

And below them the inscription—

"Σαρδανάπαλος, Ἀνακυνδαράξου παῖς Ἀγχιάλην καὶ Ταρσὸν ἔδειμεν ἡμέρῃ μιῇ. Ἔσθιε, πῖνε, παῖζε, ὡς τἆλλα τούτου οὐκ ἄξια."

This has been thus translated by Byron in his tragedy:—

". . . . . Sardanapalus,
The King, and son of Anacyndaraxes,
In one day built Anchialus and Tarsus.
Eat, drink, and love,—*the rest's not worth a fillip.*"

The incident is repeated by Athenæus in two other passages; once on the authority of Amyntas, a companion of Alexander the Great (*ib.*), and elsewhere (viii. 14.), on that of Chrysippus. It is also related by Strabo (xiv. 672.). Callisthenes, in a fragment preserved by Suidas, says the monument was at Nineveh (v. Σαρδαν.), but Arrian adheres to the story of Amyntas (*Anab.* ii. 5.).

J. EMERSON TENNENT.

TITLES CONFERRED BY OLIVER CROMWELL.

(2nd S. vii. 476. 518.)

From various sources I am enabled to furnish Ithuriel with the names of the following Baronets and Knights created by the Protector.

Baronets.

25 June, 1656. John Read, of Brocket Hall.[1]
16 July, 1656. John Claypole.[2] Sr Geo 1657 - p 382 n
6 October, 1657. Thomas Chamberlayne of Wickham.[3]
5 March, 1657—8. Thomas Beaumont of Stoughton Grange.[4]
24 March, 1657—8. John Twisleton.
31 March, 1658. Henry Ingolsby, of Lethenborow.[5]
31 March, 1658. Henry Wright of Dagenham.[6]
26 April, 1658. Edmund Dunch Baron Burnell.
28 May, 1658. Griffith Williams of Penrhyn.[7]

Knights.

1653. Thomas Vyner, Lord Mayor of London, 1653.[8]
Christopher Pack.
Richard Tichborne. Sr Geo Robert - p 382 n
Richard Combs.
Edward Ward of Bexley.[9]
Thomas Andrews.
Thomas Atkins.
Thomas Foote.[10]
Henry Ingolsby.[11]
Richard Chiverton, Lord Mayor of London, 1657.
Henry Pickering of Whaddon.[12]
John Barksted.
John Dethick.
James Drax.
Henry Wright.[13]
1655. Andrew Ramsay, Lord Provost of Edinburgh.[14]
Colonel William Lockhart, Resident in France.[15]
1656. Peter Coyett, Resident in France.
Bulstrode Whitlocke.
Thomas Widdrington, Speaker. no - p 382 n
John Reynolds.
1657. John Lenthall.[16]
Rear Admiral Richard Stayner.[17]

Although Cromwell, towards the end of his life, instituted a House of Lords, he did not assign the members any titles of peerage, those who were not previously Earls, Viscounts, or Barons, having merely the prefix of *Lord* attached to their surnames. It is remarkable that the only Peer created by him (20 July, 1657), Charles Viscount Howard and Baron Gilsland, was on the Restoration elevated to the Earldom of Carlisle (30 April, 1661), receiving at the same time the titles of Viscount Howard of Morpeth and Baron Dacre of Gillesland. See p 158 R. R.

[1] He had been created a Baronet by Charles I., 16 March, 1641—2, but being according to Cromwell's Act of Parliament, 4 Feb. 1651, which annulled all patents granted subsequent to 4 Feb. 1641, prohibited from assuming the title, he seems to have accepted a similar honour from the Protector.

[2] He was father of Cromwell's son-in-law, John *Lord* Claypole.

[3] He also had been created a Baronet by Charles I., 4 February, 1642—3.

[4] Created Baronet by Charles II. after the Restoration, 21 February, 1660—1.

[5] Created Baronet 30 August, 1661.

[6] Created Baronet 11 June, 1660.

[7] Created Baronet 17 June, 1661.

[8] Created a Baronet by Charles II., 18 June, 1661.

[9] Created Baronet 19 December, 1660.

[10] Created Baronet 21 November, 1660, with remainder to his son-in-law Arthur Onslow, ancestor of the Earl Onslow.

[11] Vide antè.

[12] Created Baronet 2 January, 1660—1. He was a relative of Sir Gilbert Pickering of Tichmarsh, Bart., Cromwell's Lord Chamberlain, but in what degree does not appear in any pedigree of the family that I have seen.

[13] Vide antè.

[14] Knighted by Charles II., 17 July, 1660. His son Andrew Ramsay of Wauchton [Abbots-Hall?] was created a Baronet of Scotland 23 June, 1669. *

[15] He was son and heir of Sir James Lockhart of Lee, Knt., Lord Justice Clerk, and married a niece of Cromwell.

[16] He was son of Speaker Lenthall, and was degraded from his knighthood by parliament, 12 May, 1660.

[17] He was knighted by Charles II. in September 1660, along with Vice-Admiral Sir John Lawson, who probably had also received that honour previously from Cromwell. It is not improbable that Sir Edward Montague, the great Admiral, afterwards Earl of Sandwich, K. G., was also knighted by the Protector.

* also p 382 n

ADENBOROUGH.

(2nd S. viii. 51.)

The question respecting "Adenborough" resembles some other historical matters of the nineteenth century, which are already passing into obscurity. We now know of no such thing as any "constituency of Adenborough." With a view to the solution of the difficulty, we should in the first place bear in mind that the year 1831, when London gave birth to the pamphlet upon *Whig Reform* which your correspondent cites, was the identical year when a *Reform Bill*, not unlike that which passed in 1832, was first brought forward.

Your correspondent asks, "What place is meant by *Adenborough?*" I would suggest Aldborough; either Aldborough in Suffolk or Aldborough in Yorkshire, both of which returned members to Parliament. Aldenburgh in Anhalt is also spelt *Adenburgh* (*Wright's Gazetteer*). So *Adenborough* may have been used as a way of spelling the English, in conformity with the foreign name.

Secondly, we must take note that in the Reform Bill of 1831, as well as in that of 1832, both our English Aldboroughs stood in Schedule A. (to be disfranchised).

Your correspondent (citing the aforesaid pamphlet, which exalts Adenborough above Knaresborough, and represents Sir James as speaking contemptuously of the Adenborough constituency), asks *what* Sir James said, and *when*. After some search, I can only say with your correspondent, "I cannot find it." Possibly, however, the whole is resolvable into a mistake, and in the following manner.

In the adjourned debate on the Reform Bill of

1831 (Hansard, *Commons*, Mar. 8, col. 225), Sir James refers to some comments by the right hon. member for *Aldborough* (Mr. Croker) on the expression of another member respecting *Tavistock*. Now some of the newspapers of that day report Sir James's speech with (assuming Hansard to be correct) extreme inaccuracy. May it not have been so loosely reported somewhere, that Sir James's reference to what had been said by the right hon. member for Aldborough concerning *Tavistock* may have been mistaken by the author of *Whig Reform* for a reflexion on Aldborough itself?

Incredible as it may now appear, the sum-totals of electors in the four places specified, when the Reform Bill was passed, are stated to have been, respectively, Aldborough, Suff., about 40, Aldborough, Yorksh., about 60, Knaresborough 28, Tavistock 27! THOMAS BOYS.

"Hinc Hadenbergam serâ sub nocte venimus,
Ridetur nobis veteri mos ductus ab ævo
Quippe ubi deligitur revoluto tempore Consul,
Barbati circum mensam statuunter acernam,
Hispidaque imponunt attenti mente Quirites:
Porrigitur series barbarum desuper ingens,
Bestia, pes, mordax, sueta inter crescere sordes,
Ponitur in medio. Tum cujus numine Divûm
Barbam adiit, festo huic gratantur murmure Patres,
Atque celebratur subjecta per oppida Consul."

Huetius de Rebus ad eum pertinentibus, p. 77. Amst. 1718.

The editor, to prevent mistakes, says in the preface, —

"Hardenberga oppidum est Transisalaniæ, hunc autem morem in illo oppido, nec vigere nec unquam viguisse liquido constat; sed ex vano fortasse rumore, vel animi laxandi gratia, hos versus effectos esse facile crediderim."

H. B. C.

U. U. Club.

I presume that *Adenborough* represents "Jamie's" pronunciation of Edinborough. Sir James must have alluded to the smallness of the constituency of the Scotch capital, which was, in 1831, less than that of Knaresborough.

E. H. D.D.

LORD ERSKINE AND REV. WM. COCKIN.

(2nd S. viii. 25.)

On this subject the editor of the *Gloucester Journal* inserted the following notice in his journal of the 16th July: —

"To Correspondents: — To the inquiry of a 'Constant Reader' we reply, that the trial he refers to occurred at the Gloucester Summer Assizes in 1801. At that time it was not the custom, as it is now, to give a detailed account of the proceedings in the provincial Courts of Law, &c., and we are not aware of any other report of the trial in question than what is contained in the following brief paragraph, which appeared in the *Gloucester Journal* of August 10, 1801: —

"'Among the trials at *Nisi Prius*, before Mr. Baron Thomson, was an action of ejectment, in which Mr. Westley, wine merchant, of Bristol (as heir-at-law of Mrs. Pinfold, late of Minchinhampton,) was plaintiff, and the Rev. William Cockin, curate of Minchinhampton, as devisee in the will of the said Mrs. Pinfold, defendant. The leading counsel employed by Mr. Cockin was the Hon. Mr. Erskine, who, in an able speech of two hours displayed that . . . . consummate skill in his profession which he never fails to testify. This gentleman, never having been before . . . engaged as counsel in this place, the court was unusually crowded, and the curiosity excited was amply repaid by his extraordinary eloquence and peculiar humour. After an examination of two witnesses, the counsel for Mr. Westley gave up the cause, and a verdict was of course returned by the jury (which was special) for the defendant.'"

Among the "small courtesies which" "the two old maiden ladies" "were pleased to value so highly," I was told that one, and probably the first, was the curate's furnishing them with an umbrella on going from church on a rainy Sunday.

I was present in court at the trial; and for some time after was able to report to others the whole line of argument which Mr. Erskine took for the defence. But, at this distance of time, I cannot venture to restate it with certainty or precision. I think, however, it was founded chiefly on the impression which those "courtesies" (continued through life) were calculated to make, —and was marked by the very skilful way in which Mr. Erskine proceeded to draw out, and to heighten and deepen the effects of the curate's attentions, on the minds of the two solitary "maiden ladies," who were sisters. P. H. F.

"HARPOYS ET FISSHEPONDE."

(2nd S. viii. 49.)

There is some choice of derivations, for both these terms. First, for "harpoys," the med.-Latin name for a harpoon, *harpo;* and *harpuis*, a mixture of pitch, tar, and resin; and secondly, for "fyssheponde," *vischbeun*, the well of a Dutch fishing-smack, and *fysshe-pund*, of kindred meaning; — all supply tempting etymologies.

But your correspondent finds the two words *linked together*, "harpoys et fyssheponde;" and where articles, in an old Customal, stand thus *united*, ought we not to suppose some measure of affinity between them? And is not that explanation to be preferred which maintains the connection between the two?

"Harpoys et fyssheponde." It may be suggested, then, that in these two terms the last syllables of each, *poys* and *ponde*, mean *the same thing*. Any stated quantity of a given article was, in the old French employed by our forefathers, called *poys*, *poyse*, or *pois*. "De chascun *poyse* de formage et de bure jd." (*Costumal of*

Sandwich, A.D. 1301, in Boys's *Collections*.) Cf. in Cotgrave "A *weigh* of cheese" (that is, a certain conventional quantity, 256 pounds). Moreover, this *weigh*, or *poys*, had its corresponding term in med.-Latin. Any thing made up into a package, bundle, or lot, of a certain fixed amount, was in med.-Latin called a *pondus*. "Pondus. Res quævis in fasces collata .... 'Tria pondera de mostayla'" (Du Cange). So that *ponde* and *poys* mean the same thing. Such seems to be the affinity of "har*poys*" and "fyssh*eponde*."

As to "fyssheponde," then, there can be little difficulty. Fyssh*eponde* was a certain conventional amount or "weigh" of fish made up into a lot, say a bundle of saltfish, each such lot paying "*temp.* Hen. III.," as your correspondent intimates, a stated "custom" "at Billingsgate."—"Har*poys*," ("poys" answering to *weigh* or *pondus*) was, I would submit, a certain amount or weigh of *herrings*, subject to a similar payment.

Herring was in those days *harang*. "Harang ffresch," "harang soor or salce" (*Costumal of Sandwich*, p. 556). Look sharply at "harpoys," and you will perhaps detect in it a contracted form, two words run into one, harang-poys, harpoys, harpoys.

All the three articles which your correspondent specifies paid "toll" or "custom." Each was *in transitu;* and each was made up in the usual form in which it paid duty. The harpoys and the fyssheponde were herrings and fish (probably codfish) imported from *abroad*, and therefore liable at "Billingsgate" to a certain "*custom*," so much upon each pondus, poys, or weigh. The *homespun* "cadeweldes" were woollen in bales, of a stated quantity, each bale subject to a stated *toll*, when "brought over London Bridge."

THOMAS BOYS.

Replies to Minor Queries.

Osmunda Regalis (1st S. ii. 199.)—Having occasion a few days since to look at the description of "Osmunda regalis" in Moore's *Popular History of British Ferns*, I there found at p. 141. an answer to the Query proposed by J. M. B., and which I cannot find has been at present answered. The legend is to the following effect:—

"LEGEND OF OSMUND THE WATERMAN.—At Loch Tyne dwelt the waterman old Osmund. Fairest among maidens was the daughter of Osmund the waterman. Her light brown hair and glowing cheek told of her Saxon origin, and her light steps bounded over the green turf like a young fawn in his native glades. Often, in the stillness of a summer's even, did the mother and her fair-haired child sit beside the lake to watch the dripping and the plashing of the father's oars, as he skimmed right merrily towards them on the deep blue waters. Sounds, as of hasty steps, were heard one day, and presently a company of fugitives told with breathless haste that the cruel Danes were making towards the ferry. Osmund heard them with fear. Suddenly the shouts of furious men came remotely on the ear. The fugitives rushed on, and Osmund stood for a moment, when, snatching up his oars, he rowed his trembling wife and fair child to a small island, covered with the great Osmund Royal, and, assisting them to land, enjoined them to lie down beneath the tall ferns. Scarcely had the ferryman returned to his cottage, when a company of Danes rushed in; but they hurt him not, for they knew he could do them service. During the day and night did Osmund row backwards and forwards across the river, ferrying troops of those fierce men; and when the last company was put on shore, you might have seen Osmund kneeling beside the river's bank, and returning heartfelt thanks to Heaven for the preservation of his wife and child. Often in after years did Osmund speak of that day's peril; and his fair child, grown up to womanhood, called the tall fern by her father's name."

T. W. WONFOR.

Brighton.

Shelley and Barhamwick (2nd S. viii. 71.)—May not this refer to Barnham parish (the village is six miles from Chichester, and four from Bognor), "where the family of Shelley of Michelgrove at an early period possessed considerable property" (Horsfield, i. 414.). There was a family named Barham in Wadhurst parish. "Of the ancient family of Barham, who for upwards of two centuries resided here, Mr. Michael (afterwards Mr. Sergeant) Barham gained the most notoriety" (Horsfield). Percy Bysshe Shelley, the poet, was born at Field Place in the parish of Warnham. It is more than probable, however, that the Shelley family were originally from another county. There is the parish of Shelley (*scéne-leag*) in Ongar hundred, Essex; the parish of Shelley (*Shelli, Shelleighe*) in Samford hundred, Suffolk; and the township of Shelley in the parish of Kirk-Burton, co. York: cf. Dallaway.

R. S. CHARNOCK.

Herbert Knowles (2nd S. viii. 28. 55.)—J. F. W. is not quite correct in his reply to the inquiry of H. E. WILKINSON respecting Herbert Knowles. He left some poems of considerable merit; but which his friends, acting, I believe, on the advice of Southey, declined to publish. Some extracts, however, appeared in the *Literary Gazette* not long after his death, and will be found in the volume for 1817, 1818, or 1819, if your correspondent wishes to see them.

I have before me, as I write, one of the original copies of the "Lines written in Richmond Churchyard," as well as manuscript copies of two short poems, which I think are not the same as those published in the *Literary Gazette*.

Is J. F. W. certain about the year of Knowles's death? I was a schoolfellow of his, and should have thought that he died a year later than is stated.

C. H.

Leeds.

P.S. In the obituary of *The Times* of the 9th May, 1859, appears a notice of the death, on the

3rd May, aged ninety-two, of William Chanter, curate and incumbent of Hartland, in the diocese of Exeter, for a period of seventy years. This seems worthy of record in the pages of "N. & Q.," as well as the more extraordinary fact that the incumbency of the last three perpetual curates of Heptonstall, in the county of York, has extended over 150 years.

Designation of Works under Review (1st S. ix. 245. 516., x. 473., xi. 111.; 2nd S. vii. 505.) — As the American word "caption," in the sense of *head* or *title*, is objectionable, and the word "rubric" is only a suggestion of an addition to its received use, we may be content with the word "title" for the heading of our article. Thus Article viii. of the *Quarterly Review*, 1859, has the running title "Bread," whilst the proper title of the article is "[Review of] (1.) *The English Bread-Book;* (2.) *Rapport sur le Procédé de Panification*," and so on to the enumeration of nine distinct works. Filling in the blank in the example furnished in "N. & Q." (1st S. xi. 111.), we may say, "the subject is elaborately treated in the second work [enumerated in the title] of our Article viii., *Rapport sur le Procédé de Panification*." Instead, however, of referring to the *number* of the book in the title, it is usual to refer to its author, and by name, if known. Sometimes thus: "Of the works enumerated at the *head* of this article, the second is, &c.," where *head* is the synonym of *title*.

The title of an article in a review may comprise the titles of many books, but the same custom which furnishes the word *title* to a book, supplies it also to an article in a review. T. J. Buckton.

Lichfield.

Passports. — In 2nd S. v. 233., several questions were asked respecting the origin of passports. Now, without answering those questions, I forward a copy of a document placed in my hands a short time since for translation, which being a passport granted by Queen Anne to her chief harbinger Peter la Roche, a few months before her death, proves that as late as 1713 permission to leave the country was necessary before travelling on the Continent. Thinking it might prove as interesting to some of your readers as it did to me, I made a copy of the original document, and now forward it to you: —

"Anna, Dei Gratia, Magnæ Britaniæ, Franciæ et Hiberniæ regina, Fidei defensor, &c. Omnibus et singulis ad quos præsentes Literæ pervenerint, Salutem. Quandoquidem Fidelis et Dilectus Subditus Noster Petrus la Roche Generosus, qui per plurimos annos sese servitio nostro addixerit et jam munere Primi Præcursoris Hospitij Nostri perfungitur, malâ vero laborans valetudine a nobis petierit, ut ei libertatem concederemus in Galliam Sanitatis recuperandæ gratiâ proficiscendi, nos ejus precibus annuentes quo tutius commodiusque iter institutum tam eundo quam redeundo peragat his nostris commeatus Literis eum munire voluimus, rogandosque duximus omnes et singulos Reges ac Principes cujusque Dignitatis atque ordinis, Status Respublicas Liberasque Civitates Amicos Nostros et Fœderatos per quorum Ditiones transiturus sit, necnon Provinciarum Gubernatores Exercituum Classiumque Duces, Præfectos Limitaneos Arciumque Custodes reliquosque ipsorum Officiales ac Ministros (id quod subditis nostris quorum ullo modo intersit, firmiter injungimus) ut præfato Petro la Roche una cum uxore sua, Famulis et Sarcinis quibuscunque non solum ubique Locorum liberam et securam eundi transeundi commorandique, prout utris postulaverit, potestatem faciant, verum etiam omnibus humanitatis et benevolentiæ officiis excipiant adjuventque, ac novis insuper Commeatus Literis, sicubi opus fuerit, communiant; Quod nos pari vel alio studiorum genere prout occasio tulerit, grate agnoscemus, rependique curabimus. Dabuntur in Arce Nostrâ Windesoriensi vicesimo nono die Augusti, Anno Domini Millesimo Septingesimo decimo tertio, Regnique Nostri Duodecimo.

"Ad mandatum Serenissimæ Dominæ Reginæ,
"Bolingbroke."

It was countersigned "Anna R.," in a very shaky hand, and seemed as though she had written "Anne," and then changed the final *e* to an *a*. Bolingbroke's was a very bold signature. T. W. Wonfor.

Brighton.

Mence or Mense Family (2nd S. vii. 514.) — We have received from the editor of *The Barnsley Chronicle* a copy of that journal of 23rd July, into which Rainhill's Query had been transferred. The editor had, in so transferring it, added the following valuable scraps of information, which we gladly transfer to our columns, as they may be the means of enabling our correspondent to trace the pedigree of which he is in search: —

"We are told the late Mr. Charles T. Mence, solicitor, of this town, used to speak of an ancient pedigree of their family being in existence and in his possession. Can it be the one referred to? Rainhill is wrong about the Rev. John William Mence being the last *male* descendant of the family, as at the time of his decease (which took place at Hoton, Leicestershire) he had two brothers living in the neighbourhood of Barnsley, viz. Mr. B. H. Mence (since deceased) and Mr. G. C. Mence. The last-named gentleman still lives at Boggart House Farm, Ardsley, near Barnsley, and either he or his sisters, the Misses Mence, of Barnsley, would be able, if so minded, to answer Rainhill's Query."

Torture: S. Dominic (2nd S. vii. 406.) — From the concluding lines of Bertrand du Guesclin's reply, it would appear to be inferred that S. Dominic was the first Grand Inquisitor, or that at one period he held that office. That he was so is the commonly received, but I think erroneous, opinion. I should be obliged if any of your correspondents could point out where I could find evidence to prove that S. Dominic held that appointment, or that he acted, while in the southern provinces of France, in any other capacity than as a missionary employed for the conversion of the Albigenses. Philip Philippson.

Dates of the Birth and Death of British and American Authors (2nd S. viii. 51.) —

Name.	*Date of Birth.*	*Date of Death.*	*Authority.*
Caleb Colton	Not known.	April 28, 1832.	Notes and Queries, 2nd S. v. 238.
Washington Irving	April 3, 1783.	Still living.	Allibone, Engl. Cyclop., Men of the Time.
George Long	1800.	Still living.	Engl. Cyclop.
William H. Prescott	May 4, 1796.	Jan. 28, 1859.	Athenæum, Lit. Gazette.
William Carleton	1798.	Still living.	Allibone.
Sir Francis Bond Head	Jan. 1, 1793.	Still living.	Burke's Peerage.
Leigh Hunt	Oct. 19, 1784.	Still living.	Engl. Cyclop., Allibone, Men of the Time.
Bernard Barton	Jan. 31, 1784.	Feb. 19, 1849.	Memoir by his daughter.
Tho. Haynes Bayly	Oct. 13, 1797.	April 22, 1839.	Memoir by his widow.
Professor John Wilson	May 19, 1785.	April 3, 1854.	Engl. Cyclop.
William Pinnock	1781.	Oct. 21, 1843.	Gentl. Mag.
Robert Montgomery	1807.	Dec. 3, 1855.	Engl. Cyclop.
George Croly	1780, About 1785.	Still living.	Allibone, Engl. Cyclop., Men of the Time.

I believe the above account will be found correct, as far as ascertainable from the best published authorities. Ἁλιεύς.

Dublin.

Ulphilas (2nd S. viii. 87.) — Ernesti, writing on the New Testament, refers to Ulphilas only as the translator of the New Testament in Mœso-Gothic or old German. Chev. Bunsen, following Philostorgius, says Ulphilas translated both the Old and New Testament, excepting the books of Kings. Knittel does not admit of such *exception;* neither does Michaelis, nor Hug. Nevertheless all that has hitherto been discovered of this translation consists of the four Gospels, with a few *lacunæ*, and some fragments of the Epistle to the Romans, first published by Knittel in 1762, and others of all St. Paul's epistles, with the exception of the two to the Thessalonians and that to the Hebrews, discovered by Angelo Mai in 1817, and published in 1819.* See Michaelis, translated by Marsh (II. vii. s. 31—36.), and Hug, translated by Wait (i. s. 129—139.). This version therefore is silent as to 1 John v. 7., on which the Greek Testament published by Bohn has this note: —

"These words are found in no Greek manuscript older than the fifteenth century, in no Latin older than the ninth century; in none of the ancient versions, in none of the Greek fathers, in none of the Latin fathers."

A facsimile of this verse in a Greek MS., preserved in Dublin, is given by Bruns (Eichhorn's *Repertorium*, iii. 260.). But it is excluded by Tischendorf from his text. Had the MS. recently found at Cairo contained this verse, Tischendorf would not have omitted to announce a fact of so much interest to Biblical students. To the editions mentioned by Butler must be added that of Zahn, 4to., Weissenfels, 1805. All these contain only the four Gospels. T. J. Buckton.

Lichfield.

P.S. Many words of this version resemble English, *e.g. thein namo*=thy name, *thu*=thou, *airthai*=earth, *briggais* (pron. *bringais*)=bring, *ubilin*=evil, *drigghith* (pron. *drinkith*)=drinketh, *gaggis* (pron. *gangis*)=gangest, or goest, *sokith*=seeketh, *twalib wintruns*=twelve winters (Mal. ix. 20.).

* Including small portions of Esdras and Nehemiah.

Grave-diggers (2nd S. viii. 39.) — The following is the substance of a letter preserved among Dr. Rawlinson's MSS. in the Bodleian Library, detailing an accident which happened in 1739 to the sexton of All Saints' Church, Kingston-upon-Thames, who, with his son and daughter, were employed together in digging a grave, when part of the ancient chapel of St. Mary's adjoining the church fell in upon them, killing the sexton and another man on the spot, and wounding several others. After being buried for more than three hours in the ruins of the fallen chapel, the son and daughter of the sexton were both extricated alive. The daughter survived this sad catastrophe fifteen years, and was her father's successor. The memory of the accident is preserved by a mezzotinto-print of this female-sexton, engraved by James M'Ardel, from a painting by J. Butler, in which she is represented as of masculine form and stature, in a waistcoat and hat, with the implements of her business upon her shoulder, and her hand upon a skull.

The sexton's name was Hammerton, and in the parish register of All Saints, Kingston, are these entries: —

"Abram Hammerton and Richard Mills, killed by the fall of the Church; buried, Mar. 5, 1730–1.

"Hester Hammerton, buried Feb. 28, 1745–6."

An original portrait of the female grave-digger is in the possession of Sudlow Roots, Esq., of Kingston. For fuller particulars, *vide* Manning and Bray's *Surrey*, i. 371.; Brayley's *Surrey*, iii. 30, 31. W. J. Pinks.

Faber v. *Smith* (2nd S. viii. 87.) — *Faber* and *Aurifaber* occur as surnames in many old documents. (See *Cal. Rot. Chart.* f. 40.; *Cal. Inq. ad quod Damnum*, f. 360.; *Cal. Inq. p. Mortem*, i. 116.; also Gorham's *Hist. of St. Neots* (Suppl.), pp. lxxxii. lxxxviii.) Can there be any reasonable doubt that these names stood for *Smith* and *Goldsmith* respectively? *Christiana Hodierna*, of

S. Neot's Cartulary, was certainly *C. Thoday*; and *Rogerus Decanus*, of the Bushmead Cartulary, is called in some charters *Rogerus le Deen*.

Joseph Rix.

Luther and Wesley (2nd S. vii. 475.) —

"Sanct Paulus hat nicht so hoche prachtige Wort als Demosthenes und Cicero, aber eigentlich und deutlich redet er, und hat Wort, die etwas grosses bedeuten und Anzeigen. Er hat Recht gethan, dass ers nicht schr kraus und bund gemacht hat, sonst wollte jdermann so hoch reden." — Luther's *Tischreden*, ii. 410., ed. Leipzig, 1845.

Dr. Koller quotes the following from Luther, but does not refer to the book: —

"Man muss nicht die Buchstaben in der Lateinischen Sprache fragen, wie man soll Teutsch reden, wie die Esel thun, sondern man muss die Mutter im Hause, die Kinder auf der Gassen, den gemeinen Mann auf dem Markte darum fragen, und denselber auf das Maul sehen, wie sie reden, und darnach dolmetschen, so verstehen sie es denn, und merken, dass man Teutsch zu ihnen redet." — *Faust Papers*, p. 9., London, 1835.

"'Clearness,' he says to one of his lay-assistants, 'is necessary for you and me, because we are to instruct people of the lowest understanding: therefore we, above all, if we think with the wise, must yet speak with the vulgar. We should constantly use the most common, little, easy words (so they are pure and proper) which our language affords. When first I talked at Oxford to plain people, in the castle or the town, I observed they gaped and stared. This quickly obliged me to alter my style, and adopt the language of those I spoke to, and yet there is a dignity in their simplicity which is not disagreeable to those of the highest rank."—Southey's *Life of Wesley*, i. 310., London, 1858.

The "lay-assistant" is not named, nor is it said whence the extract was taken. I know few books so slovenly in references as Southey's *Life of Wesley*. H. B. C.

U. U. Club.

Coals, when First used in England (2nd S. viii. 95.) — The conjecture of R. respecting the early introduction of sea-coal into the port of London is not borne out by any historiographer of that city. The export trade in Newcastle coals, which were the first to be brought into London, dates subsequently to the year 1357, when Edward III. granted his famous licence to the burgesses of Newcastle to extend their mining operations considerably beyond the walls of their town. The charters previously granted by King John (1213), and by his son Henry III. (1234), only permitted them to dig coal "for their own use, in the Castle Moor" (*vide* Anderson's *Origin of Commerce*, 4 vols. 8vo., 1787; vol. i. pp. 206. 273. 340.; and Northwick's *History of London*, 4to., London, 1773, p. 61.) Bishop Fleetwood also testifies to the fact that coal was not in common use in London 150 years before the publication of his *Chronicon Speciosum* (fol., London, 1707.) It may be doubted, too, whether the Fleete-ditch was really navigable for barges, so far at least as Sea-coal Lane, prior to the year 1606; when, as Pennant relates, "it was scoured and kept open at vast expence," and many valuable Roman and Saxon antiquities were discovered. *Vide* his *Account of London*, 4to., London, 1793, pp. 229—230. β.

Watson (2nd S. viii. 10. 94.) — John Farsyde, afterwards John Watson of Bilton Park, acquired that estate in 1755, under the will of his maternal uncle George Watson, of Bilton Park, Esq., who died that year, and was son of John Watson of New Malton, and grandson of George Watson of Old Malton, who died 1732. The nephew, then John Farsyde, assumed the name of Watson by licence.

The grandson of this gentleman, John Farsyde Watson, died 1833, leaving an only daughter and heir, the present owner of Bilton.

Mr. Wood, who in 1813 took the name of Watson, was grandson of Pleasance Watson, who was an uncle of the said George Watson, who died in 1755. Upon the death of William Wood Watson without issue, his cousin, Richard Baker of Eberston, assumed the name of Watson by licence dated 15th August, 1817.

These particulars are forwarded to "N. & Q." to prevent any errors arising from the statement of H. W., who says, "he believes a Mr. Farsyde Watson did reside at Bilton," but that he is not aware of any connexion between him and the family of Watson who for some generations held Malton Abbey at a nominal rent. Genealogical questions should be answered with caution. D.

Quotation Wanted (2nd S. viii. 69.) — Tillotson alludes to Hobbes in the passage quoted by Libya. I cannot give the reference, but the saying — "When reason is against a man, a man will be against reason" — is quoted by Rogers in his article on Anglicanism in the *Edinburgh Review* for April, 1843, as Hobbes's. See "Essays" from the *Edinburgh Review*, vol. iii. p. 77. David Gam.

Halls of Greatford (2nd S. viii. 95.) — Will C. state who is Lord Latimers, now possessing the estate as mentioned in his reply. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Archæologia Cantiana; being Transactions of the Kent Archæological Society. Volume I. (Printed for the Society.)

Prevented from mingling with the great gathering of belted earls and blue-eyed ladies, learned clerics and profound antiquaries, who assembled at Rochester on Wednesday last to celebrate the Annual Meeting of the *Kent Archæological Society*, we were fain to content ourselves with pondering over the handsomely printed and beautifully illustrated volume of *Transactions* which that Society has just issued. We must say that a volume better calculated to vindicate the propriety of establishing the Society, by showing the richness of the district in matters of archæological interest, it would be hard

to produce. Let us glance at its contents. What a picture of the state of a powerful lady in the good old times may we gather from the *Inventory of Juliana de Leyborne.* What light is thrown on the history of a man who boasted at once the friendship of Erasmus and the jealousy of Wolsey by the *Letters of Archbishop Warham.* How well has Mr. Roach Smith described, and how beautifully has Mr. Fairholt illustrated, the Kentish *Anglo-Saxon Remains.* What an agreeable sketch have we of the manuscript riches of the county in the paper on *The Surrenden Charters,* with its admirable facsimiles; and Mr. Wykeham Martin's pleasant supplement on the *Letter of William of Wykeham.* The learned biographer of the Judges gives us, with special reference to Hackington, a capital and well illustrated dissertation *On the Collar of SS.* But we must not enter into the particular merits of individual papers, where all are good. *On Cæsar's Landing in Britain,* by Mr. Hussey; *Cowden and its Neighbourhood,* by Mr. Blencowe; *The Probatio Ætatis of William de Septvans;* Mr. Latter's paper *On Early Pottery found in Camden Park; St. Mildred's, Canterbury,* by Mr. Hussey; *Queen Elizabeth Woodville; Faversham Church,* by Mr. Church; *Roman Maidstone,* by Mr. Post; *Brasses in Dover Castle, &c,* by Mr. Herbert Smith; and lastly, *Sir Roger Twysden's Journal* and the *Pedes Finium* relating to Kent, by the learned and indefatigable Secretary, the Rev. Lambert B. Larking, to whose influence, from the respect for his learning and regard for his character, felt by all who know him, the Society owes its origin — complete a volume not only creditable to Kent, and to all who have contributed to its production, but which will — to use the words of Professor Stanley — "render good service not only to Archæology, but to the History of England."

The Trilogy of Dante's Three Visions. Inferno, or the Vision of Hell, translated into English in the Metre and Triple Rhyme of the Original, with Notes and Illustrations. By the Rev. John Wesley Thomas. (Bohn.)

A volume highly creditable to Mr. Thomas for the accuracy of the translation, and the easy flow of his triple rhymes; and of great interest to readers who are not familiar with the Italian language, from the notes with which the translator has accompanied his version of this portion of the *Divina Commedia.*

Spiritual Songs, by the Rev. John Mason; *and Penitential Cries, by the* Rev. Thos. Shepherd. (Sedgewick.)

This collection of Sacred Poetry first appeared in the years 1683 and 1694. It is well worth reprinting, and will supply most valuable additions to our modern hymnals. Mr. Mason's hymns in particular have sometimes all the pathos of Watts, with greater elevation of dignity.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Wren's Parentalia. Folio.
Dibdin's Typographical Antiquities. 4to.
De Foe's Works. 20 Vols. 12mo.
Romilly's Speeches. 2 Vols.
Wood's Athenæ Oxonienses, by Bliss. 4 Vols. 4to.
Walpole's Anecdotes of Painting. 5 Vols. 4to. Strawberry Hill.
Webster's Works, by Dyce. 4 Vols.
Marsden's Oriental Coins. 2 Vols. 4to.
Rogers' Poems and Italy. 1830-34. Uncut.

Wanted by *C. J. Skeet,* 10. King William Street, Strand, W. C.

The Opera of La Somnambula. Bishop's Edition.

Wanted by *Mr. Wood,* 34. Leaze's Terrace, Newcastle-on-Tyne.

De Lolme (J. L.) on the Constitution of England. 2nd Edition. Dated between 1775 and 1781.
Nichols's Literary Anecdotes. Vol. VII. (Index.)

Wanted by *William J. Thoms, Esq.,* 40. St. George's Square, Belgrave Road, S. W.

Notices to Correspondents.

In our next number, among other articles of interest, will appear The Laird of Cockpen; *Mr. Macray's* List of Writers in *Foreign Quarterly; and Mr. Sainsbury's* Quarrels of Artists in the Reign of Charles I.

Centurio. *If Malone had not had the bust at Stratford-upon-Avon whitewashed, we might have known, what we believe is now unknown, namely, the colour of Shakspeare's eyes.*

Delta. Peter's Letters to his Kinsfolk *are generally attributed to Lockhart, who was no doubt the chief writer; but, in his* Life of Scott, "*takes the opportunity of adding that they were not all the work of one hand.*"

Kilgobbin. *There can be no doubt that in the lines*

"What can ennoble Knaves or Fools or Cowards.
Alas! not all the blood of all the Howards,"

the last words are to be pronounced as dissyllables.

Scrutator *will find in our 1st Series (more particularly in the 4th vol.) much curious matter illustrative of the origin of* Pic-Nics, *and also of the etymology of the word, for which an English, French, Italian, Swedish, &c. origin is claimed by different writers.*

Mr. Asher's *interesting Paper on Shakspeare shall appear very shortly.*

A Constant Reader *is thanked for his suggestion, which shall receive our best attention.*

Errata. — 2nd S. viii. p. 49. col. ii. l. 20. *for* "Thissil" *read* "Thirsil;" l. 22. *for* "court" *read* "covert;" l. 23. *for* "gauue" *read* "ganne;" p. 94. col. ii. line 23. *for* "Leger" *read* "Rev. Samuel Seyer."

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LONDON, SATURDAY, AUGUST 13. 1859.

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Notes.

ARTISTS' QUARRELS IN CHARLES I.'S REIGN.

I send you a transcript of a curious letter from Horace Gentileschi to King Charles I. So widely spread was this artist's reputation that in 1626 he was invited to London by that monarch, who granted him an annuity of 100*l.* per annum, furnished his house "from top to toe," at an expense of more than 4000*l.*, and treated both him and his family with the greatest liberality and distinction. Balthazar Gerbier, an artist himself, under the protection of the Duke of Buckingham, and who had "lived in England since the year 1617," appears to have been little pleased at the favours so lavishly bestowed upon Gentileschi and his family. In the letters printed in the *Appendix* to the lately published *Original Papers of Rubens*, pp. 311. *et seq.*, there is evidence of Gerbier's antagonistic feeling to his Italian rival. He estimates four pictures painted by Gentileschi, which now form part of the ornaments of the Hall at Marlborough House, at 270*l.*, which he makes out was all the return Gentileschi gave for 7,500*l.* received by him from the king and the Duke of Buckingham. Beyond attributing to Gerbier great jealousy and dissatisfaction, I was unable to trace the cause of his apparently revengeful and pertinacious conduct. I think, however, the following letter, which has lately turned up in the State Paper Office, clears up this doubt, and proves the "head and front" of Gentileschi's offence: —

[Indorsed.]

"Sigr. Gentileschi's paper delivered to his Matie touching Mr. Gerbiere, 29 Jan. 1628–9.

"May it please your most Excellt Matie.

"Longe since I had many particular occasions given to informe yor Highnes upon some discontentment betweene my self and Mr. Gerbier, wherein I was loathe to be querelous or troublesome to your Matie, had I not now been enforced by this last occasion, by way of justificacõn of my self and my sonnes, whoe all of us are ready to approve by oathe or by probable testimony That whatsoever is heerein conteyned is true.

"The first distaste betweene Mr. Gerbier and my selfe was That I would not accorde with him in the maynteyneinge and approvinge the goodnes of such Statues and Pictures as hee woulde have mee, out of which I was promised a benefitt, but refused to condiscende unto or accept of.

"The seconde cause for not approvinge some of those Pictures which were already in Yorke howse, to be of that merritt and vallue as hee hathe reported, whereupon bearinge this spleene in his mynde, not knowinge how to expresse it otherwise, hee invited mee to his howse to supper. Att which tyme hee tooke occasion to give mee bad language, wch I distastinge departed to my owne howse. Since that hee hathe toulde a Gent whoe will verify it That whatsoever I shall propounde eyther to your Matie or others in this Kingdome, hee woulde crosse mee in it; And the same Gent informed mee that all the Dutchmen had combyned togeather to weary mee, and make mee leave the Kingdome, As by theis followinge passages may appeare.

"For Mr. Gerbier hathe cansed one John Bous his servaunte to arrest my sonne Frauncis on a Sonday Morneinge in service tyme uppon a feyned Action of money he pretended to be owinge him, whereas no such debte is due. And therfore not able to maynteyne his Action, hee lett the Suite fall. And this hee did to disgrace him, and out of apprehension that hee was not able to fynde suertyes eyther not at all, or not very readily, beinge a stranger, and as his servaunt stylde him a Fugitive. And in the tyme of his suite John Bous beinge advised by twoe Gent to desist, both in respect hee wanted matter and meanes to follow it, hee replyed that hee had a freind whoe woulde maynteyne him with the expence of a hundred powndes.

"In a shorte tyme after Mr. Gerbier his comeinge out of Italye hee caused his sayde servaunte to arrest my sonne Marke, servaunt to the Dutches of Buckingham, uppon a pretence hee stoode in feare of his life. And presently after that the sayde John Bous tooke out a speciall *Supplicavit* against both my sonnes; whereuppon by some advise given them, and out of their desire to shew all conformity, they forthwith repayred to the Crowne Office, and there voluntarily bonnde themselves to your Matie.

"The sayde Mr. Gerbier in a few dayes after, not satisfyed with theis molesting conrses and vexacõns against mee and my sonnes, caused my sonne Frauncis uppon New Yeares Day in the morneinge to be arrested uppon pretence of a debt feyned to be due, And gave speciall direccõns that the officers should not accept of Bayle nor lett him remayne in any howse, bnt to carry him to prison and soe to begynne the yeare with Captivity. But the sayd officers by the earnest perswacõn of a Gent late servannt of my Lo. Dukes carryed him to a howse and tooke Bayle, whoe was not ungratefull for their favor. Moreover the sayde Mr. Gerbier hathe cast out such scandalous speeches of mee and my sonnes which I doe forbeare (as unfittinge your sacred eares) to putt to writeinge, which a Gent will justify to whome hee spake them. Hee hathe besides ympeached my credditt and my sonnes, in sayinge wee would pay no Tradesmen or others their debts, which is most untrue, because both I and my sonnes have given satisfaccõn for all debts due to any without delay or ill language; And that all my sonnes are of a peaceable and quiett disposicõn, of a civill behaviour to all, it wilbe

witnessed and approved by diverse gent of woorthe. Whereas on the other parte Mr. Gerbier about six monethes since offerred to kill a man with a pockett pistoll att the Tower, a priviledged place, wch beinge duly considered, my sonnes have more occasion to stand in feare of their lyves by him, hee beinge a man of that desperate condition to carry such dangerous and unavoydable weapons about him in prohibitted places.

"And whereas it hathe been reported That my sonnes shoulde offer some harde measure to Mr. Laneere abroade, and that some distast was growne between them, there wilbe authenticall witnesse to prove the contrary. Because that Mr. Laneere alwayes used them respectively, and they ever were reputed to be of quiett disposicõn in the places where they have lived, which beinge præmised I humbly beseech your Matie to observe the coherence of this last accident.

"On Monday the 19th of this January, Julio my sonne appointed aboute 6 of the clock att night to visitt a freind, and meetinge Mr. Gerbier in the Strande they fell into expostulations, and uppon some ill woordes given it is confessed that my unadvised sonne Julio strooke him once or twise with his swoorde in the Scaberd over the heade, and the Scabberd beinge broken John Bous, Mr. Gerbier his man, layinge houlde on the swoorde to wrest it out of my sonnes hande, cutt his hande. Whereuppon, Mr. Gerbier and his man cryinge out, a multitude of people came about them, and my sonne was forced to leave his swoorde and be gone.

"Imediately after it happened That Marco my sonne retourneinge home from the Towne where hee had been, seeinge a multitude of people in a shopp, he went (it seemes out of vaine curiosity) to know the cause of that Assembly. And beinge discovered by Mr. Gerbier, he assaulted him, and drew him into the shopp, where they would have disarmed him of his swoorde before hee knew or suspected any thinge, for his Brother was then gone; whereuppon my sonne defended himself as well as hee coulde. But intendinge no matter of quarrell, his swoorde beinge in the hanger by his side, he was willinge to delyver it upp to the Shopkeeper, neverthelesse they violently tooke it away and his cloake alsoe, which is yett detained.

"Complainte beinge made against my sonnes to the Right Hoble the Earle Marshall, they were comitted and doe yett indure imprisonment, havinge now contynued under their punishmentes tenne dayes.

"And this punishment uppon my sonne Julio wch offended, I acknowledge to be just, and am not sorry for it. For howsoever the Provokements by Mr. Gerbier his injuries have been great, yett it shalbe farre from mee to defend any of them when they doe amisse. And now havinge taken the boldnes to declare unto your Matie this perplexed condicõn wherein I and myne have lived a good while, and have just cause to conceave that the Animosity of Mr Gerbier against us is not yett att a Period unlesse by your Mates gratious favor we be protected, I take the confidence to make your Matie my Refuge, whoe (under God) doe relye uppon your goodnes alone, havinge no other freinde, and lookinge for no succor from any other hande, And therefore doe humbly beseech your Matie to take such order on your peticõners behaulf as hee and his may live and serve you without disturbaunce and vexacõn, And that he may ende his oulde age under your Mates Countenaunce, without discomforte, and that his sonnes after soe longe a sufferrance may be enlarged. But if it be your pleasure that his sayd sonnes shoulde leave this kingdome uppon this occasion, your Matie within a convenient tyme shalbe obeyed. And (as in duty bounde) I and myne shall pray for your Mates most happy and prosperous Raigne."

York House, formerly the episcopal residence of the Archbishops of York, was purchased by the crown from Cardinal Wolsey, and thenceforward became better known by its ancient name of Whitehall, as the chief royal residence in the metropolis. Buckingham had a residence in a part of the palace, which retained the old name of York House, probably as being a portion of the original fabric. Many of Buckingham's letters are dated "from York House." After Buckingham's death, Gerbier was its keeper, and it was there that he entertained Rubens during his stay in England. In July, 1629, writing to Sec. Lord Dorchester, Gerbier says that he had "received no other recompense and livelihood for twelve years' service, than an annuity [the amount is not stated], the old house in which he is lodged, and the *Keepership of York House*, which is but servitude without profit." The Privy Gardens of Whitehall are part of those formerly attached to York House.

Pilkington, in his *Dictionary of Painters*, speaks of a son Francesco Gentileschi, who excelled in historical subjects, and died at Genoa in 1660; and also of a daughter, Artemisia, who, while in England, painted portraits of the principal nobility, and a fine picture, "David and Goliah," for Charles I. There are warrants in the State Paper Office for payment of various sums of money to Gentileschi in January, 1629–30, and June, 1631. He died in London in 1647, so that we do not suppose his interest, or favour at court, was in any degree affected by Gerbier's conduct, and "all the Dutchmen combyning togeather to weary him." In May, 1631, Gerbier was appointed "H. M. agent at Brussels," which put an end to the disputes between the Italian and Dutch artists.

W. Noël Sainsbury.

MR. JAMES PAYNE.

The *Catalogue de livres précieux, manuscrits et imprimés sur peau-vélin, du cabinet de M. * **, is one of the richest ever issued. The date of its publication is 1811, and the proprietor of the books described in it was M. Chardin. A copy of it has been many years in my possession.

Another copy falling in my way, I was induced to examine it in order to ascertain its beauties or defects as compared with my previous acquisition. It proved to contain, *in addition*, 1. A descriptive list of 283 classical works *cum notis variorum;* 2. A similar list of 182 works printed by the Elzéviers; and 3. A similar list of 95 works printed on vellum by P. Didot l'aîné and other Parisian printers. I therefore purchased it.

The *Avis* prefixed to the first of the three lists furnishes me with the lines which I am about to transcribe: —

"Dire que les exemplaires ont été choisis par M. Char-

din, amateur éclairé, dont le goût pour les beaux livres est connu depuis long-temps, c'est assez faire entendre que leur conservation ne laisse rien à désirer. Trente années ont à peine suffi à cet amateur pour réunir un ensemble aussi parfait; et peut-être même ne fût-il jamais parvenu à se procurer les beaux exemplaires en grand papier des éditions anglaises qui jettent un si grand lustre sur sa collection, s'il n'eût pas été secondé par l'amitié constante de M. James Payne, libraire de Londres très-renommé (1.), qui se faisait un plaisir d'enrichir un cabinet qu'il jugeait digne de toute son attention.

"La connaissance de cette dernière circonstance expliquera pourquoi l'on trouve dans une collection formée à Paris, des éditions d'Oxford et de Cambridge en grand papier et magnifiquement reliées à Londres, qui sont devenues tellement rares qu'on les chercherait inutilement aujourd'hui chez les libraires de Londres.

(1.) "M. James Payne, dont la perte nous a été si sensible, est mort à Paris le 2 mars 1809, à peine âgé de quarante-trois ans.

"Il n'était pas moins recommandable par l'aménité de son caractère et par sa probité que par l'étendue de ses connaissances bibliographiques. Passionné pour les livres précieux, il avait vu tous ceux que l'Angleterre renferme; il avait parcouru presque toutes les bibliothèques publiques de l'Europe, et il en connaissait les richesses aussi-bien que les personnes auxquelles la conservation de ces établissemens était confiée. Ses voyages en France, en Allemagne et en Italie, lui procurèrent un grand nombre de manuscrits précieux et d'éditions premières qu'il envoya en Angleterre, au lord Spencer, dont la bibliothèque fut toujours l'objet de sa prédilection, et qu'il se plaisait à citer comme la plus magnifique qu'aucun particulier ait jamais formée. — J. C. Brunet."

Dibdin may have noticed the above biographical scrap, but it is new to me and may be so to others.

Bolton Corney.

Fontainebleau.

THE LAIRD OF COCKPEN: BROSE AND BUTTER.

A friend of mine has handed to me the enclosed version of the story on which the well-known Scotch ballad "The Laird of Cockpen" is founded, with a request that I would ascertain through you when this anecdote first appeared in print, with a view to discover who "the Laird of Cockpen" was. I believe it is generally admitted that Lady Nairn was author of the words of this song, and I think there can be no doubt that it refers to the lands of Cockpen, situated about seven miles to the south of Edinburgh, which now form part of the estate of Dalhousie.

This property belonged in 1635 to Mark Carss, W.S., who was succeeded by his son and grandson of the same name. The last Mark Carss sold Cockpen to Mr. Archibald Cockburn, merchant in Edinburgh in 1731, whose son, Baron Cockburn (father of Lord Cockburn), sold it in 1785 to the Earl of Dalhousie, whose ancestors had held it as a portion of their family estate of Dalhousie from the earliest times.

The family of Dalhousie, although parting with the property, retained the superiority of Cockpen down to the year 1720, when it was purchased from them by Mark Carss of Cockpen. They might, therefore, as crown vassals, be called "the Lairds of Cockpen" in the time of Charles II., but the actual proprietors of Cockpen at that period were the Carsses.

The Earl of Lothian as heir of the last commendator of New Battle had some claim to the patronage of the kirk of Cockpen, and also to the ecclesiastical lands connected with it, which he made over to Mark Carss in 1635, and these may have occasioned a dispute between him and his superior in the days of Charles II.

There was a house on the property in 1785, which, from its appearance as sketched on the plan, was probably erected by Mr. Archibald Cockburn, or by the last Mark Carss.

I will feel greatly obliged if any of your correspondents can furnish an answer in your columns to the above.

T.

The licentiousness and thoughtlessness of King Charles II. have become proverbial, and his good nature, which qualifies these, but ill atones for his ingratitude to those who suffered forfeiture and persecution in his cause. When he remained in Scotland, suffering the rebuke and censure of austere Presbyterianism, before the battle of Worcester (1651), his chief confidant and associate was the Laird of Cockpen, called by the nicknaming manners of those times, "Blythe Cockpen."

Cockpen followed Charles to the Hague, and by his skill in playing Scottish tunes, and his sagacity and wit, much delighted his merry monarch. Charles's favourite tune was "Brose and Butter." It was played to him when he went to bed, and he was awakened by it. At the Restoration (1660), however, Blythe Cockpen was forgotten, and he wandered upon the lands which he once owned in Scotland poor and unfriended.

Cockpen wrote to the court, but his letters were never presented, or were not regarded. Wearied and incensed he travelled to London, and placed himself in all public places, thinking the eye of his majesty might reach him. But he was never noticed, and his mean garb did not suit the rich and embroidered doublets of court; so he was insulted and pushed away from approaching the king's presence.

Cockpen at length attempted by cunning what he could not accomplish by plain dealing: he ingratiated himself with the king's organist, who was so enraptured with Cockpen's wit and powers of music that he requested him to play on the organ before the king at divine service. Cockpen played with exquisite skill, yet never attracted his majesty's eye. But at the close of the service, instead of playing the common tune used, he played up "Brose and Butter," with all its energy and characteristic merriment.

The organist in a moment was ordered into the

presence of Charles. "My Liege, it was not me, it was not me!" he cried, and dropped upon his knees. "You!" cried his majesty, in a delirium of rapture, "you could never play it in your life. Where's the man? Let me see him." Cockpen presented himself on his knee. "Ah! Cockpen, is that you? L—d, man, I was like to dance coming out of the church!" "I once danced too," said Cockpen; "but that was when I had land of my own to dance on." "Come with me," said the king, taking him by the hand, "you shall dance to *Brose and Butter* on your own lands again to the nineteenth generation," and he was as good as his promise.

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22. J. Macray and J. G. Cochrane.
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4. Wm. Dauney, Esq., Advocate.
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10. Henry Tufnell, Esq., co-translator of Müller's "Dorians."
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18. (?)
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4. J. R. M'Culloch, Esq.
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Vol. VII. No. 18. Art. 6. Geo. Taylor, Esq., Walton-le-Weir.
7. Edw. Tufnell, Esq.
8. W. H. Leeds, Esq.
9. Dr. David Irving, Librarian to Faculty of Advs., Edinburgh.
10. W. Dauney, Esq.
11. S. D. Whitehead, Esq.
12. A. Vieusseux, Esq.
13—14. Mrs. Busk.
15. H. Belinaye, Esq., surgeon, Berners Street.
16. Mrs. Busk.
17. A. Vieusseux, Esq.

Vol. VIII. No. 15. Art. 1. G. Moir, Esq.
2. Right Hon. Thos. Peregrine Courtenay, M.P., Ex-Secretary of Board of Control, &c.
3. Dr. Bowring.
4. Thos. Keightley, Esq.
5. W. H. Leeds, Esq.
6. G. Cornewall Lewis, Esq.
7. Dr. James Brown.
8. Edw. Tufnell, Esq.
9. H. Southern, Esq.
10. Dr. Thos. Banfield of Göttingen, translator of "W. Tell."
Notice to Correspondents, G. C. Lewis, Esq.
11. G. Moir, Esq.
12—14. Mrs. Busk.

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3. G. Moir, Esq.
4. T. Grimes, Esq., Colchester (a Quaker).
5. Mrs. Busk.
6. Dr. James Browne.
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10. W. H. Leeds, Esq.
11. C. C. de Pollon, Copenhagen, editor of the "Danske Bie."
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10. G. Moir, Esq.
11. J. R. McCulloch, Esq.
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13—14. J. Ward, Esq.
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16. Mrs. Busk.
17. (?)
18. A. Vieusseux, Esq.
19. G. Moir, Esq.

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3. Right Hon. T. P. Courtenay.
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5. T. H. Lister, Esq.
6. G. Cornewall Lewis, Esq.
7. G. Moir, Esq.
8. W. D. Cooley, Esq.
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11. G. Moir, Esq.
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14. John Ward, Esq.
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4—5. H. Southern, Esq.
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7. J. Scott Russell, Esq.
8. Arthur Hallam, Esq. (son of H. Hallam, Esq.)
9. H. Southern, Esq.
10. W. D. Cooley, Esq.
11. G. Moir, Esq.
12. Rev. T. H. Horne.
13—14. Mrs. Busk.

Vol. XI. No. 21. Art. 1. — Mark, Esq.
2. A. Vieusseux, Esq.
3. Mrs. W. Busk.
4. Chas. Buller, Esq., Jun. M.P.
5. Dr. Henry Wheaton, American Minister at Copenhagen.
6. Rt. Hon. T. P. Courtenay.
7. A Vieusseux, Esq.
8. G. Moir, Esq.
9—10. H. Southern, Esq.
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14. Dr. W. C. Taylor.
15. J. G. Cochrane, Esq.

Vol. XII. No. 23. Art. 1. T. Galloway, Esq.
2. (?)
3. H. Southern, Esq.
4. Abram Hayward, Esq.
5. Dr. John Conolly.

Vol. XII. No. 23. Art. 6. T. Keightley, Esq.
7. H. Bellenden Ker, Esq.
8. W. J. Thoms, Esq.
9. Dr. W. C. Taylor.
10. Thos. J. Lister, Esq.
11. G. Moir, Esq.
12—13. Mrs. W. Busk.
14. (?)
15. A. Vieusseux, Esq.

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3. P. H. Lister, Esq.
4. J. Cullimore, Esq.
5. Mrs. W. Busk.
6. G. Moir, Esq.
7. Dr. Percy B. Lord.
(A most amiable and promising young Irishman; afterwards killed in India in an affray with the natives.)
8. (?).
9. C. Buller, jun., Esq.
10. Mrs. W. Busk.
11. Dr. W. C. Taylor.
12. Mrs. W. Busk.
13. J. G. Cochrane, Esq.

Vol. XIII. No. 25. Art. 1. Rt. Hon. T. P. Courtenay.
2. Archd. Alison, Esq. (now Sir A. A., Bt., the Historian).
3. Dr. David Irving.
4. A. Vieusseux, Esq.
5. Dr. W. C. Taylor.
6. George Taylor, Esq, (father of Henry T., Esq., author of "Philip von Artevelde," &c.)
7. Mrs. W. Busk.
8. Edw. Villiers, Esq.

No. 26. Art. 1. Edmund W. Head, Esq. (now Sir E. W. H., Bart.)
2. Prof. J. P. Nichol, Glasgow.
3. S. D. Whitehead, Esq.
4. Mrs. W. Busk.
5. A. Vieusseux, Esq.
6. (?)
7. Mrs. Austin.
8. (?)
9. Humphry Devereux, Esq. (son of Lord Hereford).
10. (?)
11. Dr. W. C. Taylor.
12. W. J. Thoms, Esq.
13. Mrs. W. Busk.
14. A. Vieusseux, Esq., and J. G. Cochrane, Esq.

Vol. XIV. No. 27. Art. 1. T. H. Lister, Esq.
2. Herman Merivale, Esq., Prof. of Polit. Econ. Oxford.
3. Dr. W. C. Taylor.
4. W. H. Leeds, Esq.
5. Dr. W. C. Taylor.
6. A. Hayward, Esq.
7. W. J. Thoms, Esq.
8. G. Austin, Esq.
9. T. Keightley, Esq.
10. J. G. Cochrane, Esq.

No. 28. Art. 1. Herman Merivale, Esq.
2. Mrs. Busk.
3. A. Vieusseux, Esq.
4. Dr. J. Conolly.
5. Dr. W. C. Taylor.
6. John Crawfurd, Esq.

Vol. XIV. No. 28. Art. 7. Mrs. Busk.
8. Dr. Friedlander, of Dorpat.
9. Mrs. W. Busk.
10. A. Vieusseux, Esq.
11. — Pote, Esq.
12. W. J. Thoms, Esq.
13. Dr. W. C. Taylor.

It was originally intended that Mr. R. P. Gillies should be the editor of the *F. Q. R.*; but other occupations having prevented that gentleman from devoting adequate time and attention to the arduous duties connected with a new periodical from which so much was expected, Mr. Cochrane (who combined, in no ordinary degree, the necessary tact and talent), stepped forward, and saved the infant periodical from threatened delay and difficulty. Mr. Cochrane, afterwards Librarian to the London Library, was at that time the active manager of Messrs. Treuttel & Würtz's foreign bookselling house, who had undertaken to publish the Review; and the writer of this was associated with him for many years in the same firm. JOHN MACRAY.

Oxford.

Minor Notes.

Strange Derivation. — The following strange derivation presents an amusing specimen of ecclesiastical assumption in days of old: —

"The Schoolmen (a modest race, all Clergymen,) thought it was doing the laymen too much honour to derive their name from λαός, populus. It suited their notions better to deduce it from λᾶας, lapis, a stone. Take, for instance, a few things advanced on this subject by some celebrated doctors, as quoted by Altensfaig in his *Lexicon Theologicum*: 'Capitur *Clericus* pro viro docto, scientifico, perito, scientiâ pleno, repleto et experto. E contra, *Laicus* capitur pro viro indocto, imperito, insipiente et lapideo. Unde laicus dicitur a λᾶας Græce, quod est lapis Latinè.'" — Campbell's *Ecclesiastical Hist.*, Lecture IX.

FRANCIS TRENCH.

Islip.

Supporting the Clergy. — In 1662, the inhabitants of Eastham, Barnstable County, Massachussetts, resolved in town meeting that a part of every whale cast on shore should be appropriated for the support of the ministry. UNEDA.

Philadelphia.

Meaning of Toy. — The word *toy*, I suppose, is now restricted to one meaning, viz. a plaything. I know not when its other meanings fell into disuse. I see it defined as "humour, an odd fancy." In this sense it was used by Latimer. In a sermon before King Edward in 1550 he says, introducing the well-known reason for the existence of Goodwin Sands, viz. the erection of Tenterden Steeple, says, "And here, by the way, I will tell you a merry *toy*." Now this use of the word continued, at least till 1618, as it occurs in *The Spanish*

Mandevile of Myracles. Introducing a wonderful story, the writer says, "where taking a *toy* in his head."

I know not whether these Notes may be of any use to the Philological Society. S. S. S.

Basingstoke Reckonings. — Is this worth the noting?

"Mr. Seargeant *Harris* said, 'These merchants' books are like Aaron's rod, ever budding, and like *Basingstoak* Reckonings: over night, Five Shillings Sixpence; if you pay it not it is grown in the morning to a just Noble.'" —*Megalopsyey*, 1682.

G. H. K.

Sir Joshua Reynolds's House in Leicester Square. — In the new edition of the *Town, &c.*, by Leigh Hunt, dated October, 1858, occurs the following at p. 353.: —

"Sir Joshua's house in Leicester Square was on the eastern side, four doors from Sydney's Alley."

And at the foot of the page is the following note: —

"* The house was, probably, on the site now occupied by the south-east corner of New Coventry Street."

Both text and note are strangely inaccurate; for it is well known that Sir Joshua Reynolds lived at No. 47., on the *west* side of the square, from 1761 till his death in 1792. The house remains, and has lately been entered upon by Messrs. Puttick & Simpson, the well-known book-auctioneers. How vexatiously such mistatements as the above unsettle localities, and disturb pleasant associations! Leigh Hunt's *Town* is a charming book of gossip, but lacking accurate identification of localities, &c.; and, unfortunately, this new edition has been annotated by a less scrupulous hand than that of the author himself. T. (1.)

Queries.

BIBLIOGRAPHICAL QUERIES.

Some time ago I dug out of the neglected dust of a provincial bookshop a copy of the Vulgate edition of the Scriptures. I am desirous to know what is the comparative rarity of it. I append a note of its salient features, which will enable some of your learned contributors to enlighten my ignorance. Living in a country district, I have no access to likely sources of information, nor to the *Bibl. Sussex.*, or Lea Wilson's *Catalogue*, and therefore fly to "N. & Q.," the ready friend of the ignorant.

The volume commences with part of the 5th section to the "Prologus in Bibliam" (sigs. A 1. A 2. being absent), which appears to be an Epistle of Jerome to (Bishop) Paulinus. Each Book of the Old Testament, except Judges, Ruth, Nehemiah, and 2 and 3 Esdras, has one or in some instances two Prologues of St. Jerome preceding it. The New Testament commences with an Epistle of Jerome to Damasus. Each of the Gospels is preceded by a Registrum showing the contents of each chapter. The whole of the Epistles of St. Paul follow the Gospels; then Acts, the Canonical Epistles, and the Apocalypse. At the end of the New Testament is a metrical Ordo of the Books in both Testaments. And following it are some verses in praise of the work: appended is the date 1482. Bound up with it is a list of passages marked as suitable to particular Occasions, and scripture proofs. The volume concludes with Interpretations of the Hebrew Names complete to "Thaassar." The volume is of large 4to. size, printed in double columns of forty-seven lines in excellent preservation. The initial letters are all rubricated, and first letter in Gen. i. ornamented with colour.

The same question as to the work of Martinus de Temperantiâ, imprinted at Paris by Wolfgang Hoppyl, 1490?

Where can I find a list of the works of Bonaventure? I have his *Itinerarius Mentis in Deum; Tractatus Lignum Vitæ;* and the *Centiloquium.* Judging from the signatures, these are parts of a larger work, of late years separately put into paper covers. The initials are rubricated, and the minor ones patched with yellow. The volumes are well printed in black-letter, very contracted Latin. One of the portions is stated to have been finished by Bonaventure in the year 1484, on the vigil of St. Peter and St. Paul. J. C. G. L.

"THEN PUSH ABOUT THE FLOWING BOWL."

I send you the following song, requesting the favour of any particulars concerning it that may be known. When I first came in possession of the words, I was told it was one of Tom Moore's "unpublished" Melodies. If such is really the case, its publication in your pages will be valuable.

Its peculiar wildness of words and music, which by the way is entirely in a minor key, has given it to me a double interest. And I should feel indebted to any of your correspondents who would give me any information about the song, its author or composer.

"Then push about the flowing bowl,
And broach the foaming ale,
And let the merry merry maidens sing,
The beldame tell her tale.

"And let the sightless harper sit
The blazing faggot by:
And let the jester vent his wit,
His tricks the urchin try.
Then push about, &c.

"Who knocks so loud with angry din,
And would admitted be?
No gossip lingers here within,
We'll find no place for thee.
Then push about, &c.

"Go send it o'er Killarney's Lake,
And strip the willow bare:
The water elves their sports then take,
You'll find a comrade there.
Then push about, &c.

"The Will o'the Wisp glides o'er the dell,
The owl hoots in the tree;
They hold their nightly vigils there,
And so the while will we.
Then push about," &c.

What is meant by stripping the willow bare?

A Constant Reader.

Geelong, 12th May, 1859.

Minor Queries.

"*Molly Mog.*"—Your correspondent M. M. (*antè* p. 84.) has touched on a subject which I should like to see discussed in "N. & Q."—who was the writer of "Molly Mog," and when, and where was it first published? In the announcement of Molly's death, as quoted, 1766, it is said to have been written by Gay, and I believe it; it overflows with his genial, cordial, good-nature; but it was not, I think, published among his works in his lifetime. Neither was it published in Faulkner's edition of Swift's *Works*, 1735, which the Dean, it is believed, superintended; nor, so far as I know, in any authorised edition of Pope's *Works* published before 1744. It appeared, indeed, in Pope and Swift's *Miscellanies*, 1727, but this proves nothing as to authorship; for that collection contained, not only works written by Swift and Pope, but works written by them "in conjunction" with Gay and Arbuthnot, and "all of this sort composed singly by either of those hands." "Molly Mog" had, however, been published before. It appeared, with a "Burlesque" on it, in the *Weekly Journal* of 1st Oct. 1726. The newspaper writer speaks of it as "the famous Crambo ballad of 'Molly Mog,' which, as Mr. Mist observes, has set all the polite company in town to the game of crambo." It is obvious from this notice that "polite company," at least, were already familiar with "Molly Mog:" subsequently several parodies appeared. Can any of your readers refer to an earlier publication? and is there any contemporary mention of the author? M. M. (2.)

Patroclus. —

"With grimy tears and dust from Sellian urns,
Unwashed Patroclus stale Dodona mourns,
Who daily sought Ilyssus's flowery brim,
Worshipped the crystal stream, but never plunged therein."

From *The Fleet*, a poem, London, 1720, pp. 24.

What is the meaning of this censure on Patroclus, who, according to Homer, was rather a clean person? P. B.

Archery Club Motto. — Some of your ingenious and learned correspondents gave, some time ago, mottoes suitable for a library, a common-place book, &c. May I request any of them to suggest, through your columns, a motto for an archery club? The motto of the Irvine Toxopholite Society is, "Ob posteros jaculamur;" that of the Saltcoats Archery Society is, "Arte et valida manu;" and Mr. Hargrove, in his interesting *Anecdotes of Archery*, gives several others.

Robyn Hode.

Kilgripagain.

W. Dimond, author of "Petrarchal Sonnets," dramas, &c. What is the date of this author's death? Z. A.

Tower-crowned Arch.—May I ask, through the medium of your valuable periodical, whether there is any other example known throughout England of the "tower-crowned arch," so gloriously displayed in the steeple of the magnificent church of St. Nicholas in this town (Newcastle-upon-Tyne). I am aware of the existence of the same feature in St. Dunstan's church, London; but I cannot think Sir Christopher Wren had ours in view when he designed St. Dunstan's steeple—as it is so much inferior in many particulars, especially in the lantern at the crown of the arches, which is here of large dimensions, and possesses an airy lightness altogether wanting in its London rival. Was Sir Christopher Wren ever known to be in this town? Edward Thompson.

Newcastle-upon-Tyne.

Orthographical Peculiarity.—Did the late C. J. Hare, in any of his publications, give his reasons for deviating from the usual mode of spelling words, *e. g.* "preacht," "usurpt," &c.?

Did Horsley, also, ever say why he adopted the antique form of the preterites of "to lead, to read," &c., viz. "ledde," "redde"? S. S. S.

Donnybrook, near Dublin.—What is the origin and meaning of the name of this far-famed village? And where may I find the earliest mention of it? In *Registrum Prioratus Omnium Sanctorum juxta Dublin*, edited by Dean Butler for the Irish Archæological Society, mention is more than once made of Donnybrook. Of the documents in the Registry—No. I. "Confirmacio Gregorii [IX.] spiritualium et temporalium cum certis privilegiis et aliis immunitatibus," A.D. 1234, speaks of "quadraginta acras sitas in territorio de Donenachbroc [recte Dovenachbroc] versus aquilonem"; No. LXXV. "De Donabroke," *antè* 1234; No. LXXVI. "De triginta novem acris apud Donabrok," *antè* 1234; No. LXXVII. "De eadem terra," A.D. 1298; and No. LXXVIII. "De aqua de Dodyr [Dodder] ducenda," etc., A.D. 1307. No. 1. in the Appendix, from the archives of the city of Dublin, is "De tenemento de Donenachbrok."

How very absurd is the derivation given by Mr. and Mrs. S. C. Hall, in their *Ireland, its*

Scenery, Character, &c, vol. ii. p. 338.: "'Donnybrook,' the little brook, is so called from a mountain stream, 'the Dodder,' which runs through the suburb." Abhba.

Grotesques in Churches. — Where may one find an explanation of grotesque figures often seen in old churches, both in *carved* stone and painted glass, viz. the head of a man, with lolling tongue. Why called the *grin* of Arius? And why represented in a sacred edifice? Querist.

"*The Young Travellers; or, a Visit to Oxford.*" — In the Preface to this book (published in 1818), it is stated that the notes (Appendix 1. to 29.) "refer to a little work, which it is in contemplation shortly to publish . . . It will contain correct likenesses of the curious characters here referred to, with some biographical or other accounts of them. The plates given in this little volume may be considered as specimens of those which will accompany the other." Now, the only plates in my copy of the work are a view of Oxford, and a portrait of "Mother Goose." Were any other plates published? And, did the projected volume make its appearance? Cuthbert Bede.

Heraldic Query. — I am very anxious to know to what family the following *crest* belonged, if crest it be? It is on a defaced impression of a very rudely cut seal, appended to a Cheshire will, of the date 1667. My description is, I fear, unheraldic; but I forward a sketch, which may be more intelligible: "On a crescent a griffin's (?) head erased, all between two stars." *

Another will of the same county (dated 1760) is sealed with a "griffin segreant in a lozenge." To what family does this armorial bearing belong? J.

James Aikman. — Wanted information regarding James Aikman, author of a volume of *Poems*, Edinburgh, 1816. Is he the author of a *History of Scotland*, published in 1824? Z. A.

Sir Wm. Petty's Letters. — In the sale catalogue of Mr. Austin Cooper's library (Dublin, 1831), of which I have a copy, with the prices and purchasers' names, there are eighteen lots of "Copies of Letters" written by, or by order and on account of, Sir William Petty, 1666—1700. "These Letters are necessary to the proper understanding of the Survey made by Sir Wm. Petty," and were purchased by Mr. Cockran, of London, for 15*l*. Having a particular object in view, may I ask some one of your correspondents to tell me where the Letters are to be found at present? They are not mentioned, I think, in Larcom's edition of Petty's *History of the Down Survey*, printed in 1851 for the members of the Irish Archæological Society. Abhba.

Dorchester House, Westminster. — Where was this house situated, and what is its history? W. C.

Origin of the Judge's Black Cap. — Is it known *when* it became customary for a judge to put on a black cap whilst passing sentence of death, and *why* that custom arose? W. O. W.

Law and Poison. — In the *Theatrical Observer*, May 8, 1819, in a notice of a new farce by Morton, *A Roland for an Oliver*, is the following: —

"Fixture, finding his wife in Sir Mark's arms, repeats his point with little variation, and rushes out, exclaiming 'I'll have law and poison — an attorney, an apothecary!' The thought is on records of more than two thousand years old, and must have been repeated more than two thousand times, yet Emery's acting carried it through with applause."

A reference to any old use of the joke will oblige. A. A. R.

The Family of Bentivoglio. — There seems to be a connexion between this family and the House of Swabia, more romantic perhaps than can be found elsewhere in any history — more romantic, possibly, than is consistent with truth.

Shortly before the downfal of that House of Swabia, when its enemies were searching for Heinsius, the fugitive son of Frederick II., a lock of his golden hair unfortunately escaping from under his disguise rendered his discovery inevitable. "No one," they said, on seeing it, "no one in the world but King Heinsius has such beautiful fair hair." With his fate when captured we have here little to do; but we read that before his death a young girl visited him in prison to comfort him, and that they had a son, who was called Bentivoglio (I wish thee well). Tradition asserts that he was the founder of the illustrious family of that name.

I should like more information on this subject than is to be met with in Michelet and other historians. W. O. W.

"*It is not beautie I demande.*" — Who is the author of the poem commencing with this line? It has been assigned to Carew. F. R. D.

Qualitied: Fausens.—

> "Besides all this, he was well *qualitied*,
> And past all Argives, for his spear."
> Chapman's *Iliad*, xiv. 104.

Is not this word *qualitied* peculiar to Chapman?

> "Thus pluck'd he from the shore his lance, and left the waves to wash
> The wave-sprung entrails, about which *fausens* and other fish
> Did shoal." Chapman's *Iliad*, xxi. 189.

Can any of your correspondents throw any

[* From the sketch we should describe it as "an eagle's head erased between two mullets, issuing from the horns of a crescent." Will not the names appended to the wills help to identify the families? — Ed.]

light on the derivation of this word, or give any other authority for it than this passage? I have of course seen the note in the edition of Chapman's *Iliad* published by Russell Smith. LIBYA.

Salford.

Mutiny at the Nore. — Can any of your correspondents kindly refer me to any work which will give me the names of the killed and wounded in the mutiny at the Nore in 1797. JAMES DELANO.

Ephemeral Literature. — Can any reader of "N. & Q." oblige the subscribed by telling him the author of "Universal Languages and Empires," &c. (No. 737.), "Education" (No. 739.), "Scientific Heirlooms and the Price of them" (No. 757.) in *Family Herald* for 1857; but more especially any other articles or works by the same hand?

J. J.

A Lost Cornelian. — In the dark ages, long before "N. & Q." was born or thought of, I found at Weymouth a cornelian, with a well-engraved crest, viz. a stork bearing in her beak a cross flory (?), with the motto, "Semper paratus." Can you help me to its owner? C. W. B.

Tennyson's "Enid." — Can you or any of your readers tell me where to find the original story of "Enid," the first of Mr. Tennyson's four Idylls? I find no traces of it in Sir Thomas Malory's edition of *King Arthur*. CANTAB.

Francis Moult, Esq. — Any information respecting this gentleman, an eminent chemist in London, who died May 17, 1733, will oblige J. Y.

Character of Mr. Hastings. — DR. RIMBAULT mentions in "N. & Q." (2nd S. vii. 323.) that this piece is printed in Peck's *Desiderata Curiosa*. This has been stated before him by Horace Walpole, Mr. Martyn in his *Life of Shaftesbury*, and others. I have searched carefully through both editions of Peck's book, and cannot find it. Can DR. RIMBAULT or any one else refer me to the page of Peck's volume, specifying the edition?

W. C.

Minor Queries with Answers.

"*The English Spy.*"—I should be glad to know if this work is complete in twelve numbers, as, at the end of p. 147. is printed "Conclusion of Volume One;" and "the next volume" is referred to in the preface. Was a second volume ever published, and who was the author? Is "Bernard Blackmantle," a pseudonym for Mr. P. Egan? CUTHBERT BEDE.

[This work makes two volumes: the second volume was published in 1826, pp. 400. It was written by Charles Molloy Westmacott, and continued by the same editor under the title of *The St. James's Royal Magazine.*]

Sheridan's Speech on Warren Hastings' Trial.— Allow me to call attention to a singular inaccuracy in the 8th edition of the *Encyclopædia Britannica* now in the course of publication. It occurs in vol. xi. p. 239., where, alluding to the trial of Warren Hastings, it is said —

"The prosecution was opened by Burke in a speech of extraordinary eloquence and power, which extended over three days. He was succeeded by Fox, who in his turn gave place to Sheridan. The speech of that brilliant wit was said by the ablest among those who heard it to have been the best that was ever delivered in the English HOUSE OF COMMONS. It certainly was one of the most telling, for it caused so much excitement that no other speaker could obtain a hearing, and the debate was adjourned."

Now all the world knows that this celebrated speech of Sheridan's was made by him, not in the *House of Commons* but in the *House of Lords*, when, as one of the managers appointed by the House of Commons to conduct the impeachment, he opened one of the articles of charge; and the notion of there being any debate or a competition to obtain a hearing in the case is absurdly out of the question. It is to be regretted that, in a work of authority, such inaccuracies should appear.

G. J.

Edinburgh.

[The writer in the eighth edition of the *Encyclopædia Britannica* has confounded the two celebrated speeches delivered by Sheridan on the same subject, namely, the spoliation of the Begums of Oude: the first in the House of Commons on Feb. 7, 1787, when it was proposed to impeach the great Indian minister; and the second in Westminster Hall, on the 3rd and three following days of June, 1788, when Hastings was arraigned before the Lords. Upon the conclusion of the first speech in the Commons, which occupied five and a half hours in the delivery, Sir William Dolben immediately moved an adjournment of the debate, confessing that, in the state of mind in which Mr. Sheridan's speech had left him, it was impossible for him to give a determinate opinion. Mr. Stanhope seconded the motion, and Pitt concurring, "the debate was adjourned a little after one o'clock." (*Annual Register*, 1787, p. 150.)

In the absence of *verbatim* reports of the two celebrated oratorical efforts in question, it is now impossible to state which was the better or more famous of the two. Burke declared the first to be "the most astounding effort of eloquence, argument, and wit, united, of which there was any record or tradition." Fox said of the same speech, "All that he had ever heard, all that he had ever read, when compared with it, dwindled into nothing, and vanished like vapour before the sun." And Pitt acknowledged "that it surpassed all the eloquence of ancient and modern times, and possessed everything that genius or art could furnish, to agitate and control the human mind." (*Vide* Moore's *Life of Sheridan*, 4to. 1825, p. 324.)

The second speech, which was delivered in Westminster Hall, was, in the judgment of Fox and others, much inferior to the first on the same subject. Burke, however, appears to have been of a contrary opinion, declaring of this second master-piece of eloquence, that "the various species of eloquence that had been heard, either in ancient or modern times, whatever the acuteness of the bar, the dignity of the senate, or the morality of the pulpit,

could furnish, had not been equal to what that House had that day heard in Westminster Hall." Mill, the historian of India, who was an auditor, both in the Commons and in the Hall, was also decidedly of opinion that Sheridan's second effort was grander than the first. "When doctors disagree," &c.]

John Lord Cutts. — To what circumstance in his history was this brave soldier indebted for the name of "Salamander?" He was one of the Lords Justices of Ireland, and Commander of the Forces in that kingdom, in the year 1705, and died, I believe, not long after his appointment. Where is the best account of his career?

ABHBA.

[At the siege of Namur, in 1695, Lord Cutts commanded a body of English employed as a storming party, and displayed such cool intrepidity amidst a most tremendous fire of artillery and musketry, that he was complimented with the name of the Salamander, as if the scene of flame and terror had been his proper element. Swift, no admirer of military merit, and unfriendly to Lord Cutts in particular, employed his wit in deducing from his vices and follies the name bestowed on him for his intrepid bravery, and published in 1705 a satirical piece, entitled *The Description of a Salamander*:—

"Would you describe Turenne or Trump?
Think of a bucket or a pump.
Are these too low? then find out grander,
Call my Lord Cutts a Salamander."

These very bitter, or rather scurrilous verses (says Sir Walter Scott), were highly resented by Lord Cutts and his relations. For a brief account of Lord Cutts, see *Gentleman's Magazine*, xlix. 150., and Nichols's *Poems*, ii. 327.]

Gauntlope. — In a MS. diary of the Civil Wars I read of soldiers being punished by being made to run the gauntlope (so spelt). I should be obliged by information as to the history of this punishment in England, and as to this spelling of the word. W. C.

[Phillips in his *World of Words*, informs us that GANTLOP, or GANTLOPE, as "To run the Gantlope," is a punishment among soldiers: the offender having to run with his back naked through the whole regiment, and to receive a lash with a switch from every soldier. It is derived (he adds) from *Gant*, a town of Flanders, where this punishment was invented, and the Dutch word *lope*, i.e. running.]

Canbury. — It is stated in Martyn's *Life of Shaftesbury*, vol. i. p. 43., that Shaftesbury, after his marriage with the Lord Keeper Coventry's daughter, lived at Durham House and Canbury. What or where is Canbury? W. C.

[Canbury is a corruption of Canonbury, in the centre of "merrie Islington." From 1627 to 1635 Canonbury-house was rented by the Lord Keeper Coventry. In the Strafford papers is a letter from the Earl of Derby, dated Jan. 29, 1635, from *Canbury* Park, where he was staid from St. James's by the greatest snow he ever saw in England. All that remains of this once-famed mansion is a venerable tower, 17 feet square and 58 feet high, where poor Goldsmith often lay concealed from his creditors. He is said to have moved here to be near Newbery the bookseller, who lodged at this time in Canonbury tower. The old hostess, Mrs. Tapps, used to affirm that Goldsmith here wrote his *Deserted Village*; but Sir John Hawkins says it was the *Vicar of Wakefield*, which "a pressing necessity" compelled him to write at Islington. Even now this venerable relic of olden time is well worthy of a visit, for the sake of the extensive panoramic view from the roof.]

Replies.

CROMWELL IN SCOTLAND.

(2nd S. viii. 70.)

The game of "Willie Wastle," as practised long ago by Scotch boys, was in the following manner —and I have often been a party in these conflicts. One stood upon a high stone with a long handkerchief in his hand, firmly knotted at the end, and proclaimed in a defiant strain to his companions: —

"I, Willie Wastle,
I'm in my castle,
A' the dogs *in* the town
Winna ding me down."

It was then their business to bring him down from his position after he had dealt out many severe blows, which being accomplished, another took his station; and so on did the game proceed, with much fun and jollity.

The story is thus mentioned in *The Perfect Politician*, 1680: —

"After the fatal battle of Dunbar, Oliver Cromwell sent Col. Fenwick with two regiments to reduce Hume Castle. A singular man, called Thomas Cockburn, commanded the castle, and he was ordered to surrender. Cockburn returned a scoffing answer, with the following lines: —

"'I, William of the Wastle,
Am now in my castle;
And a' the dogs in the town
Winna gar me gang down.'

"Fenwick immediately raised a battery, and returned the Governor hard bullets for his resolute rhymes, whereby Cockburn was very soon obliged to capitulate and march out with his men."

We find it also rather curiously noticed for a religious purpose in *Scotch Presbyterian Eloquence Displayed*, edit. London, 1786, p. 110.: —

"Mr. William Veitch, preaching at Linton, in Teviotdale, said: 'Our Bishops thought they were very secure this long time, like

"Willie, Willie Wastle,
I am in my castle;
A' the dogs in the town
Dare not ding me down."

Yea, but there is a doggie in Heaven that has dung them all down.'"

The time of this noted Presbyterian preacher was, *born* 1640, *died* 1720; respecting whom his biographer remarks (*Scots Worthies*, edit. 1796, p. 551.): —

"Nor is it any disparagement to him that that black-

mouthed calumniator, in his *Presbyterian Eloquence Displayed*, has published to the world, 'That he murdered the bodies as well as souls of two or three persons with one sermon, because,' says he, preaching in the town of Jedburgh, he said, '*There are two thousand of you here, but I am sure eighty of you will not be saved*,' upon which three of his ignorant hearers despatched themselves soon after."

I think therefore, in reply to the Query of J. G. Morten, that the legend may be considered as of very old date, and in its origin refers to some event the history of which is now lost — that it was widely popularly known in the country, and, as in the foregoing instances, adapted by the parties using it from their juvenile reminiscences, as applicable to the circumstances in which they happened to be placed. G. N.

LE CONTRAT MOHATRA.

(2nd S. viii. 69.)

The contrat mohatra, which consisted, as shown by your correspondent, in selling goods dear on credit, and buying them back cheap for ready money, was an evasion of the laws against usury. "Permutationem fingebant, ut hoc nomine usuræ darentur."

Covarrubias tells us in his *Tesoro*, 1611, that "El Brocense" thinks mohatra is properly *mohafra*, from mofa, a jest or mockery. This is not very satisfactory; but the difficulty which the learned find in determining the true origin of mohatra seems owing to their not having duly perpended an etymology suggested, though perhaps without sufficient explanation, by Covarrubias himself. Covarrubias simply proposes to derive mohatra from the Heb. חתר, hathar, to dig, adding that the *m* of mohatra is formative. This does not seem to promise much. But when we consider that the Heb. verb means not only to dig in the ordinary sense of the word, but to dig or break through as a *robber*, and that in this meaning it corresponds to the διορύσσω of the N. T. (Matth. vi. 19., "where *thieves break through* and steal"), we may perhaps feel less difficulty in viewing *hathar* as a very likely origin of a word which designates an usurious transaction, that in fact is little better than a *robbery*. It is also to be observed that the "formative *m*" appears, not only in *mohatra*, but in the rabbinical *mahtarta*, which is indubitably derived from *hathar*.

On the word *barata* and its congeners, barato, baratum, baratto, barrator, barrateria, barratar (to barter), baratillo, baratador, &c., one might write a volume. But your correspondent's inquiry relates to barata as a synonym of mohatra. ("Mohatra . . . . Idem *barata* interdum dicitur." Du Cange.)

Some would derive the Spanish and Portuguese adj. barato, which signifies *cheap*, from the Latin paratus; but this does not accord with the old forms which we find in Romance, &c., such as baran, baraz. The oldest instances of the word barata itself, as a *substantive*, which I find with a fixed date, A.D. 1270, 1226, are in the sense of a *debt* (Raynouard). This, out of many, appears to be the meaning of *barata* which best accords with *mohatra;* as the same party who sold back the goods for a small price *down* became, by the very nature of the transaction, a *debtor* for the larger price at which he bought.

Is not *stoco*, as synonymous with barata and mohatra, a comparatively modern term? Perhaps your correspondent will have the kindness to state where it may be found. I have never met with or heard it except among workmen, as a vernacular pronunciation of *stucco*. Stoco, probably any worthless lot of goods; "rubbish" used in those sham transactions of fictitious trade, which we are now considering. Cf. in Ger. *stocken*, to grow fusty, and in Ital. *stucco*, surfeited, cropsick.

The exact nature of the *contrat mohatra* may be thus explained. The Duque de Blasas sends for Señor Ysaaco, and requests an immediate loan of 1000 crowns, for which he will be happy to pay 2000 a year after.

"That cannot be," exclaims Ysaaco; "for, should the Holy Office once smell out such a transaction, I might be summoned away some night, to answer as a suspected *heretic*. Therefore all the Saints forbid it!"

"Nevertheless," says the Duke, "I must have the money."

"Very good," answers the cunning Ysaaco. "Then let us see whether we cannot make it a matter of business, and settle the affair that way. I have at home a lot of *stoco*. Buy it of me."

"I don't see how that settles the affair any way," says the Duke.

"Nothing more simple," replies Ysaaco. "Your Excellency purchases the goods on credit, for 2000 crowns, giving your bond to pay me a twelve-month hence. I buy them back *now*, *on the spot*, for 1000 crowns *cash*. — All in the regular way of trade."

The Duke executes the bond; Señor Ysaaco disburses the 1000 crowns; and the *contrat mohatra* is completed.

Perhaps, also, we may venture to conjecture *why* the particular word *mohatra* comes to be used in this connexion. There is another and somewhat similar word, *moharka*, which really signifies a *contract*. (Buxtorf, *Lex. Chal. Tal. Rabb.*) Contrat *mohatra*, then, is a play upon a word, such as is by no means unknown in Jewish literature. A virtuous and learned Rabbi, hearing of such a transaction as we have just described, indignantly exclaims, "This is no *moharka*, but a *mohatra*" (no bargain, but a burglary). Hence the expres-

sion, "contrat *mohatra*," i. e. a contract which is a robbery, not a *moharka*, a proper and legitimate contract. In the Old Testament, two instances of such a *paronomasia* may be seen in the Hebrew text of a single verse, Is. v. 7., "He looked for *mishpāt*, but, behold, *mispāh!* for *ts'dakāh*, but, behold, *ts'akāh!*" THOMAS BOYS.

MILTON'S CORRESPONDENCE.

(2nd S. viii. 47. 90.)

With MR. CARRUTHERS I also entertained some slight misgivings as to whether the person alluded to in Andrew Marvel's letter might not have been Bradshaw instead of Cromwell, and feel inclined, notwithstanding what former biographers have asserted, to coincide with his opinion. The copy of the letter in the Sloane MSS. is accompanied by another letter from M. Wall to Milton, dated Cansham, May 26, 1659, which has been printed among the poet's prose works by Symmons (*vide* vol. ii.), and both are attested by J. Owen, who, it appears, was the Rev. James Owen of Rochdale in Lancashire; and it would be curious to trace the depositary of the originals, presuming them to be still in existence. I have little doubt but at the time these copies were made the originals were in the possession of Elizabeth the widow, *née Minshull*, then resident at Nantwich, or her representatives. An extract from this latter epistle is quoted both by Symmons and Birch, and (*in extenso*) is on the subject of the peculiar views held by Milton upon civil and religious liberty, &c. My present inquiry is to know who was Milton's correspondent M. Wall? and if any of the readers of "N. & Q." can point to the present whereabouts of the originals of these two letters?

I append a Note relating to Milton, written by that indefatigable and gossiping writer W. Cole:

"Mr. Francis Peck, in his new memoirs of the life of Milton, says that his first disgust against the king and the clergy and universities was on account of a Royal Mandate to Christ's College to chuse Mr. Edward King Fellow of the college in preference to him, which was further heightened by his expulsion or rustication from the college. He afterwards became a zealous Puritan, and joyned with the Presbyterians, but soon grew tired of them and turned Independent, Anabaptist, and then Quaker, and is supposed to have died a Deist. In the *Northampton Mercury* of May 19, 1760, is the following extempore distich wrote by Dr. Young, author of the *Night Thoughts*, in answer to a Billet sent by Monsieur de Voltaire, to enquire what the company thought of him after some loose remarks which he had made upon Milton. Dr. Young and Voltaire were then both at Mr. Doddington's seat at Eastbury:—

"Thou'rt so ingenious, wicked, and so thin,
That thou art Milton, and his death and sin."

Thus translated into Latin by the Rev. J. N.*, A.M.:—

"Ingenio Scelere et Macie præcellis, in uno
Jungi Miltonus Peccatum Morsque videntur."

* Query, if not Mr. Nixon?

But whatever were Voltaire's remarks and sentiments when he was in England in relation to Milton, he has exercised a very severe, yet perhaps a very just, criticism upon the *Paradise Lost* in his *Candide, ou l'Optimisme*, p. 240, 241, 242. edit. 1759, 8°, if that dangerous book was wrote by him, and not by Mr. Hall of Yorkshire, whom I remember a Fellow Commoner of Jesus College in Cambridge, and who by some, tho' I believe very falsely, was said to be the author of it."

CL. HOPPER.

DR. LATHAM'S THEORY OF THE INDO-EUROPEAN LANGUAGES.

(2nd S. viii. 110.)

The following extract from an article attributed to Professor Max Müller on "Comparative Philology," in the *Edinburgh Review*, Oct. 1851, is intended as a reply to INGIR's inquiry:—

"This gentleman (Dr. Latham), to whom we owe already a history of the English language, embodying the results of Grimm's celebrated Teutonic Grammar, has also thought it necessary in his present work (*On the Varieties of Man*), to avail himself of the results of Comparative Philology, and to bring them to bear on the natural history of man. But instead of following Dr. Prichard's excellent work, *Researches into the Physical History of Man*, which is by no means antiquated, Dr. Latham has adopted a division of languages which seems to be entirely his own. He divides all the languages of the world into four classes, which he calls *aptotic, agglutinate, amalgamate*, and *anaptotic*. He admits, however, of only three methods of grammar — the Classical, English, and Chinese. All the languages, dead or living, are referred to one of these languages with astonishing rapidity. There remains but one family of languages which Dr. Latham considers hypothetical — the 'Arian Indo-Germans.' Sanscrit is to him a very doubtful language, still more its modern descendants — Hindi, Bengali, Mahratti, &c. According to him 'the nation that is at one and the same time Asiatic and Indo-Germanic remains to be discovered.' This prejudice against Sanscrit is not peculiar to Dr. Latham. It is, or at all events it was, shared by many who found it troublesome to learn this new language. Sanscrit was called a factitious idiom concocted by the Brahmins after the expedition of Alexander into India; a theory which Schlegel considers as 'happy as that which would account for the Egyptian pyramids as natural crystallisations.' There is another point, however, where Dr. L. seems to have a fair claim on originality. We must quote his own words, because we might be suspected of misrepresenting his opinions. 'The criticism, or rather scepticism,' he says, 'which has been extended by others to the Indo-Gangetic languages of Hindostan, is extended by the present writer to the Persian.' He afterwards maintains that the language 'of the arrow-headed inscriptions is Sanscrit.' Colonel Rawlinson, Burnouf, and Lassen, might have saved themselves their trouble if they had been informed of this before. But Dr. Latham has allowed himself to be misled into a still greater mistake. Colonel Rawlinson, Burnouf, and Lassen have shown that the Persian branch of the Indo-European stock has preserved, particularly in its oldest literary documents, the Zend Avesta, ancient forms, which occur in the Veda, but have been modified in the more modern Sanscrit. Dr. Latham, not knowing that the language of the cuneiform inscriptions differs from that of the Veda nearly as much as that of Cicero from Homer, has misunderstood this grammatical observation,

and imagines that the language of Darius approaches so much to the Vedic dialect, as to prove that the Veda cannot be older than Darius. The premisses are wrong, but still more the conclusion. For if we applied this principle to other facts of Comparative Philology, we might say, because the Lithuanian, as spoken at the present day, approaches so much to the Sanscrit as to possess in its declensions Sanscrit terminations, which have been modified in the other Indo-European idioms; therefore Sanscrit may not be much older than the Lithuanian, which any traveller may still hear spoken in parts of Prussia. But there is a Nemesis in every thing; and in the only instance where Dr. Latham attempts to give an authentic specimen of cuneiform writing every letter stands TOPSY-TURVY."

The above extract is in the form of a note.

I had just risen from a second or third perusal of Professor Müller's article, when the inquiry of INGIR met my eye, and I have lost no time in copying out the learned writer's remarks, which have an indirect bearing on one of INGIR's queries.

PHILOLOGUS.

Replies to Minor Queries.

Robert Nelson (2nd S. vii. 512.) — A family formerly settled in Yorkshire, and who a hundred years ago bore the name of Nelson, have always claimed Robert Nelson as of their family, though they have no documents to prove the relationship. They still bear, quarterly with their own, the arms of Nelson, viz. or and sable, parted per pale, a chevron between three fleurs-de-lis, two and one, all counterchanged. There is reason to believe that the *or* was *argent* formerly, as emblazoned in a hatchment in the parish church of Kirkby Malham in Yorkshire, in which parish the family to which I refer still retain Nelson property. N. R.

Cromwell's Children (2nd S. viii. 17. 56. 97.)— My authority for stating that Oliver the younger was killed in battle near Knaresborough is the *Squire Papers*.

Whitlocke says (p. 322. 2nd ed.) that Oliver was killed near Appleby in July, 1648. Noble repeats this (vol. i. p. 134.) Carlyle told us, before the discovery of the Squire papers, that, on ransacking the old pamphlets, Whitlocke turns out to be "indisputably in error." Cromwell, writing after the battle of Marston Moor to Colonel Valentine Walton to express condolence with the latter on the death of his son, says: —

"Sir,—God hath taken away your eldest son by a cannon-shot. It brake his leg. We were necessitated to have it cut off, whereof he died. Sir, you know my own trials this way: but the Lord supported me with this, that the Lord took him into the happiness we all pant for and live for."

Squire says, meeting Colonel Cromwell again after some absence, just on the edge of Marston Battle, —

"I thought he looked sad and wearied, for he had had a sad loss; young Oliver got killed to death not long before, I heard: it was near Knaresborough, and 30 more got killed."

Adopt this as true, and how thoroughly do we understand the before-quoted letter of condolence, and the allusion to Cromwell's "own trials this way!" The Cromwell pedigree in the *Bib. Top. Brit.* disposes of young Oliver in the loose way stated by your correspondent CL. HOPPER— "di. young of the small pox during the Civil War"— but gives no authority. The weight of evidence among all these contradictory statements is clearly with Squire.

Will some correspondent kindly search the register at Felstead, and verify or disprove the statement in the *Kentish Mercury* that three of the sons of Oliver Cromwell are buried there?

J. G. MORTEN.

Cheam.

St. Dominic and the Inquisition (2nd S. viii. 117.) — It has often been debated whether or no this canonised saint of Rome was an inquisitor — the controversy turning upon the earliest signification of that unenviable title. The fact is, the cruel persecutor of the Albigenses originated the idea of the Inquisition, but did not live to witness the establishment of it, Providence having, in 1221, cut him short in his murderous career. Eight years afterwards, or in 1229, the Council of Toulouse determined to establish a separate tribunal, in exact accordance with the scheme originally propounded by Dominic to Pope Innocent III., for robbing of their lives, liberties, and properties all those who refused to acknowledge the supremacy of the Romish Church — a mediæval example of priestcraft which was quickly imitated in Italy, Spain, &c. When Innocent constituted Dominic an Albigensian "missionary," he invested him at the same time with the title of Inquisitor. In the last-mentioned capacity his duty was not to punish, but simply *to inquire* into the number and quality of the "heretics," the nature of their tenets, &c., and to denounce them to the proper authorities, *i. e.* the bishops. Finding, however, the bishops actuated in some measure by the spirit of Christianity, and unwilling to persecute their fellow creatures with such rigour as he considered necessary, Dominic suggested the establishment of that tribunal known so well afterwards as *The* Inquisition — a tribunal which, by pandering to the ambition of the chief pontiffs (Honorius III. and Gregory IX.), soon ridded itself as well of the control of the episcopal bodies as of the secular powers. *Cf.* Llorente's *History of the Inquisition of Spain*, 8vo. Lond. 1826; Limborch's *History of the Inquisition*, 2 vols. 4to. Lond. 1731; and Davie's *History of the Inquisition*, 8vo. Lond. β.

Moldwarp (2nd S. vii. 296.; viii. 98.) — Moldwarp, German *maulwerf*; as if from *maul* and

wërfen, mould-thrower. Can *maul* be translated *mould?* In Devonshire they call him a *waut*. What is the meaning of that? G. H. K.

Eminent Artists who have been Scene-painters (2nd S. iii. 46. 477.; iv. 398.; vii. 327.) — Under the above heading and references, I have already adduced the names of Inigo Jones, Canaletto and his father Bernardo, P. J. de Loutherbourg, G. Chambers, David Roberts, Clarkson Stanfield, T. Sidney Cooper, and David Cox. Of the last-named great artist interesting memoirs will be found in the *Birmingham Journal* for June 11, and in the *Illustrated London News* for July 9. It appears from these two sources of information that, in his youth, "David Cox became scene-painter at the Birmingham Theatre, then under the management of Macready, father of the eminent tragedian, who was at that time a boy at Rugby school, and for whom young Cox painted several scenes to adorn a small toy-theatre which was constructed for the boy's amusement." David Cox was at first colour-grinder to the scene-painters. "His rise from this very subordinate post was rapid; no long period elapsing ere he was required to design and produce the entire scenery for a new play about to be produced." He did so: the whole credit was given to a London artist; and the native genius had his remonstrances met by a notice to quit in one week. A compromise was effected; and, "with Macready, he travelled from Birmingham to Leicester, and other places probably: occasionally, when necessity required his assistance, trying his hand upon the stage in some subordinate character." David Cox then came to London, in 1803, in the twentieth year of his age, "and for a time obtained employment in the scenic department at Astley's Theatre, but only as a temporary resource till other arrangements more suitable to his homely habits could be made."

I find that this subject of "Scene-Painters" was ably treated, twenty-five years ago, in Brayley's *Graphic and Historical Illustrator* (pp. 381–3.), although the names I have above mentioned (with two exceptions) are not recorded. To complete my list, it will be sufficient to give this reference to Brayley, and merely mention the names of the artists: —

Daniel Mytens, Nicholas Laniere, Winceslaus Hollar, Signor Fideli, Mons. l'Abbé, Robert Aggas, Streater, Signor Servandoni, Mons. de Voto, Jack Laquerre, George Lambert, Signor Amiconi, Oram, Frank Hayman, Thos. Dall, Hogarth (for Dr. Hoadly's private theatre), Richards, M. A. Rooker, Walmsly, French, Catton, Junr., Signor Novosielski, Hodges, Chas. Dibdin and son, Wm. Capon. Cuthbert Bede.

Hearing through the Mouth (2nd S. vii. 170. &c.) Master Mace, the author of *Music's Monument*, availed himself of this mode of hearing after he had become deaf. He tells us that, having invented a lute which was "absolutely the lustiest or loudest lute that I ever yet heard," he was able to hear it "in a very good measure, yet not so loud as to distinguish everything I play without the help of my teeth, which, when I lay close to the edge of it, I hear all I play distinctly." (*The Doctor, &c.*, chap. cxcvi.) Vebna.

Scraping an Acquaintance (2nd S. viii. 71.) — Dr. Doran gives a classical origin to this phrase, but omits to mention his authority. The passage occurs in an article from his pen in the *Gentleman's Magazine* (N. S. xxxix. 230.), on "The Masters of the Roman World during the Happiest Years of the Human Race:" —

"There is an anecdote connected with Hadrian and the custom of bathing, from which is derived the proverbial saying of 'scraping an acquaintance.' The Emperor, entering a bath, saw an old soldier scraping himself with a tile. He recognised the man as a former comrade — his memory on such points never failed him — and, pitying his condition that he had nothing better than a tile for a flesh-brush, he ordered the veteran to be presented with a considerable sum of money, and a costly set of bathing garments. Thereupon all the old soldiers of the Imperial army became as anxious to claim fellowship with the Emperor as the Kirkpatricks of Great Britain and Ireland are proudly eager to establish kinship with the Empress of the French. As Hadrian entered the bath the day after that on which he had rewarded his former comrade, he observed dozens of old soldiers scraping themselves with tiles. He understood the intent, but wittily evaded it. 'Scrape one another, gentlemen,' said he, 'you will not scrape acquaintance with me.'"

Vebna.

Preservation of Monumental Brasses (2nd S. viii. 107.) — It may be satisfactory to A. A. to learn that I have in the press a work on Monumental Brasses, comprising such a list as that suggested by him. An advertisement of the volume may be seen in "N. & Q." for March 5th, 1859. Any notices of brasses not generally known to exist, or that have been recently stolen or mutilated, will be very acceptable, if forwarded to me at once. H. Haines.

Gloucester.

Fawnes Family (2nd S. vii. 147. 243.) — Your correspondent J. Ss. may be quite right in his assertion that there is no family of this name now residing in Berwickshire; but it would appear from Hodgson's *Northumberland*, that there was a family of Faunes in that shire at a very early period.

From that work I find there is a farm called Fawns in the parish of Kirkwhelpington, in Northumberland, which was in the possession of Sir Gilbert de Umfraville in the fifteenth century, and has since belonged to the various families of Tempest, Swinburne, and Fenwick. There is mention of a John de Faunes in the reign of Hen. III., and of a William de Faunes in *temp.* Edw. I.

From these facts it would seem that there is a place called Fawns in Northumberland as well as in Berwickshire; also, that we find this surname in both these counties. There is a good deal of information in Hodgson's *Northumberland*, and perhaps some northern antiquary might farther enlighten your correspondent B. M. B. R. S.

Newcastle-upon-Tyne.

"*Kaiserlicher Gekrönter Dichter*" (2nd S. iv. 491.; v. 52.)—Since the Query respecting "Poets Laureate" was replied to in "N. & Q.," I have met with an Italian work treating expressly on the subject. Its title is *Memorie intorno ai Poeti Laureati*, Milan, 1839—the author V. Lancetti. The work contains a very numerous catalogue, beginning with Linus ("Lino, quasi contemporaneo di Orfeo, e di mille anni anteriore all' Era volgare"), and terminating with

"SOUTEY ROBERTO
ANNO 1813."

The list comprises a strange jumble of names, *e. g.* Hesiod, Homer, Menander, Nero (bis), Dante, David Scot, John Skelton, Ariosto, Tasso, Cats, "*Johnson Beniamino*," Dryden, Rowe, and Pye. The work is in the Reading Room of the British Museum, press mark 2047. d.

THOMAS BOYS.

Haxey Hood (2nd S. iv. 486., v. 94.)—There is an interesting account of this custom, evidently written by an eye-witness, in the current number of *Once a Week*, p. 88. I call attention to this article because it differs in some respects from the account given by W. H. WOOLHOUSE. The number of "boggans" are stated at thirteen, not twelve, and the land left is said to be only thirteen acres instead of forty. An additional fact is stated that the "boggans" do not allow the hood to leave the ground in which it is first thrown up till four o'clock, and the story of the origin of the sport is rather different, and less probable than that given by your correspondent. The "smoking" seems not to be confined to the fool, but is the first step in the initiation into the "Honourable Company of Boggans:" the second step, probably intended to counteract the evil effects of the first, consists in what is technically called "cobbing" the new member at the nearest gate. LIBYA.

Salford.

A Pair of Gloves preferred to the Bible (2nd S. viii. 71.)—The fact of the alteration in the portrait of King Henry VIII., mentioned by MR. OFFOR, is well authenticated.

A circumstantial account of the occurrences connected with it, is given in the *Chronicle of Queen Jane and Queen Mary*, edited by Mr. J. G. Nichols for the Camden Society, wherein it is stated that the event happened on occasion of the entry of Philip and Mary into London after their marriage; and that the representation of the nine worthies and Henry VIII. and Edward VI., was placed on the conduit in Gracious Street. Mr. Nichols, in a note, gives a slightly varied version of the story from Foxe, and adds the following (from Harl. MS., 419. f. 131.), which I take to be the source from which Bailey's notice, quoted by MR. OFFOR, was obtained:—

"This yeare the ix worthies at Graces church was painted, and king Henry the eight emongest them, with a bible in his hand, written upon it *Verbum Dei*: but commandement was geven immediately that it should be put out; and so it was, and a paire of gloves put in the place."

W. H. HUSK.

Brathwaite (2nd S. viii. 88.)—In the first volume of Nicolson & Burn's *Hist. of Westmorland and Cumberland* (p. 190.), is the following under the head "Brathwaites of Ambleside":—

"IV. Thomas Brathwaite of Ambleside, son and heir of James. This Thomas, in the last year of Queen Elizabeth, obtained a grant or confirmation of arms by William Segar, Norroy King of Arms on the North of Trent; setting forth—

"'That whereas Thomas Brathwaite of Ambleside, son of James, son of Robert of the same place, who bore for their ancient seals of arms (to very many old deeds before him the said Norroy produced), a horn within an escutcheon, having inscriptions of their name thereabout, and not knowing certainly what colour the said horn or shield should be, had requested him the said Norroy as well to blazon and set forth the same in colours, as to appoint him a crest; therefore he, the said Norroy, grants to him for his coat of arms, Or, a horn sable, with a banderick of the same; and for his crest, on a wreath of his colours, a greyhound jacent argent, collared sable, studded or.'

"It is remarkable that this coat of arms is the same with that of the Brathwaites in Yorkshire, which may seem to argue that the horn upon the seal came from that family, though these Westmorland Brathwaites at that time were not aware of it. And Sir Thomas Brathwaite of Warcop, great uncle to this Thomas, twenty years before this had a grant and confirmation of other arms, which the Brathwaites, both of Warcop and Burnes-head, always bore; and which the said grant sets forth to be the ancient arms of their families, viz. Gules, on a chevron argent, three cross crosslets fitchée sable."

C. L. B.

Ephraim Pratt (2nd S. viii. 11.)—Ephraim Pratt, remarkable for longevity, the grandson of John Pratt, who settled at Plymouth in 1620, was born at East Sudbury, Nov. 1, 1687. At the age of twenty-one he married Martha Wheelock, and before his death he could number about 1500 persons among his descendants. In the year 1801 four of his sons were living, the eldest of whom was 90 years of age, and the youngest 82. Michael Pratt, his son, died at S. in December, 1826, aged 103 years. He was always remarkable for temperance. For the last sixty years he had tasted no wine nor any distilled spirits, and he was never intoxicated in his life. His drink

was water, small beer, and cider. Living mostly on bread and milk for forty years before his death, he did not eat any animal food. Such was his uniform health, that before 1801 he had never consulted a physician, and it is not known that he consulted one afterwards. (Cf. Wm. Allen's *American Biographical and Historical Dictionary*, 2nd edit. Boston (U. S.), 1832, p. 656, 7.) D. B.

18. Regent Square.

Encaustic Paintings at Pompeii (2nd S. viii. 89.) —A. A. (Poets' Corner), after some excellent observations on the encaustic and *pseudo-encaustic* paintings at Pompeii, as he conceives, and with great probability, inquires, "Can any of your readers afford information on this curious subject?" If he has not already seen it, and will refer to "N. & Q." (2nd S. vii. 254.), he will find an article "On Encaustic Painting," with the results of many experiments both ancient and modern. Philotechnon Londinensis.

Irish Scutch Mills (2nd S. viii. 88.)—Your correspondent Abhba may feel an interest in the following account of the MS. of "Front Views of Mills," &c., now in his possession. The author, Peter Besnard, was descended from a Huguenot family who settled in Cork about the commencement of the last century. Shortly after they appear to have established a hemp manufactory at Doughlas in the south liberties of the city, to which, before the close of the century, was added a linen factory, at that time the most extensive in this part of Ireland. Mr. Besnard's intimate knowledge of this branch of trade procured for him the appointment of Inspector General to the Linen Board of Ireland for the provinces of Munster, Leinster, and Connaught: the duties of this office caused his absence from home for at least ten months of the year. Some time before the date of the MS. in question, Mr. Besnard's notice was called to a lad named John Harty, who was educated in the Foundling Hospital at Cork, and who exhibited a remarkable skill in drawing, though he never received any instruction in the art. This lad Mr. Besnard employed in the capacity of a clerk to accompany him on his yearly tour of inspection, during which the materials were collected and subsequently embodied in the MS., which is altogether the work of John Harty. In 1820 Mr. Besnard was appointed by the same Board to proceed on a deputation to Holland, for the purpose of inducing some Dutchmen to visit Ireland, with a view to instruct the inhabitants how to save the seed of hemp, &c. For heretofore it was customary to deposit the seed with the stalk during the process of decomposition, so that the seed had to be imported. Mr. Besnard's mission was attended with success; he returned with two intelligent Dutch agriculturists named Booz and Lindoch: the former returned to his native country, the latter died in the co. Tipperary, and was buried at the abbey of the Holy Cross, where a neat monument marks the stranger's grave. Peter Besnard was sheriff of Cork in 1804, and filled the office of mayor in 1835. The above narrative I had from his son John Besnard, Jun., J. P., who was well acquainted with both the MS. and its writer. To this intelligent magistrate's zeal and energy the city of Cork is indebted for a Police Court, which, for architectural beauty and internal arrangements, is not to be equalled in the kingdom. I may also mention that Mr. John Besnard has in his possession many books connected with the linen trade in the south of Ireland, and I am quite certain that he will feel great pleasure in giving any information in his power.

R. C.

Cork.

Bull and Bear of the Stock Exchange (2nd S. vii. *passim*, viii. 79.)—Invited by your correspondent A. A. to continue this subject, I beg to offer a few remarks in reply to his last communication.

The question is now "when were these terms generally current beyond the precincts of the Stock Exchange?"

On this head I am not prepared to offer an opinion, but I can show that your correspondent is mistaken in supposing they were unknown to Foote, — an inference he rather hastily, I think, draws from the fact that the quibble he suggests is not to be found in the *Mayor of Garratt*.

In the prologue to the *Maid of Bath*, written by Garrick, and spoken by Foote, are these lines:—

> "Nay even '*Change Alley*, where no bard repairs,
> Deals much in fiction to pass off their wares,
> For whence the roaring there? — from *Bulls* and *Bears*.
> The gaming fools are *doves*, the *knaves* are *rooks**,
> 'Change Alley bankrupts waddle out *lame ducks*,
> But ladies blame not you your gaming spouses,
> For you, as well as they, have *pigeon* houses."

The words, I apprehend, made their way gradually into use: but, to have furnished matter for a prologue, addressed to so miscellaneous an assembly as the audience of a theatre, the allusion must have been perfectly familiar in 1771, when the *Maid of Bath* was produced.

Charles Wylie.

Smoking Anecdote (2nd S. viii. 107.) — The anecdote furnished by your correspondent, extracted from the *French Anas*, *Chevræana* (ii. p. 51.), is similar to one related of the celebrated Bishop Burnet by the Rev. Mark Noble, in his *Biographical History of England* (i. 84.):—

"Dr. Burnet was extravagantly fond of tobacco and writing: to enjoy both at the same time he perforated

* Variation. "The gambling fools are *pigeons*, knaves are *rooks*."—Foote's *Works*, 1830, vol. iii.

the broad brim of his large hat, and putting his long pipe through it, puffed and wrote, and wrote and puffed again."

W. J. Pinks.

"*Baratariana*" (2nd S. viii. 95.) — Mr. Fitz-Patrick, I hope, will be induced to furnish us with "a tolerably accurate key to the characters which figure in this book." Abhba.

Rev. Thomas Harrison (2nd S. viii. 90.) — The Rev. Thomas Harrison, son of Mr. Thomas Harrison of Lorimers' Hall, and a member of the church under the care of Mr. Joseph Maisters at Joiners' Hall. He first began to preach at Little Wild Street, April 14, 1714; and continued as the stated preacher there till January, 1729, when, through the influence of his relations (though a Baptist) he conformed to the Church of England. He was author of a small volume of poems and hymns, some of which have appeared in many collections. The writer possesses a copy of the first edition of this scarce volume: *Poems on Divine Subjects, in Two Parts*, by Thos. Harrison, 12mo., pp. 84., London, 1719. For farther information, see Ivimey's *History of the Baptists*, vol. iii. p. 568. D. Sedgwick.

Miscellaneous.

NOTES ON BOOKS, ETC.

Catalogue of Antiquities, Works of Art, and Historical Scottish Relics exhibited in the Museum of the Archæological Institute of Great Britain and Ireland during their Annual Meeting held in Edinburgh, July, 1859; comprising Notices of the Portraits of Mary Queen of Scots exhibited on that Occasion, &c. (Edinburgh, Constable & Co.)

We had last week to call attention to an antiquarian volume of considerable beauty produced by a Local Society, that of Kent. We have now to point to one of equal beauty, with a somewhat wider scope, being national instead of local. The Collection of Scottish Antiquities formed in Edinburgh in July, 1859, by the *Archæological Institute*, was one of such surpassing interest to all true lovers of archæology, that it would indeed have been something more than a pity had it been allowed to pass away and leave no sign. But a better fate awaited it. The accomplished antiquary to whose zeal and judgment, aided by the liberality of the possessors of objects of national interest, the Museum owed its formation, has become the editor of the Catalogue, and produced under that title a volume full of most instructive details upon all points of antiquarian and artistic learning, — a work rich in materials for the social history of our northern brethren, full of curious and recondite lore on every class of objects exhibited, from the rude stone celt to the Lennox Jewel, and the portraits of Mary Queen of Scots; the whole being profusely illustrated in a manner worthy of the text, and calculated to satisfy even one so particular in all such matters as Mr. Way himself. It is, in short, a model of what such a Catalogue should be, and no antiquary, certainly no Scottish antiquary, should be without it. Had Monkbarns seen it, he would have gone daft with delight.

The Life and Theatrical Times of Charles Kean, F.S.A., including a Summary of the English Stage for the last Fifty Years, and a detailed Account of the Management of the Princess's Theatre from 1850 *to* 1859. *By* John William Cole. 2 vols. (Bentley.)

Mr. Cole's work divides itself very naturally into two perfectly distinct branches. The one, the theatrical times of Charles Kean, which, abounding as it does with gossiping and anecdotical matter respecting Kemble, Edmund Kean, Dowton, Liston, Munden, and others of the great actors whom we are old enough to have seen and admired, will be read with great delight by all old playgoers, who will find in it many pleasant reminiscences of their favorites of bygone days. The other, devoted more particularly to the life of Charles Kean, will, we think, make many among the warmest admirers of that accomplished actor's dramatic talents and high personal character, regret that he has not exercised the influence which "years of uninterrupted private friendship and professional association" with the author ought to give him, to have curtailed the book of much that is calculated to make the judicious grieve. The last chapter, the account of the dinner given to Mr. Kean on his retirement, and the compliments so deservedly paid on that occasion by the Duke of Newcastle both to Mr. and Mrs. Charles Kean, and especially for the interest with which they have both watched over all those connected with their establishment, is the best in the book. By-the-bye we must correct Mr. Cole in one of his facts. Mrs. Charles Kean did not make her first appearance in Edinburgh. We saw her play in Edinburgh, but we had previously had the pleasure of seeing her play in London, Olivia in *Twelfth Night*, to her sister's Viola; and admirably she did play it.

The Sonnets, Triumphs, and other Poems of Petrarch, now first completely translated into English Verse by various Hands. With a Life of the Poet by Thomas Campbell. *With Sixteen Engravings on Steel.* (Bohn.)

To Wright's *Dante*, Wiffen's *Tasso*, W. S. Rose's *Ariosto*, Mr. Bohn has now added a very fitting companion-volume in this series of translations from Petrarch; so that excellent English versions of "I quattro Poeti Italiani" are now easily obtainable by readers who are not familiar with the Italian language. The volume is the work of many hands, and owes its completeness to the liberality with which Major Macgregor, who has lately translated nearly the whole of Petrarch with great closeness, both as to matter and form, has permitted Mr. Bohn to make use of his labours.

Books Received.—

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorials, upon an entirely New Plan. By John W. Papworth. (Part III. for 1859.)

We are glad to record the appearance of the third part of Mr. Papworth's *Ordinary of British Armorials*, and sincerely hope that each successive part brings him an addition to his list of subscribers, so that this most useful work may the sooner be brought to its completion.

Lord Byron's Poetical Works (Murray's *Complete Edition.*) *Part VII.*

Containing the remainder of the *Occasional Pieces*, and the first four *Cantos of Don Juan.*

Boswell's Life of Johnson. Edited by the Right Hon. J. W. Croker. Part VI., with Illustrations. (Murray.)

Carries on the *Life* during the years 1776, 1777, and 1778, with a portrait of the Doctor from a miniature said to have been worn in a bracelet by Mrs. Johnson.

The Poetical Works of Thomas Moore. Part V. (Longman.)

Contains *The Summer Fete, Evenings in Greece, Legendary Ballads*, and *Miscellaneous Poems.*

Tales from Bentley. Part II.

Contains *The Two Butlers of Kilkenny; A Tale of Grammarye; Richie Baxter; The Devil and Johnny*

Dixon; The Good-for-Nothing; and *Old Morgan at Panama.*

Thiers's History of the French Revolution, with illustrative Notes from the most Authentic Sources. Part IV. (Bentley.) Illustrated with a portrait of Lafayette.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. *Part V.* (Routledge & Co.)

Treats of cats, hyenas, civets, and various allied animals, and is, as usual, admirably illustrated.

Wool and Woollen Manufactures of Great Britain. A Historical Sketch of its Rise, Progress, and present Position. (Samuel Brothers.)

This volume affords a curious illustration of the manner in which literary information is made to bear upon commercial enterprise. It contains a rapid review, apparently compiled with great pains, of the commercial history of wool and its manufacture, and is published by Messrs. Samuel, the well-known tailors of Ludgate Hill; and is to be followed by two others, viz. one on the Natural History of Wool — the third on the Mechanical History of its Manipulation and Manufacture.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

De Gestis Gulielmi Vallæ. 12mo. Edinb. 1705.
Life of Sir William Wallace, in English Verse, by Blair. 12mo. Edinb. 1701. Any Life of Sir Wm. Wallace that is at all above a chap-book.

Wanted by *Rev. J. S. Watson*, Proprietary Grammar School, Stockwell.

Notices to Correspondents.

Among other Papers of interest which will appear in our next number, we may mention Mr. Asher's on Autobiographical Passage in Shakspeare's Tempest; *Mr. Corner's* List of Inhabitants of Old London Bridge; *Articles* on Archbishop Leighton, *by Rev. J. N. Pearson, &c.*

J. C. F. *Pierce Egan the Younger published in* 1840, *in demy* 8vo. Robin Hood and Little John, *accompanied with* Robin Hood Ballads *in a separate volume.* — *On reflection our correspondent will see the propriety of the course we have adopted in not reprinting in our* 2nd Series *the information contained in our* 1st; *but, instead of so occupying our space, referring Querists to the volumes in which the information of which they are in search is to be found.*

G. *The new edition of* Wood's Athenæ Oxon. *was stopped owing to the dissolution of the Ecclesiastical History Society. See* "N. & Q.," 1st S. xii. 205. 292.

Erratum.—2nd S. viii. p. 118. col. ii. l. 3. *for* "Mal. ix. 20." *read* "Mat. ix. 20."

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Minor Notes: — Alexander Pope's Chair — Illustration of "Boswell's Johnson" — Sir Walter Raleigh — Preservation of Monumental Brasses — Smoking Anecdote — Handel's Hallelujah Chorus.

QUERIES: — Mediæval Architecture of Venice.

Minor Queries: — Bacon on Conversation — A Charity-box for Distressed Gentlemen — Prayer on setting forth an Expedition, probably in the Reign of Elizabeth — "Liberavi animam meam" — Chambers for the Duke of Mantua's Dwarfs — Scotch Genealogies — Bishop Pococke's "Tour through Ireland" — Major Duncanson and the Massacre of Glencoe — Mr. Wells — Life is before ye, &c.

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LONDON, SATURDAY, AUGUST 20. 1859.

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Notes.

AUTOBIOGRAPHICAL PASSAGE IN SHAKSPEARE'S "TEMPEST."

While attempts are being made in some quarters to shake our belief, if not in the existence of Shakspeare, at least in his authorship of the dramas ascribed to him, every glimpse they afford us in elucidating the question ought, I believe, to be carefully searched for and welcomed; provided, of course, it prove indeed a light, and not a mere "Will o' the wisp." A similar conviction may have induced the celebrated judge to examine all the passages in support of his own hypothesis, and testifying to Shakspeare's legal knowledge. Whether the judge has in this instance shown himself to be a good pleader in his own case, it is not for me to say. What I have to bring forward will not aid us, indeed, in ascertaining the original calling of Shakspeare, but is intended with more moderate pretension to point out what appears to me an autobiographical fragment in the writings of the great dramatist. Of the few facts known to us of his life, the one touching the morality of Shakspeare has, like the rest, given rise to a good deal of discussion among the commentators. I am referring to the premature birth of his child after six months' marriage. Among others, Charles Knight has defended Shakspeare's morality on the plea that in the poet's age the troth-plight was equivalent to the nuptial ceremony of the present day. Whether this plea be valid or not, I leave others to decide: my knowledge of the matrimonial rites of those times not enabling me to pronounce an opinion. But if my interpretation of the passage in *The Tempest*, Act IV. Sc. 1., be correct, I am afraid Knight's plea cannot stand: for that passage, to my mind at least, shows the culprit himself to be at variance with his advocate, and to reject his defence. Indeed, he comes forward to arraign himself and pleads guilty in the face of all the world. I have unfortunately access to but a few commentators, none of whom have any remark on the passage in question; and I am, therefore, not in a position to say how far my interpretation is already supported by others, or whether it is entirely new. The passage alluded to runs thus: —

"... But
If thou dost break her virgin knot before
All sanctimonious ceremonies may
With full and holy rite be minister'd,
No sweet aspersion shall the heavens let fall
To make this contract grow; but barren hate,
Sour-eyed disdain, and discord, shall bestrew
The union of your bed with weeds so loathly,
That you shall hate it both. Therefore take heed,
As Hymen's lamp shall light you."

Now, I am bold enough to maintain, that, however marvellous Shakspeare's insight into the human heart in all conditions and ranks undoubtedly was, none, who had not himself experienced this particular state of mind — in short, none who had not himself been so situated — could ever have penned these lines. And Shakspeare was so situated. For, assuming the facts to be well ascertained, he was not happy in his conjugal life, and abandoned wife and home a few years after marriage. Farther comment would, I believe, be superfluous. The lines quoted speak for themselves. However we may regret it, both for the sake of Shakspeare and his advocate, they upset Knight's plea, and assign a valid reason for the poet's removal to London. If then my interpretation be accepted, a new autobiographical fragment would have been gained; and by diligent research additional ones may perhaps be discovered, corroborating other incidents of his life resting as yet on but a dubious basis.

D. D. Asher.

Leipsic, July, 1859.

PATRON SAINTS.

I have never seen a list of patron saints set forth anywhere. Perhaps, therefore, the following, though incomplete, may be acceptable, and will be increased or perfected by the contributions of your correspondents.

To begin with the countries of Europe: —

England	St. George,	native of	Cappadocia.
Scotland	St. Andrew	„	Judæa (Apostle).
Wales	St. David	„	Wales.
Ireland	St. Patrick	„	Scotland.
France	St. Denis	„	Paris.
Spain	St. James	„	Judæa (Apostle).
Italy	St. Anthony	„	Egypt.

Russia likewise, I believe, claims St. Andrew,

and Portugal St. George. In a complimentary poem on the marriage of Charles II. and Catherine of Braganza written at the time, we are told that

"the Portugueses vaunt
Saint George, their patron and tutelar saunt."

(*Vide* Miss Strickland's *Lives of the Queens of England.*)

Next we have —

St. Cuthbert,	Patron Saint of	Durham Diocese.
St. Chad	,,	Lichfield City and Diocese.
St. Werberge	,,	Chester City.
St. Frideswide	,,	Oxford City.
St. Mungo	,,	Glasgow City.
St. Geneviève	,,	Paris City.
St. Peter	,,	Corporation of London.

Lastly, we come to arts, professions, and general matters —

St. Anthony,	Patron of	Monks and Monasteries.
St. Benedict	,,	Monks.
St. Dunstan	,,	Monks also.
St. Blaise	,,	Woolcombers.
St. Hubert	,,	Hunting and Dogs.
St. Crispin and Crispian	,,	Shoemakers.
St. Barbara	,,	Knights and Chivalry, and in later times Fire-arms and Gunpowder.
St. Catharine	,,	Learning and Education.
St. Cecilia	,,	Music.
St. Giles	,,	Cripples and Beggars.
St. Boniface	,,	Innkeepers.
St. Margaret	,,	Women in Child-birth.
St. Walston	,,	Farmers.
St. Leonard	,,	Prisoners and Captives.
St. Julian	,,	Travellers, Ferrymen, and wandering Minstrels.
St. Martha	,,	Housekeeping.
St. Michael	,,	The Church Militant.
St. Augustine	,,	Theologians.
St. Eligius	,,	Blacksmiths and Farriers.
St. John Colombine	,,	Honest Workmen.
St. William, Archb.	,,	Tailors. (*Vide* Doran's *Habits and Men*, p. 229.)
St. Anne	,,	Ostlers, Grooms, and Stable-boys; also of Wells.
St. Nicholas	,,	Sailors, Fishermen, and Schoolboys.
St. John Evangelist	,,	Knights Templars.
St. John Baptist	,,	Missionaries.
St. Mary Magdalene	,,	Penitents.

W. T. M.

Hongkong, June 2, 1859.

OLD LONDON BRIDGE.

The following list of inhabitants on that part of Old London Bridge which was in the parish of St. Olave, Southwark, viz. from the bridge foot to the drawbridge, is from a poor rate made for the parish of St. Olave, 23rd Sept. 1735. And it is to be noted that the whole of the bridge, including the houses on each side of the bridge-foot on the Southwark side, as far as Tooley Street on the east and Pepper Alley on the west side of the Borough High Street, was part of Bridge Ward within the City of London: —

"LONDON BRIDGE.	s.	d.
David Langton	6	6
George Hayward	6	6
Henry Wickenden	6	6
Jacob Foster	10	10
Michael Thomas	4	4
John Davis	8	8
Basil Denn	8	8
Jonathan Cotton (House and Warehouse), 10*l.* 10*s.*	8	8
Amos Wenman	4	4
Brandiston Weld	8	8
John Stone	4	4
Richard Carter	8	8
Thos. Bickham	6	6
Cornelius Herbert	10	10
Thomas Wright	4	4
Henry Barber	4	4
Thos. Churcher	6	6
James Brooke, Esq., and Partner	17	4
Edmund Den	8	8
Mary Harrison	8	8
Wm. Strange	8	8
Thos. Bickham	6	6
Saml. Austin	6	6
Thos. Doughty	4	4
Piggott Wm. West	6	6
Nathl. Gladman	4	4
Lewis Dymoke	6	6
Mark Carpenter	6	6
Richd. Coart	6	6
Wm. East	8	8
Joseph Luke	4	4
Thomas Stapleton	4	4
Robert Cocker	4	4

"Assessed by
"Cornelius Herbert,
"James Brooke,
"Ancient Inhabitants.
"Allowed by Sir George Champion,
Alderman of London."

Any information respecting these old inhabitants of London Bridge, their trades and occupations, families or connexions, or in any way note-worthy concerning them — especially as to Jonathan Cotton, who I believe was of the same family as Sir Allin Cotton, Lord Mayor, 1625, viz. from Whitchurch, Salop, — will be acceptable to

Geo. R. Corner.

MILTONIANA.

Pursuant to my former proposition, I now print a series of papers passed over by Todd relative to John Milton's composition for the Powell estates, supplying material to fill up the various hiatuses which occur in the volume issued by that gentleman in 1826. Notwithstanding Todd's researches among the original papers in the State Paper Office, I have reason to believe that much remains to be discovered, not only there but elsewhere, by any zealous and painstaking historian: —

"1650, Aug. 22.

"Uppon the peticõn of Anne Powell, late wife of Richard

Powell of Forest Hill, in the connty of Oxon, Esq., shewing that the petrs said husband having a fyne sett uppon him for his delinquency dyed before payment thereof made, and having divers great incumbrances charged uppon his Estate, and the Comttee of Oxford disposing of his p'sonall Estate, the petr desires deduccons and abatemts accordingly. It is ordered that his case be referred unto Mr Brereton, who is to make report thereof unto this Comttee. Upon the peticon of John Milton desiring to compound for extent upon the estate of the late above said Richard Powell, it is ordered that he be admitted to composicon accordingly, and that it be referred ut supra."

"Die Martis, 4to Martij, 1650.

"Upon the report of Mr. Brereton in the case of John Milton desireinge to componnd upon the Act of 1o Augusti, 1650, for certaine messuages, lands, and tythes in the said report menconed, beinge late the lands and premisses of Richard Powell late of Forest Hill in the co. of Oxford, gentl., deceased, and extended by the sd John Milton upon a statute of five hundred poundes acknowledged to him by the said Richd Powell and Wm Herne, Citizen and Goldsmith of London, as by the sd report of Mr Brereton and particuler thereunto annexed appeares (coppies whereof are hereunto annexed and attested by our Regr), it is resolved and soe ordered that the petr be admitted to compound for the premisses att the fine of one hundred and thirty pounds now set, and that upon payment of one moiety of the sd fine within fourteene dayes into the Trery att Goldsmiths hall, and producing his acquittance for ye same, the seqcon of ye premisses shall then be snspended, and yt he doe pay in ye other moiety wthin 6 weekes after, and thereupon ye seqcon shalbe discharged, and the petr, his exors, adors, and asses shall have and enjoy the before menconed premisses soe compounded for as well till the said fine of 130l as his owne just debt is fully satisfied according to the Act of 1o Augusti, 1650, aforesaid."

"4to Martij, 1650.

"Ordered—That John Milton doe pay into the Trery att Goldsmiths Hall as a fine imposed according to the late Act of Parliamt of the first of August, 1650, touching Extents, Mortgages, &c. the sume of one hundred and thirty pounds, being for an estate belonging to Richard Powell, late of Forest Hill, in the county of Oxford, gent. deceased, and extended by the said John Milton, the one moiety of the sd fine wthin 14 daycs, and the remainder wthin 6 weekes after."

"12o Martij, 1650.

"Whereas wee ordered the fowerth of this instant March that John Milton shonld compound for certaine messuages, lands, and tythes lately belonging to Richard Powell, late of Forest Hill, in the county of Oxford, Gentn. decd, menconed in the report of Mr Brereton to ye sd order annexed, and yt he should pay as a fine for ye same the sume of one hundred and thirty poundes, and yt he should pay in a moiety of the sd fine wthin 14 dayes then next, and upon his produceing of an acquittance of his paymt of the sd moiety the seqcon should be suspended, wch sd acquittance is now produced to us. It is therefore ordered that the sd seqcon be accordingly suspended, and yt the sd Mr Milton or his asses be permitted to receive the rents, yssues, and proffits of the aforesaid lands and premises accordingly, he having given security for paymt of the second moiety wthin the tyme lymitted."

"27 Martij, 1651.

"Whereas wee ordered, 4 Martij, 1650, that John Milton should bee admitted to compound according to the Act of 1mo Augusti last for certaine messuages, lands, and tythes menconed in the report of Mr Brereton and particuler thercunto annexed, extended by the sd John Milton upon a statute of 500li acknowledged unto him by Richard Powell, late of Forest Hill in the county of Oxford, gent., decd, and Wm Herne, Citizen and Goldsmith of London, and that hee should pay as a fine for the sd premisses the sume of one hundred and thirty poundes then sett, and that upon payment of one moiety of the sd fine wthin 14 dayes the seqcon of the premises should be suspended, and upon paymt of the other moiety within 6 weekes after the seqcon of the sd premises should be discharged. Now, for that it appeares to ns by two sev'all acquittances under the hands of the Trers att Goldsmiths hall, that the sd John Milton has paid in the full fine. It is therefore ordered that the sd John Milton, his executors, administrators, and assignes shall have and enjoy the before menconed premises soe compounded for, as well till the sd fine of 130li as his owne just debt wth due interest is fully satisfied and paid according to the sd act of the 1st of Augt last, 1650, aforesd, intituled An Act touchinge extents, Mortgages, &c., all wch the Comrs in the countrey, and all others whom it concernes are to take notice of, and see performed accordingly."

"7 Junij, 1653.

"In compliance to an ordr from ye Court of Aides (?) of ye 26th of May, 1653, in the case of Mrs Ann Powell, whereby wee are directed to certifie unto sev'all particulers set downe att the bottome of ye sd ordr touching the Estate late of Richard Powell, Esq., her late husband, decd. Wee doe hereby certifie that Mr John Pye, second sonne of Sr Robt. Pye, Knight, and John Milton, Esq., have compounded for parcell of the Estate of the said Richard Powell according to ye Act of 1o Aug. 1650 (viz'), the said John Pye for lands of ye yearly value of 272l 15s, it being a lease for 31 yeares, and his clayme was by vertue of a mortgage thereof made unto ye sd Sr Robt Pye, and since by him assigned unto the sd John, upon wch mortgage there was oweing to him the sume of 1238l, for wch estate (respect being had to his sd debt and damages) the fine was 576l 12s 3d wch he hath paid into ye Trery att Goldsmiths hall. And the said Mr Milton hath likewise compounded for an other part of ye sd Mr Powells Estate upon the said Act, wch he valued in his particuler att 80ty poundes per ann. in fee, out of wch he was allowed the thirds wch he paid to Mrs Powell for her dower, and his clayme was by vertue of an extent upon a statute of 500l acknowledged unto him by the sd Richard Powell, for wch (after allowance made for his debt and damages) his fine was 130l which he hath paid into the Trery att Goldsmiths hall as by ye severall papers annexed and attested by or Regr more fully appeares.

"S. M. J. B.
"A. S. R. M."

In the year 1653 this property was released from sequestration; for in one of the Council Books, under the subjoined date, we find the following resolution entered:—

"26 Oct. 1653.

"Upon mocon of Mr Martyn of Councell in the behalfe of Mrs Anne Powell, widow, relict and administratrix of Richd Powell, late of Forest Hill in the county of Oxford, Esq. deceased, and Richard Powell, sonne and heire of the said Richard Powell, moveing that according to judgement of the Court of Articles given the 15th of July last the lands and estate late of the said Richard Powell may be discharged from sequestracon, and upon reading the certificate made by us to the said Court of Articles the seaventh of June last touching the composicons made with us for the said Estate by John Pye and John Milton, Esqrs, upon the Act of the 1st of August, 1650, and upon consideracon had of the whole matter. Resolved, that the freehold lands formerly morgaged to the said Mr

Milton, and the leasehold lands morgaged to Sr Robert Pye, and by him assigned to his second sonne, the sd John Pye, be forthwith absolutely discharged from seqcon whereof the Comisrs for seqcons in the said County of Oxford are to take notice and discharge the sequestracon accordingly, this being first entered with or auditor.

"E. C. R. M.
"R. W. J. V."

CL. HOPPER.

Minor Notes.

Sundial with retrograding Shadow. — A short time since I had an opportunity of observing a sundial constructed by a mathematician well known in this city and neighbourhood (Mr. Patterson), on which the shadow "returned backwards" or retrograded more than twelve degrees.

I confess that until I made the observations which I will describe to you, I believed it to be impossible for the shadow of an object like the gnomon of a sundial to go *backwards* and *forwards* at the same time, or that the shadow of one part of the gnomon should go backwards whilst that of another *went forwards continuously*, pointing out the hour of the day. I have no longer, however, any incredulity on that point.

The dial was on a very large scale (24 inches by 20), thus admitting of the angles being measured with great exactness, and being firmly fixed in its place, the *retrogradation* could not by any possibility be caused by the shifting of the plane of the dial.

My observations commenced at noon, from which time till halfpast six in the evening, when the shadow left the dial, I continued to observe it at intervals of a quarter of an hour or less, carefully drawing a line the full length of the shadow each time I observed it, and numbering the lines to prevent confusion or mistake.

The shadow advanced gradually towards the east till a few minutes past two, when it became stationary, and then began to "return backwards," continuing to do so till it left the dial; the whole angle of retrogradation being rather more than twelve degrees.

Mr. P., in a paper containing the mathematical construction of the dial, speaks of the retrogradation as well known. It may be well known to mathematicians, but I cannot think that it is generally *well known;* whilst the number of those who have actually *seen* it must, I think, be small indeed.

Now, Sir, the object of my addressing you is, if possible, to obtain from some of your very able correspondents a *popular* explanation of the *cause* of the "returning backwards" of the shadow. I think, too, that the subject will be one of intense interest to many of your readers.

Permit me also to make the following Queries: What is known respecting the dial of Ahaz alluded to in the Scriptures (2 Kings, xx. 10, 11.)?

Are there in any other parts of England sundials on which the shadow retrogrades or goes backwards, and where are they? W. TAYLOR.

York.

Aged Bride and Bridegroom. — In the Dublin *Freeman's Journal* (Nov. 10, 1764) is the following entry: —

"The Banns of Matrimony have been published these three Sundays past in the church of Dunshaghlin, in the county of Meath, between Mr. Bagnel Bentley, tailor, of said town, aged 97, and Mrs. Catherine Sheppard of Skreen, aged 99; and the ceremony has been solemnised."

ABHBA.

Fowling and Matrimony. — In 1667, the town of Eastham in Massachussetts voted that every housekeeper should kill twelve blackbirds and three crows, which did great damage to the corn, — a vote which was annually renewed for some years; and in 1695 it was farther voted that every unmarried man in the township should kill six blackbirds or three crows while he remained single; and, as a penalty for not doing it, he should not be married until he obeyed the order.

UNEDA.

Philadephia.

Mode of celebrating a Birth. — Morus, in a Sermon preached at Charenton in 1660 on the festival of S. John the Baptiste, from Luke i. 76—79., says to his audience: —

"Allume que voudra des feux devant sa maison, et dans les places publiques, pour se réjouir, et pour célébrer la naissance de S. Jean . . . . qui croyez-vous qui honorassent le plus la naissance d'un homme? De ceux qui allumoient quelques pièces de bois a ce dessein par une tradition ancienne; ou, de ceux qui portoient son berceau au soleil levant et l'engloutissoient, pour ainsi dire, des rayons du soleil, par une tradition encore plus ancienne."

Does the preacher refer, in the latter part of the extract, to old customs of the French people, or to any other nation? G. N.

Jews in Oxford, and Halls named after them. —

"About the year 1075, the Jews began to come much to Oxford. After they were settled, they procured a great many houses, particularly in the Parish of St. Martin, St. Edward, and St. Aldate, and heaped up vast wealth. Their dwellings in St. Edward's and St. Aldate's were so considerable as to be stiled the Old and New Jewry; and in St. Aldate's Parish they had a Synagogue, where they had masters, and taught the Hebrew tongue, to the great advantage of the University; as there were scholars that afterwards taught in Jewish houses, stiled from thence Lombard Hall, Mossy Hall, Jacob Hall, &c., having their names, without doubt, from Jews to whom they had formerly belonged." — *Reliq. Hearnianæ*, vol. ii. p. 665.

FRANCIS TRENCH.

Islip Rectory.

Bonded Warehouses. —

"It is reported, that the better to encourage Trade, Warehouses will be built at the Government's Expence,

where Merchants will have the Privilege of leaving any Goods they import, without being obliged to pay the Custom till they dispose of the same."—*The London Journal*, Saturday, March 2, 1722–3.

If not before known, this is an important ascertained date in the history of commerce. W. P.

Queries.

GAY.

The question of your correspondent (*antè*, p. 84.), whether Gay was the author of "Molly Mog," reminds me of other questions relating to this genial and gentle poet, which may perhaps be solved through the pages of "N. & Q." Did Gay write "Wine?" Aaron Hill says so (*Works*, i. 339.), and "Wine" is inserted among Gay's *Works* in Johnson's edition of *The Poets*. But Johnson, it is understood, was in no way responsible for the selection of the works therein printed; indeed he appears not to have known of the insertion of "Wine," for he makes no reference to it in his Life of Gay, which assuredly he ought, and I think would have done; for, if written by Gay, its publication preceded that of any other of his known works by three years, being published in 1708, and not in 1710 as stated by Hill.

Gay was born near Barnstaple, and educated at the Free School in that town. Was his master, or his master's son, or his master's successor, the author of *A Miscellany, or New Poems on several Occasions*, by R. Luck, A.M., Master of Barnstaple School, London (Cave), 1736?

The work was published by subscription, and Alexander Pope was a subscriber for two copies. There is no mention in it of Gay. There is, however, a poem "On Mr. Pope's Translation of Homer," the substance of which is contained in the two last lines: —

> "Had Pope and Homer countries chang'd and date;
> So Pope had writ; so Homer would translate."

Before I conclude I will remind your readers that no answer has appeared to C.'s question (2nd S. iv. 89.), when and where was first published Gay's *Welcome from Greece?* In the notice prefixed to Lord Hervey's *Memoirs* (p. xxiii.), Mr. Croker expresses himself as having no doubt of publication in 1720. This is no proof. I would add to this inquiry, where is the MS. copy, or the copy from which the *Welcome* was printed in the "Additions to Pope's *Works?*" The draft, said to be in Gay's handwriting, in the British Museum, is imperfect. Where and when was that draft obtained? G. T. Q.

BARON WRATISLAW'S CAPTIVITY IN TURKEY.

Can you, or any of your correspondents, inform me who were the English and French ambassadors at Constantinople between 1591 and 1599? I have just finished translating Baron Wratislaw's Captivity from the original Bohemian, and am anxious to know the names of the two ambassadors to whom he was greatly indebted for his liberation.

As I believe this singular and interesting work to be entirely unknown in England, except possibly through the medium of a most unfaithful and disagreeable German translation, some account of it may perhaps not be unacceptable to yourself and your readers. Baron Wenceslas Wratislaw, when quite a boy, was entrusted to the care of Herr von Kregwitz, ambassador extraordinary from the Emperor Rudolph II. to Sultan Amurath III., in the year 1591. After a very pleasant residence in Constantinople, the ambassador was detected in a treasonable correspondence, and put to death. His suite spent more than three years in various prisons, the galleys, and the Black Tower, but were at length liberated mainly through the intercession of the ambassadors of the English queen (Elizabeth), and the French king (Henry IV.). Baron Wratislaw wrote an account of his journey to Constantinople, residence at Constantinople, captivity, and return home, in four books, in 1599. The work remained in manuscript till 1777, and was republished in 1807. The German translation, which differs so much from the original that it is scarcely to be called a translation, is dated 1786. The Bohemian has long been out of print, and is very scarce. I obtained my copy, with great difficulty, through the kindness of Mr. Paul Aloys Klar, the editor of the beautiful Prague annual, *Libussa*.

Whether I decide on publishing my own translation or not, it will be interesting to know the names of the two ambassadors, if they can be ascertained. A. H. Wratislaw.

School Hall, Bury St. Edmund's.

["Hernacher sind wir von denen Türcken nach Galata geführet, und dem Englischen Herrn Ambassadori überantwortet worden. Der Englische Herr Ambassador, so mit Nahmen *Eduartus Berthon* hiess, und ein frommer, Christlicher, freundlicher, auch gelehrter und schöner Herr gewesen, empfing uns gar gnädig und freundlich, logiret uns unter etliche Zelten in einem Garten bey seiner Wohnung, und liess uns allda Essen und Trincken vollauff vortragen." (Seidel's *Denckwürdige Gesandtschafft an die Ottomanische Pforte*, edit. Haussdorf, Görlitz, 1711.) The name of Wratislaw appears in this work at pp. 30. and 34.—Ed.]

WRITERS IN THE QUARTERLY REVIEWS.

I have for some time been in the habit of marking the names of the authors of the various essays in the margins of my copies of the several *Quarterly Reviews*.

I find, from Cockburn's *Life of Jeffrey* (2nd ed., vol. i. pp. 300, 301.), the following included in a

list of contributors to the *Edinburgh Review:* Malcolm Laing, Lord Melbourne, Coleridge, Daniel Ellis, Dr. John Gordon, Robert Grant, Thomas Campbell, Phillimore, Sir H. Parnell, and Sir W. Napier.

In some other portion of the same work Sir H. Davy is mentioned as having been a contributor to the *Edinburgh*. And in *Blackwood* (vol. x. p. 669.) it is stated that it is believed that John Wolcot (Peter Pindar) wrote an article on the fine arts in one of the early numbers of the *Edinburgh*.

The late Justice Talfourd is always understood to have been a contributor to the same periodical.

The object of my Query is to ascertain if any of your readers can assist me by information of articles contributed by any of the above writers, more especially any by Coleridge, Thomas Campbell, Sir W. Napier, Sir H. Davy, John Wolcot, and Justice Talfourd.

I of course presume that by Coleridge is meant Samuel Taylor—there is but one "Coleridge." If any other of the family were meant, he should have been distinguished by his initials. J. B.

Melbourne, Australia, 16th May, 1859.

Minor Queries.

Cokam or Coxam House: Mr. Crewe's Wyrwail, Chideok or Chadwick.—Shute and Coxam Houses in Devon are mentioned in a Diary of the seventeenth century in connexion with the siege of Taunton, 1644. Shute was the seat of the Poles near Axminster. Can anyone give me information about Cokam or Coxam? Vicars (*Parliamentary Chronicle*, iii. 82.) speaks of Mr. Crewe's house as near to John Pole's. What was the name of that house? Wyrwail and Chideok are also named in the same Diary in the same connexion. What were these houses or places? Vicars speaks in the same connexion of Lord Pawlett's house and of Mr. Arundell's, called Chadwick, which, I suppose, is the same as Chideok. W. C.

"*The Traveller.*"—Who is the author of a drama called *The Traveller; or, the Marriage in Sicily*, 8vo. 1809? Z. A.

John Van Lewen, M.D.—Where may I learn any biographical particulars of Dr. John Van Lewen, who was the son of a Dutch physician, and settled in Ireland at the close of the seventeenth century? Mr. Gilbert, in his *History of the City of Dublin*, vol. iii. p. 262., supplies the following information:—

"Van Lewen studied at Leyden under Boerhaave, and became very eminent in his profession, being *the only accoucheur in Dublin during the early part of the last century.* [How matters are changed in the Irish metropolis!] He was elected President of the College of Physicians in 1734, and died at his house here [Molesworth Street] in 1736; his daughter Letitia, who became the wife of the Rev. Matthew Pilkington, was well known in the last century by her misfortunes and her writings."

Abhba.

St. Andrew's Parish, Dublin.—Why is the parish of St. Andrew, in the city of Dublin, entitled to the unusual privilege of having three churchwardens? Is there any parallel case elsewhere? Abhba.

Illoques.—Our hare-hunters, when they view their game, cry *illope! illope!* as the fox-hunters cry *tally-ho!* In the famous *Boke of St. Albans*, Dame Julian Berners directs them thus:—

"And yf your houndes chace well at your wyll:
Then thre motes shall ye blowe bothe lowde and shyll,
There one and there a nother, there he pasturyd hath:
Then saye (Illoques, illoques) in the same path."

Is our modern phrase a corruption of this; if so, what is the derivation of it? The word occurs again a few lines farther on, and in Wynkyn de Worde's edition (1496), it is always printed in red letters. A. A.

Poets' Corner.

London Antiquities.—From an old magazine, published in May, 1751, I extract the following:—

"As some boys were playing in King Henry's Yard by East Smithfield, they observed near a gravestone something like the head of an image, and the ground being dug up, two large stone images of curious workmanship were found there, which by the inscription appears (*sic*) to have been there ever since Henry the VIth's reign."

Can any London antiquary point out other references to this discovery, and say what these images of curious workmanship were? T. B.

"*The Complete Irish Traveller.*"—Two 8vo. volumes, entitled *The Complete Irish Traveller*, and "illustrated with elegant copper-plates," were published anonymously in London in the year 1788. Who was the author? Abhba.

Dr. Samuel Pegge.—In whose possession are the poetical MSS. of Dr. Samuel Pegge, author of *Anonymiana, &c. &c.?* Mr. Pegge died in 1800, [ob. Feb. 14, 1796.] Z. A.

Sir James Flower, Bart. (M.P. 1841–7.)—Can any of your readers acquaint me with the burial-place of the above-named baronet, who died at Mill Hill, Hendon, Middlesex, May 17, 1850? His epitaph also would be acceptable. The first baronet, Sir Charles, according to the *Gent.'s Mag.*, Feb. 1835, was buried in Aldgate churchyard, and has probably a tomb there or a tablet in the church. F. G.

Sir Robert Peel, Bart. (M.P. 1809–50.)—The title and date of any publication relating to the life

and character of the above-named distinguished statesman, *other than the under-mentioned*, is requested: —

Gentleman's Magazine, 1850.
Blackwood's Magazine, 1850.
Christian Guardian, July, 1850.
Christian Remembrancer, vol. xx.
Memoir published by the Trustees of Sir Robert Peel's Papers. 2 parts. London, Murray, 1856.
Sir Robert Peel, a Type of Statesmanship, by Jelinger Symons, Esq. Longman, 1856.
Memoir by Guizot. London, Bentley, 1857.
——— D. F. Jarman, B.A., F. F. Statham, B. A., and Wm. Brock.

In December, 1856, a prayer called the "Statesman's," attributed to Sir R. Peel, went the round of the newspapers, but I cannot now recollect if it was ever proved to be Sir Robert's own composition. Any light that can be thrown upon it would be acceptable. F. G.

Occasional Forms of Prayer, when first used. — Many very interesting lists of occasional forms of prayer have appeared in "N. & Q." from time to time, but I do not remember to have seen any information respecting their origin. The following extract from Strype's *Memorials of Abp. Cranmer*, book I. ch. xxix., may throw some light upon the subject:—

"Occasional prayers and suffrages, to be used throughout all churches, began now [1543–4] to be more usual than formerly. For these common devotions were twice this year appointed by authority, as they had been once the last; which I look upon the Archbishop to be the great instrument in procuring: that he might by this means, by little and little, bring into use prayer in the English tongue, which he so much desired; and that the people, by understanding part of their prayers, might be the more desirous to have their whole service rendered intelligible; whereby God might be served with the more seriousness and devotion."

He then goes on to specify an instance in 1543, remarking: —

"It is not so evident that these prayers were in the English tongue: but in the year following, *viz.* 1544, there were, without controversy, certain suffrages drawn up in the mother-tongue by the Archbishop's means; which he intended to be universally observed everywhere."

The whole chapter, which is entitled *Occasional Forms of Prayer and Suffrages*, may be consulted.

Archibald Weir.

Enfield.

"*Gestes of Guarine.*" — In Leland's *Collectanea*, vol. i. p. 230., occur some pages of

"Things excerptid oute of an old Englisch boke yn Ryme of the Gestes of Guarine, and his Sunnes."

And at p. 236., the author adds —

"Here lakkid a Quayre or ii in the olde Englisch Booke of the nobile actes of the Guarines; and these thinges that folow I translatid owte of an olde French Historie yn Rime of the actes of the Guarines onto the Death of Fulco the 2."

Is anything known of these two old "Bookes in Rime," except what Leland has preserved? He has taken the heads of the story, and set them down in a dry antiquarian way; but it would seem that the English and the French were two versions of the same romantic poem. In the margin of p. 237. Leland adds a reference to the "Englisch historie" of the *Fitzwarines*. Does he mean the same Englisch poem from which he had made his excerpts, or is there any other history of this family?

The name, in its latter form, is appended to that of a parish in Somersetshire (Norton Fitzwarren), where there is a fine British earthwork. W. P. P.

James Stirling. — Having lately read with high satisfaction this gentleman's *Letters from the Slave States*, may I ask of what other works, if any, he is author, &c.? T.

Mediæval Burials, &c. — I should be much obliged to your correspondents for information directed to me, 17. Sutton Place, Hackney, upon mediæval burials. I want references to original sources, such as MSS., paintings, illuminations, &c., especially of the funerals of great persons.

J. C. J.

Oliver Cromwell. — One of J. Dury's letters, dated July 22, 1654, states: —

"The weekly sheete of newes printed at Genoa, July 1–11, by Farroni, tells us that the L. Protector hath changed the Great Seale of England, setting upon the new one his owne Effigies on horse-back, with this inscription: '*Olivero il grand Imperatore d' Inghil-terra, di Scotia, Hibernia e Francia: e Prottetore de protestanti, e delle chiese riformate*' . . ."

Is there any corroboration of this statement? Another letter, dated Zurich, 30 April, 1655, gives an account of an Irish friar reported to have a design against the Protector's life. Ithuriel.

Family of Ferrers. — Can you inform me whether William, second Lord Ferrers of Groby, who died in 18 Edw. II., had any issue besides Henry, his son and heir, who succeeded him in the barony?

Who was the Thomas de Ferrers to whom King Edw. III. in the 9th year of his reign gave licence to hold the manor of Caldore, of the grant of Duncan, Earl of Fife? Meletes.

Mummy of a Manchester Lady. — Many years ago I recollect seeing in the Manchester Museum of Natural History the mummy of a female, suspended in a case, with a glass door, and was told that the figure represented a lady of the last century, well known in Manchester, whose life estates had been devised, after she was "dead and *buried*," to some relatives who treated her whilst living with great unkindness. To prevent their succeeding under this conditional devise of an eccentric father or brother, she bequeathed her estates to

her friend, Charles White, Esq., F.R.S., the eminent surgeon, along with her body, which was embalmed, and kept by him, but never buried. The condition of this singular devise being fulfilled, Mr. White enjoyed the property, which descended to his son, and the original remaindermen dying issueless, this female benefactor of the White family was quietly buried in the Museum of her native town. Mr. De Quincey, when a boy at Manchester School at the beginning of the century, became acquainted with the mummy, and in one of his works mentions its removal from the case, and the body of a notorious highwayman being substituted! I wish to ask what portion of truth exists in the above traditional statement, and what are the precise facts? F. R. R.

Hypatia and St. Catharine. — It has been often stated that Hypatia, the celebrated Alexandrian Neo-Platonist, whose murder is so foul a blot on the name of St. Cyril, is the origin of the myth of St. Catharine of Alexandria: that in fact the memory of the beauty, the learning, and the wrongs of the murdered philosopher clung to the minds of the people, and that as they became Christian the legend of St. Catharine shaped itself. I am anxious to know what grounds there are for this statement. K. P. D. E.

O whar got ye that auld crooked penny. — Can any admirer of the songs of Scotland afford any information regarding the following ballad, which I found in MS. amongst some old family papers, and which, I believe, does not exist in any published collection? —

"O! whar got ye that auld crooked penny?
For ane o' bricht goud wad ye niffer wi me?
Richt fou are baith ends o' my green silken wallet,
And high are my wa's, ower in Bonny Dundee.

"O! gin I saw the dear laddie that had it,
Wha, when we were bairnies twa, geid it to me,
For a' the bricht goud in your green silken wallet,
I never wad niffer my crooked bawbee.

"O! whar got ye that auld worsted plaidie?
A mantle o' satin is fitter for ye.
I'll clead ye in satin, and mak ye a lady,
Gin ye'd gang wi' me to Bonnie Dundee.

"Ye may clead me in satin and mak me a lady
And tak me ower heartless to Bonny Dundee,
But my heart neither satin nor goud can procure ye,
I sell't it lang syne for this crooked bawbee."

YEMEN.

Aden, 10th July, 1859.

Buchanan Pedigree. — Geo. Buchanan, the historian and poet, had five brothers and *three sisters* (*Biograph. Brit.*, in nomen.) Were these sisters married? and to whom? And are there any of their descendants known? JAMES GRAVES.

Kilkenny.

A Bear Hunt on the Thames. — In King Edward VI.'s journal, printed in Burnet's *History of the Reformation*, book II. vol. ii. p. 14., it is recorded by that youthful monarch that, on the 29th of May, 1549, the French ambassadors after they had supped with the Duke of Somerset "went into the Thames and saw both the bear hunted in the river, and also wild-fire cast out of the boats, and many pretty conceits." How was this apparently dangerous sport managed? Are there any other instances on record of bear hunts upon the Thames? W. J. PINKS.

Thomas Talbot. — A well-carved oak press in my possession has on one of its panels the following: —

"THOMAS ✠
TALBOTT,
E . T . 1636."

I shall be obliged to any of your correspondents who can inform me who this Thomas Talbott was? and what is intended by the letters E . T .? R. W.

Leominster.

Ocean Cable Telegraphs. — Could any of your correspondents furnish me with name, date of laying, length, and cost of any of the ocean cable telegraphs? J. W. G. G.

Minor Queries with Answers.

Sir Charles Bawdin. — Could you give me any information respecting Sir Chas. Bawdin, whose death forms the subject of a ballad by the boy-poet Chatterton? And which is the best edition of his works? H. G. V——N.

[The person celebrated under the name of Sir Charles Bawdin, was probably Sir Baldewyn Fulford, Knt., a zealous Lancastrian, who was executed at Bristol in the latter end of 1461, 1st Edward IV. He was attainted, with many others, in the general act of attainder, 1 Edw. IV., but he seems to have been executed under a special commission for the trial of treasons, &c., within the town of Bristol. — See *The Works of Thomas Chatterton*, 3 vols. 8vo., 1803, edited by Dr. Robert Southey, with Life by Dr. G. Gregory, which is considered the best edition of this poet's works.]

Admiral Haddock. — In a letter of West to Horace Walpole, dated "Temple, Dec. 31st, 1739," occurs this passage: —

"Handel has had a concerto this winter. No Opera, no nothing. All for war and *Admiral Haddock.*"

Can your correspondents favour me with any particulars as to the *family* or *doings* of the said "Admiral Haddock?" J. N. H.

[Admiral Nicholas Haddock was a worthy descendant of an ancient Essex family residing at Leigh in that county. He was the third and youngest son of Sir Richard Haddock, Knt., Comptroller of the Navy, and for some time joint-admiral of the fleet. On the 6th of April, 1707, Nicholas being then little more than twenty years old, was appointed Captain of Ludlow Castle. He distinguished himself very conspicuously in the well-

known action with the Spanish fleet off Sicily. On the 4th May, 1734, he was promoted to be rear-admiral of the blue; on the 16th Dec. of the same year, rear-admiral of the white; and moreover on the 2d March, 1735, to be rear-admiral of the red. In 1739, Mr. Haddock was ordered to make reprisals on the Spaniards, in which species of warfare he was remarkably fortunate. On the 11th March, 1741, he was promoted to be vice-admiral of the blue. After having attained the elevated rank of admiral of the blue, he died on the 26th Sept. 1746, in the 60th year of his age.—Charnock's *Biographia Navalis*, iii. 383—392.]

Nevinson. — Can you give me any information concerning a divine of the Elizabethan era of the name of Nevinson? Was he ever at the head of any known grammar school? or was he ever a Cambridge don? G. H. K.

[A reference to Cooper's most useful *Athenæ Cantabrigienses* makes us acquainted with two divines of this name, viz. Christopher Nevynson, a native of Wetheral, Cumberland, LL.B. 1535, LL.D. 1539, who in 1547 was in a royal commission for visiting certain dioceses, and in 1549 one of the royal visitors of Oxford; and Stephen, his cousin, a native of Carlisle and a Fellow of Trinity College, Cambridge, who was tutor to George Gascoyne the poet, and, after holding many appointments, became Canon of Canterbury about 1570. He died about October, 1580.]

Dr. Hoadly's Private Theatre (2nd S. viii. 136.) — In his article on "Eminent Artists who have painted Scenes," Mr. Cuthbert Bede states, in an extract, that Hogarth was so engaged for "Dr. Hoadly's private theatre." I shall be glad if any of your correspondents can give information about this private theatre, the existence of which I dare say many of your readers, as well as myself, now hear of for the first time. Charles Wylie.

[The gentleman alluded to in Cuthbert Bede's article is Dr. John Hoadly, the Bishop's youngest son, and Chancellor of Winchester, who appears to have resided at Winchester House, Chelsea. The following notice of this mansion occurs in *The History of Chelsea*, by Faulkner, 8vo. 1829, p. 295.: "Upon pulling down the palace a singular discovery was made. In a small room, to the north front, and at the north-west corner, were found on the plaster of the walls nine figures of the size of life, viz. three men and six women, drawn in outline with black chalk in a bold and animated style. Of these correct copies have been taken by an ingenious artist, who intends to publish them. Concerning these spirited sketches conjecture has been busy, and various are the opinions hazarded on the subject; but both the time when they were drawn, as well as the transactions to which they allude, must ever remain in obscurity and doubt. They display much of the manner of Hogarth, who, it is well known, lived on intimate terms with Bishop [? Dr.] Hoadly, and frequently visited his Lordship [?] at this palace: and it is supposed that these figures apply to some domestic incident in the Bishop's [?] family, or to some scene in a play." Faulkner has confounded the Bishop with his son. It is well known that Dr. John Hoadly's fondness for theatrical exhibitions was so great, that few visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in Julius Cæsar where the ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that although his speech consisted only of two lines, he was unable to get them by heart. At last they hit on the following expedient in his favour. The verses he was to deliver were written in such large letters on the outside of an illuminated paper lanthorn, that he could read them when he entered with it in his hand on the stage. Hogarth painted a scene on this occasion, representing a sutling booth, with the *Duck* of Cumberland's head by way of sign. He also prepared the play-bill, with characteristic ornaments. *Vide* Hogarth's *Works*, by Nichols and Steevens, 4to., 1808, and Nichols's *Literary Anecdotes*, iii. 141.]

Hanged, drawn, and quartered. — I notice that this sentence is found in different books to differ slightly in form: in some we find it as above, in others it is written "*drawn*, hanged, and quartered."

In cases of treason the sentence passed was that the offender should be drawn at a horse's tail to the gallows; that he should be there hanged by the neck; that he should be cut down alive; and that, after other barbarities not necessary to mention, his entrails should be taken out and burnt before his face.

In this form, then, the word "drawn" must be interpreted "embowelled." But the other form, namely, "*drawn*, hanged, and quartered" occurs very frequently: for instance, we read in the *Discourse of the Manner of the Discovery of the Gunpowder Treason*, published by authority in 1609, that Henry Garnet was sentenced to be "drawn, hanged, and quartered" for his participation in that plot; and in this form, "drawn," I suppose, would mean the drawing on the hurdle to the place of execution. Yet Henry Garnet was not only drawn on a hurdle to the gallows, but was also eviscerated; no part of the usual sentence in cases of treason being omitted or varied, with the single exception (if we may accredit the *official* account) of his being allowed to hang until he was dead.

When we see, then, the words "hanged, drawn, and quartered" to a person who has been sentenced to death, is that the right way of expressing it? or should it be written "*drawn*, hanged, and quartered?" In other words, does the word "drawn" mean that such person was *embowelled*, or that he was *drawn on a hurdle* to the scaffold. W. O. W.

[With the exception of decapitation after hanging, all the revolting practices formerly performed upon the bodies of persons convicted of high treason are now dispensed with by the statute 54 Geo. III. c. 146. The phrase "drawn" originally meant that the convict should neither walk nor be carried to the place of execution, but *dragged* thither. By the statute just referred to, it is enacted that the sentence in future shall be that "the offender shall be drawn on a hurdle," &c. A proviso is added, that after sentence the king may by warrant, under the sign manual, direct that the traitor shall not be drawn to the place of execution, but taken thither as may be directed.]

Replies.

ARCHBISHOP LEIGHTON'S WORKS.

(2nd S. viii. 41.)

It is seldom discreet in an author to break a lance with his Reviewer. I certainly should not have asked leave to reply in your columns to the strictures of EIRIONNACH, had they been confined to what I am really answerable for, which is, the *Memoir* of Archbishop Leighton. There is nothing in those strictures uncandid or uncourteous, — nothing unbecoming the pen of a Christian gentleman; and this is all we may fairly claim from the literary critic.

Accordingly, I should have deemed it inexpedient to bestir myself against your correspondent's animadversions on the *Memoir*, especially as I am well aware of its many imperfections. Since its first appearance — now between thirty and forty years ago — I have entreated the publishers to give me an opportunity of revising and improving it, but, for whatever reasons, these reiterated entreaties have been vain.

The mistake into which EIRIONNACH has fallen, and which draws this letter from me is, that he represents me as the editor of the volumes in which the biographical sketch first appeared. Hence the whole mass of those grievous inaccuracies which disgrace the edition in question is heaped upon my head, although I am as innocent of them as EIRIONNACH himself. Not one proof-sheet of the four volumes, with the exception of the *Memoir*, ever passed under my eyes.

The case is simply as follows. A very dear friend of mine, the late Hon. and Rev. R. L. Melville, had promised Mr. Duncan to compile a Life of Leighton for his projected edition of the *Works*. For this, as my preface states, some new and invaluable materials had been obtained. It pleased God, however, that before my friend had girded himself to the work, an illness came upon him which obliged him to leave England, with the prospect of being long away. He, therefore, requested me to undertake the "labour of love" which he was forced to relinquish; and I could not but yield to his instances, though grieved on his own account, as well as for the public, that a substitute had not been found more gifted than myself with his own eminent qualifications.

Now the task which he devolved upon me was *entirely restricted* to the preparation of the *Memoir*. For the faults and deficiencies of that production I am open to your correspondent's criticisms, for which there would, I think, have been less foundation, had I been permitted to amend and enlarge my first sketch. But, while willing to bear my own burden, I shrink from the reproach of being in any degree implicated in this slovenly and unscholarlike edition, so justly censured by EIRIONNACH, of the great and good prelate's works. I had, however, been made aware of the existence of these blemishes; and was enabled by a learned friend to place a long, though incomplete, list of them in the publisher's hands about two years ago; and I have reason to hope that when a new edition issues from the press, it will bear the marks of careful revision.

I am able to inform EIRIONNACH that the attempt to raise a sum of money, first for the purpose of restoring Leighton's tomb, and then to support and perpetuate the schools of Horsted Keynes, had but partial success. The first object indeed was achieved, and there is now a monument to the revered saint in the parish churchyard, with an inscription from the elegant pen of the present rector. I regret to add that, after this inexpensive work was paid for, there remained but a trifle for the schools.

The more pleasing portrait of Leighton to which EIRIONNACH alludes, is copied from an engraving for which I was indebted to the kindness of Mr. Perceval White, and which he satisfied me was an authentic likeness. JOHN N. PEARSON.

EIRIONNACH, in his able and careful review of the various editions of the works of the worthy and learned Archbishop of Glasgow, seems to speak as if he was in doubt as to the exact *title* of one of them. That referred to is in my possession, bearing to be "*Select Works of Archbishop Leighton*, some of which were never before printed, To which is prefixed an Account of the Author's Life and Character. Edinburgh, Printed for David Wilson, and sold by him and the Booksellers of *Edinburgh* and *Glasgow*, MDCCXLVI." 8vo. pp. 600., with twenty-three additional pages of preliminary matter, and a portrait in an oval inscribed "The Most Reverend Robt. Leighton, D.D. late Arch-bishop of Glasgow, *Etat.* 40, 1654, R. Strange, *Sculp.*" The contents of the volume (on a separate page) are

"*Some Account of the Author's Life and Character* — *Eighteen Sermons* — *An Exposition on the Creed*, Lord's Prayer, *and* Ten Commandments, *with Two Discourses*, and *Short Catechism*, In which the Errors of the former Edition are corrected — *Ten Sermons never before published.*"

As this edition is seldom to be had, and as the Preface of "the Publisher to the Reader" communicates a little rather interesting information in regard to the position of some of the bishop's printed works and certain of his MSS. at the above date, when Wilson published, it may be worth a reprint, as follows: —

"I here offer to your Perusal some of the Practical Works of that eminent and worthy Divine, Dr. Robert Leighton, viz. Eighteen Sermons, an Exposition on the Creed, Lord's Prayer, and Ten Commandments, both which were formerly published; but the former Edition of these being very scarce and but rarely to be met with, it was by the Desire and Advice of several judicious and

learned Gentlemen, that this new Edition was undertaken.

"In reprinting of these, great care has been taken to rectify several gross mistakes and errors that were in the former Edition.

"You have also here Ten Sermons of the same Author, never before published: Any who has read his other pieces will easily discern them to be his, as they are wrote with the same Spirit of Devotion and Piety which appears in the whole of his writings.

"I was favoured with the Manuscript of Nine of these from a worthy and learned Gentleman, who says, as far as he remembers, he copied them with his own Hand from the Bishop's originals about sixty years ago.

"I was obliged to another Gentleman who communicated the Tenth one to me who had it in his possession, taken from the Bishop as he delivered it.*

"I have been greatly obliged to two worthy, learned, and judicious Ministers (?) who took the charge of correcting this Work, and think myself highly indebted to them for the Pains and Labour they took on it.

"I take this public Opportunity of returning my grateful Acknowledgments and sincere Thanks to all the Ladies and Gentlemen who have been the Encouragers of my Undertaking. I would have printed a List of Subscribers, but I thought it was a Piece of Ostentation few are fond of.

"I have got in my Possession some more Writings of this valuable Author, which never were printed, and have a View of procuring some others which probably may be communicated to the *Publick*, along with that very deserving and justly esteemed Work, his *Commentary on Peter*, which is now become very scarce and seldom to be met with.

"You have prefixed to this Work a Print of the Author for a Frontispiece, as also some Account of his Life and Character.

"In short, no care nor pains has been spared to make this Book as correct and beautiful as possible.

"As for the Discourses themselves of our pious and worthy Author, I doubt not but they will give full satisfaction to every serious and impartial Reader: And their meeting with a kind and favourable reception from the Publick will give great Pleasure to your most humble and most devoted Servant, David Wilson. Edinburgh, March 13, 1746."

I have compared a good deal of *the eighteen sermons* of this edition with that (also in my possession) of

"Sermons preached by Dr. Robert Leighton, late Archbishop of Glasgow, Published at the desire of his Friends after his Death, from his Papers written with his own hand. S. John v. 35., Heb. xi. 4. London, Printed for Sam Keble, and are to be Sold at the *Great* Turk's-Head in *Fleet Street*, over against Fetter-Lane-End, 1692," 8vo. pp. 292.

And from the Address to which EIRIONNACH quotes so liberally; but I cannot find any different readings in the text between the two editions. Wilson appears to me to have followed as his rule the edition of 1692, correcting its typographical blunders, in some places to fall into others of a similar kind, and making such slight alterations as "it is" for "its," &c., generally modernising the spelling, throwing in more capitals and italics, and in a few cases new arranging the mode of paragraphing. Upon the whole, I think, both editions are creditable as books of the day, more particularly in the great run of that description of religious literature published in Scotland, which was then often in very coarse type and paper.

It may be stated that much curious information relating to the bishop's bursaries will be found in "*Deeds instituting Bursaries, Scholarships, and other Foundations* in the College and University of Glasgow, George Richardson, Printer to the University, MDCCCL.," 4to. pp. 299.,—a work understood to have been privately printed at College expence, and drawn up by the late Dr. William Thomson, Professor of Medicine (see pp. 84. 91. and 292. 296.). In the latter pages, the original Deed of Mortification, under the bishop's hand, dated "Bradhurst in Sussex, Aug. 1, Anno Do. 1677," is given at length from the Burgh (of Glasgow) Archives. Through the want of this document, only "obtained by the kindness of the civic authorities" at the time of the above-mentioned publication, there formerly existed an "uncertainty (on the part of the College Faculty) relative to the conditions of tenure of Bishop Leighton's Bursaries which had proved a source of annoyance." These in "*State of Bursaries* in the University of Glasgow as at 1st Nov. 1858," are represented as "Patrons, Town Council of Glasgow, 18*l.*; Patrons present two, of whom the College select one; the Bursar may be continued for two or three years in Divinity by Patrons, if he has good certificates from the Professors; commences in Greek; course of Study Philosophy; amount of Burse, £9, 4 years." "1857," one student of "Moral Philosophy," and another of "Logic." "In the '*Memorabilia of the City of Glasgow*, selected from the Minute Books of the Burgh, 1588–1750' (printed for private circulation, Glasgow, 1835), p. 305., of date, 8 Sept. 1677, may be found a letter of thanks addressed on this occasion to Bishop Leighton by the Magistrates and Council."

In the foregoing deed, as well for the purposes of learning as of charity, it is narrated in respect to the latter

"That I, Dr. Robert Leighton, late Archbishop of Glasgow in Scotland, upon grave and serious considerations, by the tenor hereof, Mortifie, dote, and appoint for ever the soumes of money following to the ends and uses underwr'en. To witt. . . . Item, to the Hospitall in ye said Burgh of Glasco, called ye Hospital of St. Nicolas, or ye Bishop's Hospitall, one hundr. and fifty pounds sterl. for ye standing maintenance of two poor men yearly in ye sd Hospitall . . . . ye Magistrates and Town Conseil of Glasco or to whom they shall appoint to receit it in their names . . . . to ye two poor men in ye Hospitall . . . . And I hope they both will be carefull to chuse such as upon whom that litle charity may bee best bestowed, both in respect of their indigency and good conversation, which is to be testified by ye Minister of ye Barony, or some of ye Ministers of ye Burgh *respective*," &c.

This act of beneficence, so congenial to the

* Preached before my Lord Commissioner and the Parliament, 14th November, 1669, John xxi. 22.

bishop's feelings, might also be so far thrust upon his notice from the vicinity of the "Hospitall" to the cathedral, the seat of his spiritual functions, and from its lying in the way of his daily walks. As a visible institution it has now ceased to exist, along with the several religious fluctuations under which it had passed. Various accounts of the building are to be seen in the different histories of Glasgow; perhaps the most accurate and condensed is the description by "*Wade*, Glasgow, 1821," p. 60., as "a neat little structure of freestone, the interesting, although shattered, remains of which were removed in 1805, because they stood in the way of opening St. Nicholas Street. They were in the style usually denominated Gothic."

Attached to the hospital, on the northwest, was originally a set of apartments for the accommodation of a priest, who officiated to the inmates of the building in a small neat chapel, also constructed of freestone, adjoining to the apartments in question on the east. In McUre's time (1736):

"The font" (he means, we suppose, a piscina or stoup for containing holy water) was "yet to be seen, as were also the founder's arms (three alcorns in the seed upon a bend dexter within, a crosier behind the shield surmounted of a salmon fish, with the ensign or arms of the episcopal see, *McUre*, p. 67.) upon the building in several places. The hospital was founded and provided with every requisite for divine service about the year 1450 by Bishop Muirhead, the same who founded the Vicar's College. The original foundation was for twelve poor old laymen and a chaplain. Its revenues are supposed to have suffered greatly at the Reformation. By the pious and primitive Bishop Leighton they were, however, in a small degree augmented. In 1736 they were nevertheless so scanty as only to afford about 60 merks *Scots* (*3l. 6s. 8d. sterlg.*) to each of four brethren. An improvement has since taken place; for in 1815 *ten* pensioners were on the foundation, and received *3l.* a year each. The Magistrates and Town Council are patrons of the Hospital; but they appoint a *Preceptor*, in whom is vested the immediate management of its affairs."

There are no traditionary particulars connected with the bishop while he filled the see of Glasgow that I could ever ascertain. It is probable that he occupied as a residence the archiepiscopal palace or castle adjacent to the cathedral, the last portions of which were removed about 1792 as a site for the erection of the Royal Infirmary. This noble ancient edifice was shorn of its glory after the Reformation, and is said to have been allowed gradually to fall into disrepair, till it finally became nearly a ruin. There are, however, evidences that some years prior to the incumbency of the bishop certain parts of it had been in a habitable condition, meetings of the College Faculty taking place therein, their Minutes dated "At the Castell of Glasgow." If too lordly a dwelling-place for the humble-minded bishop there would be no difficulty at that period in obtaining one of the numerous prebendary houses or manses of less ostentation, which were so thickly planted in the neighbourhood of the cathedral, and which may be deemed the most in consonance with the character of the man who was such a strict follower of "Him who had not where to lay his head."

A new, accurate, well-printed, and reasonably-priced edition of Leighton's *Life and Works* would, I think, be a great boon to the public. Many have a prejudice against him, in the sectarianism of the North, as not of "their communion," which an acquaintance with his writings would undoubtedly to a great extent remove. The rich, lofty, and magnificent ideas in his Sermons, all so beautifully traced out and applied, and combined with so much of the intense spiritual feeling, cannot fail to make it to be perceived that the writer's whole mind and soul were engaged, and that while upon earth he lived in and breathed a celestial atmosphere.

G. N.

HENRY SMITH, LECTURER OF ST. CLEMENT DANES.

(1st S. iii. 222.; vi. 129. 231.; vii. 223.)

We believe that we are enabled to add to and correct the accounts of this justly celebrated divine by Dr. Fuller, and in Wood's *Athenæ Oxonienses*, Nichols's *Leicestershire*, Brooks's *Lives of the Puritans*, Chalmers's *Biog. Dict.*, and other works.

He was admitted a fellow commoner of Queen's College, Cambridge, 17th July, 1573. As he was not matriculated at Cambridge, the probability is that he did not continue there long.

Fully believing his identity with Henry Smith, matriculated at Oxford in 1575 as a member of Lincoln College, we doubt whether he took a degree at Oxford, or elsewhere. It seems that one Henry Smith, of Hart Hall, proceeded M.A. at Oxford, 9th July, 1579; and that another of the same name and house took that degree 3rd May, 1583. Wood states the latter to have been our Henry Smith, and describes him as of Hart Hall, lately of Lincoln College; but our Henry Smith, although he refers to his having been at a University, never calls himself M.A., nor do we find him so called by his contemporaries. He indeed terms himself Theologus, and is so described by others. Richard Greenham, in a letter to Lord Burghley, 1587, laments that Mr. Smith had not tarried in the University until his gifts were grown into some more maturity, and says that neither he nor the Lord Treasurer could obtain that favour of his father.

In consequence of his temporary suspension by Bishop Aylmer, he has been ranked with the Puritans; but he wrote well and warmly in defence of the Church of England against the Brownists and Barrowists.

Without the least desire to detract from Mr. Marsden's encomium on Lord Burghley for his successful exertions in procuring Mr. Smith's

restoration to his lectureship, we may be allowed to point out that his lordship's sister was the second wife of Mr. Smith's father.

It has been said that Mr. Smith resigned his patrimony to his younger brother. The fact that he died many years before his father seems to have been overlooked.

Joshua Sylvester turned Henry Smith's Latin sapphics and epigrams into English verse.

Mr. Collier's note (p. 100.) of his edition of Nash's *Pierce Penniless*, satisfies us that it is hopeless to expect that the English poetry of Henry Smith can now be recovered or identified. We marvel, however, that Mr. Collier could have failed to recognise in silver-tongued Smith the greatest preacher of the age. Mr. Hunter, in his *Illustrations of Shakspeare*, twice refers to him.

Fuller (whom others follow) conjectured that he died about 1600. Wood says: "This person was in very great renown among men in fifteen hundred ninety and three, in which year, if I mistake not, he died." Dr. Bliss, from the allusion to him in Nash's *Pierce Penniless*, came to the conclusion that Wood had dated his death somewhat after its occurrence. Seven of his sermons, published in 1591, are stated to have been perused by the author *before his death*. It is curious that Fuller, who collected his works, did not see that this was conclusive proof that he died in or before 1591. All doubt upon the subject is disposed of by the statement in the parish register of Husbands Bosworth, Leicestershire, to the effect that Henry Smith, theologist, son of Erasmus Smith, Esq., was buried there 4th July, 1591. This entry is given in Nichols's *Leicestershire* (ii. 468.); but Mr. Nichols (whose labours we can never name without the highest respect and commendation) did not comprehend its significance, and actually contended (p. 889. of the same volume) that Mr. Smith must have been living in 1597, because a work under his name appeared in that year.

His mother was . . . . . daughter of . . . . . Bydd. Can any of your correspondents enable us to fill up these blanks?

C. H. & Thompson Cooper.

Cambridge.

HERBERT KNOWLES.

(2nd S. viii. 28. 55. 116.)

I recollect Herbert Knowles in my first half-year at Richmond School. I am not able to speak of him from personal acquaintance, for I was much his junior; but I may here mention a trivial matter which has long lingered in my memory, and which may perhaps be some slight evidence of a retiring and meditative disposition as characteristic at that time of the youthful bard.

Some of us were returning at dusk of evening from the well-known field which was then our play-ground, by the side of the river. Herbert Knowles was walking in the contrary direction, towards Easby, when some remark was made playfully by one of the scholars, about his own standing, as to Herbert liking a late and solitary walk.

After the Christmas vacation he returned not to the school. Shortly after his death his "Lines written in the Churchyard of Richmond, Yorkshire," were printed on letter-sheet paper, and circulated far and wide. There is, I believe, little doubt of his having written some other pieces. I find a memorandum of my own that "H. K. wrote some lines which appeared in *The Literary Souvenir* for 1825."

The "Lines in Richmond Churchyard," and a brief account of their author, may be found in Carlisle's *Grammar Schools*, 1818, vol. ii. p. 880.; *Quarterly Review*, vol. xxi. p. 396.; *Life of Southey*, 1850, vol. iv. pp. 221–7.; Clapperton's *Poetical Scrap-Book*, 1824, p. 77.; Robinson's *Guide to Richmond*, 1833, p. 60.; Bowman's *Guide to Richmond*, 1853, p. 34.; Black's *Guide to Yorkshire*, 1858, p. 248.

In the *Saturday Mag.* (vol. xvi. p. 206.) are the following lines, to which Knowles's name is appended. I remember having a copy of them given to me as the production of Herbert Knowles: —

"Forgive thy foes; nor that alone;
Their evil deeds with good repay;
Fill those with joy who leave thee none,
And kiss the hand upraised to slay.

"So does the fragrant sandal bow,
In meek forgiveness to its doom;
And o'er the axe, at every blow,
Sheds in abundance rich perfume."

D.

In the *Literary Gazette* for Dec. 26, 1818, was copied the well-known poem of Herbert Knowles, on the "Three Tabernacles," with a notice that the author died, aged nineteen, Sept. 17, 1818. In the subsequent number for January 9, 1819, appeared a "Fragment of an unfinished Poem" by the same author, with a correction of the former date, stating that Knowles died in *April*, 1818. How this is to be reconciled with the date given by J. F. W., *February* 17, 1817, is beyond the ken of

F. C. H.

HOW THE LORD HIGH CHANCELLOR GOES TO WESTMINSTER.

(2nd S. viii. 104.)

Your legal readers will be grateful for H.'s communication headed as above, and be glad to receive farther information relative to forensic ceremonies, many of which have been wholly discontinued, and some of which have only the sha-

dows of them left. One of these is the ceremony on the first day of Term. The Lord Chancellor's reception of the judges still continues, but I believe is now limited to two of the Terms. I am not able to say what entertainment his Lordship gives them; but probably some dignified correspondent, who has the privilege of *entrée*, will condescend to tell your readers whether the "brewed wine" and "biskett wafers" now form a part of it? We have still the procession to Westminster Hall, though somewhat curtailed in its grandeur; but I am not certain whether the friendly greeting of the serjeants at the door of the Common Pleas—which "many a time and oft" I have witnessed in the days of my youth—still takes place, for it is many and many a year since I was present on the occasion.

The extract given by H. shows that the manner of the procession, "whither on horse or in coach," was then in a transition state; and therefore most probably in the reign of Charles II., as will presently appear. But if H. would inform us the name of the Lord Chancellor in whose family this record exists, we should then have a better means of confirmation.

How soon these processions began, history does not communicate. That previously to the reign of Queen Mary the judges were mounted on mules we learn from Dugdale (*Origines*, p. 38.), who tells us that Mr. Justice Whiddon, in 1 Mary, "was the first of the Judges who rode to Westminster Hall on a Horse or Gelding, for before that time they rode on Mules."

Horses, we may presume, were henceforward adopted for the next century; for we find the following entry in Pepys's *Diary* (ed. 1854, vol. i. p. 116.) on October 23, 1660: "I met the Lord Chancellor and all the Judges riding on horseback, and going to Westminster Hall, it being the first day of Term."

And yet in January, 1673, not thirteen years after, Roger North (*Examen*, p. 56.) speaks of the procession on horseback as the *revival of an old custom*, leaving one to infer that there was a much longer interval since it was practised. It is too entertaining and picturesque to omit:—

"His Lordship (Lord Shaftesbury) had an early fancy, or rather freak, the first day of the Term (when all the officers of the Law, King's Counsel and Judges, used to wait upon the Great Seal to Westminster Hall) to make this procession on Horseback, as in old time the way was when Coaches were not so rife. And accordingly the Judges were spoken to, to get Horses, as they and all the rest did by borrowing or hiring, and so equipped themselves with black foot-cloaths in the best manner they could: and diverse of the nobility, as usual, in compliment and honour to a new Lord Chancellor, attended also in their equipments. Upon notice in Town of this Cavalcade, all the shew Company took their places at Windows and Balconies, with the Foot Guard in the Streets, to partake of the fine sight; and being once settled for the March, it moved, as the design was, statelily along. But when they came to straights and interruptions, for want of gravity in the beasts, or too much in the riders, there happened some curvetting, which made no little disorder. Judge Twisden, to his great affright and the consternation of his grave brethren, was laid along in the dirt; but all at length arrived safe, without loss of life or limb in the service. This accident was enough to divert the like frolic for the future; and the very next Term after, they fell to their Coaches as before."

And so for two hundred years they have proceeded without change. Whether coaches were ever used in procession in the reigns of Elizabeth, James I., or Charles I., and whether there was any procession in the time of the Commonwealth, I must leave to others to record. Edward Foss.

Churchill House, Dover.

MOUNT ST. MICHAEL, NORMANDY.

(2nd S. viii. 111.)

In answer to your correspondent A. D. C., I can refer him to the following works, in which he will find the information he desires:—

"Histoire de la célèbre Abbaye du Mont Saint-Michel, par Dom. Haynes." (This writer quitted the monastery for the Abbey of St. Germain des Prés, where he died in 1651.)

"Histoire abrégée du Mont St.-Michel avec les Motifs pour en faire le Pèlerignage, par un Réligieux de la Congrégation de St. Maur, in 12., Avranches, Lecourt, 1661."

"Le Voyage au Mont Saint-Michel, fait avec M. Chamboi, fils du Gouverneur de Caen, qui fut nommé Capitaine de deux cents jeunes gens qui furent dans le Voyage." M. de Saint-Martin (the famous Abbé de Saint Martin) fut nommé du Pèlerignage. (This visit occurred in 1647.)

"Voyage en Basse Normandie et Descript. Hist. du Mont Saint-Michel, par De la Roque. Mercure de 1726 et 1733."

"Notice Hist. et Topog. du Mont Saint-Michel, de Tombelène et d'Avranches, par M. Blondel. Edit. de 1813."

"Voyage au Mont Saint-Michel, au Mont Dol, et à la Roche aux Feés, par La Houssaye."

"Architectural Antiquities of Normandy, by Cotman and Turner, 1822."

"Le Mont Saint-Michel, par Charles Nodier, dans les 'Annales Romantiques,' 1825."

"Recherches sur le Mont Saint-Michel, par M. de Gerville, 1828."

"De l'Etat Ancien et Actuel de la Baie du Mont Saint-Michel, by l'Abbé Manet, 1829."

"Histoire Pittoresque du Mont Saint-Michel, par Maximilien Raoul, 1834."

"Le Mont Saint-Michel, Sonnets, par M. Julien Travers, 1834."

"An Architectural Tour in Normandy, by Gally Knight."

"Du Mont Saint-Michel en péril de Mer, par M. Maudhuy, 1835."

"Histoire du Mont Saint-Michel, par M. Desroches, 1839."

"Le Mont Saint-Michel, par M. Ephrem Houel, 1839."

"Notice Historique sur le Mont Saint-Michel, par M. Boudent-Godelinière."

"Le Mont Saint Michel au péril de la Mer, par M. Trébutien, 1841."

"A Short Historical Account of Mount St. Michael, by J. Hairby, 1841."

Miss Costello's "Summer Amongst the Bocages and the Vines," contains several chapters on the Mount St. Michael. Also, Trollope's "Summer in Brittany," 2 vols. Bentley.

"Essai Archæologique et Artistique sur le Mont Saint-Michel, par M. de Clinchamp, 1842."

"Notice sur les Canons du Mont Saint-Michel, par M. Maugan Delalande."

"Mem. des Aut. de l'Ouest, Histoire du Mont Saint-Michel, par M. Fulgence Girard, 1843."

"Histoire et Description du Mont Saint-Michel, texte de M. Le Héricher, Secretaire de la Société d'Archæologie d'Avranches, dessins par M. Bouet, publiées par M. Ch. Bourdoir." (This fine work is in folio, and contains sixteen beautiful lithographs.)

"Avranchin, Monumental et Historique, par Edouard le Héricher," 2 vols.

"Histoire du Mont St.-Michel et de l'Ancien Diocèse d'Avranches, par l'Abbé Desroches," 2 vols.

"Dix Ans de Prison au Mont Saint-Michel et à la Citadelle de Doullens, par Martin Bernard, 1854."

An article on the "cachots" of Mont Saint-Michel, in the *New Monthly Magazine* for 1855, by William Jones, F.S.A. Poetry has also illustrated this romantic mountain: "Le Siége (Roman de Rou), par Wace, XII. siècle;" "Le Prinse du Mont Saint-Michel, par J. de Vitel, 1588;" "Les Sonnets de M. Travers;" "Legende du Mont Saint-Michel, par Madame Colet;" "Fleurs du Midi; Mes Nuits, par M. Mathieu."

I have given a somewhat lengthened list of works on the Mount St. Michael, thinking it might interest those persons who, like myself, have been charmed with that beautiful and romantic spot. There are, no doubt, other books which may be found in the *bibliothèque* at Avranches. W. J.

Replies to Minor Queries.

Vincent Dowling, and the Parliament of Pimlico (2nd S. viii. 89.) — Those who, with Abiba and Mr. Gilbert, attach some importance to Vincent Dowling, and to his son Vincent George Dowling, may have no objection to be referred to the *Dublin Evening Post* of June 26 and July 9, 1817, where an interesting correspondence and controversy with which the Dowlings are mixed up may be found. Old Vincent Dowling repudiates his son for appearing as evidence against Dr. Watson, and trusts that the public may not confound him (the Senior) with Vincent George Dowling, Jun. In the *Evening Post* of July 9, 1817, the latter vindicates his conduct in a long letter, notices the circumstances which led to his departure from Dublin in 1800, and alludes at some length to the horsewhipping which he gave Peter Finnerty a short time before. The editor of the *Post*, the late Frederick William Conway, replies to Dowling's letter in an editorial article. Conway had previously given offence to V. G. Dowling by applying to him the sobriquet of "Castle Dowling." The phrase is calculated to convey the idea that Dowling had been corrupted by "the Castle"— the seat of Irish government; but I rather think that the editor merely meant to compare him to Castles, who also gave evidence on the trial of Dr. Watson. In the papers of the day an epigram appears, suggested by reading the evidence of Castles: —

"I happily have lived to see
The fall of perjured infamy,
By British jury rare.

"And now I hope, without a trope,
For peace, for plenty, and a rope,
And Castles in the air."

William John Fitz-Patrick.

The Hill Family: Abigail Hill (2nd S. viii. 9. 57.) —In reply to Mr. D'Aveney, an extract from a letter of the Duchess of Marlborough, said to have been written to Bp. Burnet, will serve to show her connexion with the Hills: —

"You enquire into the ground of favour to the Hills. I can only tell you that I did not know there were such people till about 20 years ago, when I was told by an acquaintance that I had relations that were in want, and that this woman was a daughter of my father's sister. My father had in all two-and-twenty brothers and sisters, and tho' I am very little *concerned* about pedigrees or family, I know not why I should not tell you that his was reckoned a good one; and that he had in Somersetshire, Kent, and St. Albans, 4000*l.* a year. However, it was not strange, that when the children were so many, their portions were small; and that one of them married this Mr. Hill, who had some business in the city either as a merchant or projector, *and was some way related to Mr. Harley*, and by profession an Anabaptist. From the time I knew their condition, I helped them every way as much as I could, to which I had no motive but charity and Relation, having never seen the father."

In another letter, the Duchess styles her —

"A woman that I took out of a garrett, and from a starving condition, put her and all her family, which were six, in ease and plenty. And the great General Hill I bred at Dr. James's at St. Albans, and brought him by degrees to enjoy 1800*l.* a year, purely by my interest," &c. &c. — Vide *Private Correspondence of the Duchess of Marlborough.*

The *History of the Dowager Duchess of Marlborough* has the same version: —

"Our grandfather, Sir John Jenyns, had two-and-twenty children; by which means the estate of the family, which was reputed to be about 4000*l.* a year, came to be divided into small parcels. Mrs. Hill had only 500*l.* to her portion."

Again: —

"Afterwards I sent Mrs. Hill more money, and saw her. She told me that her husband *was in the same relation to Mr. Harley as she was to me*, but that he had never done anything for her."

Consequently, as she was cousin to the Duchess, her husband must have been cousin to Harley.

Ithuriel.

Tennyson's "Enid" (2nd S. viii. 131.) — Probably the poet-laureate has taken his story of "Enid" from the French metrical version of *Geraint ab Erbin* ("Geraint the son of Erbin"), one of

the Welsh Mabinogi, which has been adapted and slightly altered by the *trouveur*, Chrestien de Troyes, and entitled by him "Erec and Enide." A translation of the original will be found in the second volume of Lady Charlotte Guest's *Mabinogion* (8vo., London, 1849). Her ladyship has also given, in the same volume, a brief analysis of Chrestien's version, as well as copious extracts from it; and intimates that the entire work was about to be republished, under the auspices of the Count de la Villemarqué, the eminent French antiquary. There are also German and Icelandic versions of the same story, avowedly borrowed from Chrestien de Troyes. β.

Vertue's "Draughts" (2nd S. viii. 26. 93.)—Mr. Boys was not aware that I had exhausted all the means which the British Museum afforded. I believe that when Mr. Leake wrote (1st S. xi. 380.) "Vertue's *Draughts*," he did not mean "Vertue's *Engravings*." His descriptions of crowns, though generally corresponding with the engravings, do not always do so. Hence I feel confident that he had seen the draughts. And these latter are what I want to discover.

It is matter of history that Vertue travelled over England to make drawings from tombs and statues. It is quite evident that these drawings from existing remains would be of infinitely more value than his engravings, vamped up for the booksellers. Now his drawings, on his death, were sold by auction. Many of them went into Lord Besborough's collection. But Lord Besborough's collection is elsewhere spoken of as having been "dispersed." Still, such valuable remains as these could hardly be lost or destroyed. And my impression, from Mr. Leake's papers, is, that he had had access to them. Sheen.

Shooting Soldiers (2nd S. viii. 70.) — As I do not find the Query made by A. A. on July 23, answered in your number for August 6, I beg to offer the following scraps of information on the subject of military executions in Hyde Park.

I remember an upright stone in the Park near Cumberland Gate, which was said to mark the spot where soldiers were shot. In fact, for there is no question about it, they stood in front of the stone itself. When Mr. Hope's new gates were erected, the ground was raised, and, as the stone was firmly set in the earth, it was simply covered over and not removed. The executions were usually on account of repeated desertion; — a purely military offence met a military penalty, and the delinquent suffered a soldier's death. In 1747, however, an exception presents itself in the case of Serjeant Smith, who had deserted to the French, returned, was pardoned, re-admitted to the army, and subsequently went over to the Pretender. In the latter service Wade captured him. He was brought to London, tried by court-martial, and being sentenced to be hanged, he was marched from the Savoy, through St. James's to Hyde Park, where he was gibbetted, and late in the day buried. Comrades and recruits were always present, under their respective officers, to witness these executions.

Wearing oak-apples — not yet quite extinct — on the 29th of May, became a military offence under the first Georges. For a soldier to "sport" this emblem was to manifest a love for the Stuarts and a hatred for the House of Brunswick. As a military offence, soldiers who ventured to show but an oak-leaf in their fingers were flogged almost to death in the bloody corner of Hyde Park. Civilians were also amenable to the law if they thus offended on the anniversary of the Restoration. Imprisonment, whipping, and fine punished their lingering loyalty for the helpless race. I fancy the regular military executions at the stone which lies near the Marble Arch commenced after the downfall of the Stuarts, and continued till the younger Pretender had ceased to have pretensions. Pepys, at all events, records the hanging of two soldiers *in the Strand*, but they had been concerned in a mutiny at Somerset House.

J. Doran.

Greek Word (2nd S. viii. 88.) — My learned friend, the Rev. A. S. Thelwall, Teacher of Public Reading at King's College, London, suggests that the Greek word required can be no other than εἰλικρινὴς, which lexicographers derive from εἴλη (splendor solis) and κρίνομαι: —

"Impermixtus, Purus, Sincerus, Merus, Verus, Non fucatus: item et Apertus, Manifestus, Perspicuus: et quasi dicas τῇ εἴλῃ κρινόμενος, quoniam ad splendorem solis, *i. e.* τὴν εἴλην, τὰ μεμιγμένα καὶ τὰ ἀμιγῆ facile διακρίνεται." (Steph. *Thes.*)

Thomas Boys.

The Greek word in question is εἰλῐκρινής, *examined* (say Liddell and Scott) *by the sun's light, and so found genuine.* C. W. Bingham.

Motto (2nd S. viii. 110.) — Your correspondent W. J. D. asks the meaning of the following motto appended to the arms of an ancient Irish family: "His calcabo gartos." Though, as your correspondent observes, Ducange has afforded him no assistance in the elucidation of this quaint sentence, the Irish language may afford some aid. *Gartos* is a latinised form of *ceart* (in composition *g-ceart*) and the latter means a right. As the Irish word is used, it clearly means a native Irish right, like those of which the *leabbar na g-ceart* treats. The motto therefore shows that the family which uses it, or the family from which it may have been taken, at some period subverted the power and occupied the territories of some fierce Gathelian chief or sept, and gloried in so doing. The family referred to has escaped me. Its history may bear out my etymon. H. C. C.

Liberavi animam meam (2nd S. viii. 108.)—Is it possible that Mr. Buckton can have overlooked this phrase as used in the Vulgate, Ezek. iii. 19. 21., and xxxiii. 9.? I have not the *Life* of Alderson before me; but I should think it probable that the learned Baron used the expression accurately, in the sense of the prophet, *i. e.* "I have warned you, and whatever course you may take, at any rate *I have delivered my soul;* your blood will not be required of *me*." His biographer, perhaps, has rather misapplied it, if he means it to be equivalent to the words, "to give free vent to the current of his thoughts," however indifferent he might be to the graces of language.

C. W. Bingham.

There is a quotation which runs thus: "Dixi: et salvavi animam meam." If the late Baron Alderson had not those words in his mind, I cannot doubt that he intended to convey their meaning at least, when he wrote "Liberavi animam meam." The sentence to which I allude is familiar to me, and I have often quoted it. I believe it comes from one of the Fathers, and I think from St. Bernard; but at this moment I cannot recollect its author. It is no passage of Holy Scripture. Its meaning is, "I have spoken: and by so doing have delivered my soul from all responsibility, which I might have incurred by silence." I have no doubt that it was in this sense that Baron Alderson appended to his letter the words "Liberavi animam meam." We are told that he was writing to "a friend about to be perverted." He gave him advice according to his own ideas; and thus, as he conceived, delivered his own soul from the responsibility which he might have incurred by withholding his opinion and counsel. F. C. H.

I cannot agree with Mr. Buckton as to either the meaning or derivation of this common phrase. I should say that it was ordinarily used to express that the speaker had relieved himself of his own responsibility by speaking or bearing testimony. Thus no doubt Baron Alderson, in writing to his friend under the circumstances mentioned, wished to enter his protest against the contemplated step, careless of the precise way in which it was worded. As to the part of the Vulgate from which it is taken, I think there can be little doubt but that it is Ezek. iii. 19.: —

"Si autem tu annunciaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia: ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti."

This appears exactly to meet the point. The meaning then will be, not "I have delivered my opinion," but "I have delivered my soul."

Vebna.

Inn Signs by Eminent Artists (2nd S. vii. 522.)—Among the curious inn signs painted by eminent artists, may be mentioned that of the Queen's Head, near the corner of New Inn Lane, Epsom, which was painted by the celebrated Harlow while on a visit to the family of the Rev. Mr. Thomas of Epsom. It represented the head, I believe, of Queen Caroline; and one side of the sign showed the face, while the other side depicted the back of the head.

On a late visit to Epsom I found that this whimsical sign had disappeared, and I should be glad to know what has been its fate.

Geo. R. Corner.

At a small tavern, situate at Cottage Green, Camberwell, known by the sign of the "Flying Dutchman," is a spirited and large sign, depicting the before-mentioned celebrated racer winning the Derby, ascribed to Herring, the proprietor of the hostelry being alive to its value, as he removes it in bad weather. Cam.

Faber v. *Smith* (2nd S. viii. 87. 118.)—The Latin *Faber* may have occasionally been used for the purpose indicated by your correspondent; but there are two reasons for doubting whether Faber can be properly employed as an equivalent for the name of *Smith*. First, because Smith has its own latinised form, Smithus, Smitheus, Smythius. Thus Sir Thomas Smith, the able and learned author of the tractate *De Republica Anglorum*, 1584, appears as Smyth, Smith, Smithus, Smythius. And, secondly, because "Faber" is *bespoke*, having long since been adopted as the Latin representative of the old French or Norman name *Fevre*, *Faur*, which is not *exactly* identical with Smith. It is thus that Faber does duty in Dionysius Faber, Guido Faber, Petrus Faber; officiating respectively for D. le Fevre, G. Fevre, and P. Faur.

We all know "Smith," and we all have a great regard for him. A most excellent fellow is "Smith," but such a Proteus! Think of "Smith," and twenty individuals are presented to your mind's eye at once,—Smith the soldier, Smith the sailor, Smith the country clergyman, Smith the engineer in the Russian service, Smith with whom you made acquaintance at Naples, Smith that never goes out of London, Smith of Cmwrlr Castle, North Wales, and your old college friend Smith. There is something nebulous in the very name—you are mystified. The learned Jesuit Matthew Wilson, who could not lie concealed under the assumed name of Edward Knott, found an effectual *incognito* as Nic. *Smith*.

Is there, then, no way in which a man bearing the name of Smith may possess individuality and identity? Surely it rests with the parents, Mr. and Mrs. Smith; and the place where the object may best be secured is the baptismal font. If the name of Smith be no identification, at least let the sponsorial name be distinctive. Beware of "John"

and "William:" a man might as well be anonymous at once, as "John Smith" or "William Smith." Such names are legion. Rather select some Christian name of more rare occurrence. Let it be Protheroe Smith, Aquila Smith, Egerton Smith. In short, Horace, Sydney, Harry, Albert, Rowland, Herbert, Frank, Hugh, Laurence, Caleb, Adam, all answer the purpose of specification: each identifies a Smith. Yet, while securing individuality, avoid peculiarity. "Seth Smith" is a combination which breaks the teeth.

THOMAS BOYS.

Marat at Edinburgh (2nd S. viii. 52. 93.) — I have looked into several French biographies of Marat, and find the circumstance mentioned by all of them of his having resided for some time in Edinburgh. The *Biographie Universelle* states that he gave French lessons in that city in 1774; where also, according to Quérard (*La France Littéraire*), he published a work in that year in the English language, under the title of *The Chains of Slavery*. An edition of this work in French was published by the author in 1792; and a new edition appeared in 1833, with a preliminary discourse by M. Havet, and a portrait of Marat. In *La Littérature Française Contemporaine*, by MM. Bourquelot and Maury, which is a continuation of Quérard, it is farther stated respecting Marat's work, that —

"On a prétendu reçemment que *Les Chaines de l'Esclavage* n'étaient point, comme on l'avait cru, un ouvrage de sa composition, soit en Anglais, soit en Français, mais une traduction faite par lui d'un Manuscrit Anglais que lui avait été communiqué par son auteur."

Perhaps M. Havet's Discours Prelim. may throw additional light on Marat's alleged stay in Edinburgh, in which city itself, one would think, where your querist resides, the best evidence might be traced out, from contemporary newspapers or magazines, of the information required.

J. MACRAY.

Oxford.

Ancient Localities near London (2nd S. viii. 28.) —HENRY THOMAS RILEY is probably correct in his conjecture respecting *Sandford* being identical with *Stamford Hill*, as at Stoke Newington, which is close to that place, there are several places bearing that name; *i. e.* Sandford Lane, Sandford Place, &c. Possibly inquiry into the old history of Stoke Newington may throw some light on this subject.

AN OLD INHABITANT OF THE ABOVE LOCALITY.

Titles conferred by Oliver Cromwell (2nd S. vii. 476. *et seq.*) —A complete list of these, and none such has yet appeared in "N. & Q.," is given in the second volume of Noble's *Memoirs of the Cromwell Family*. Mine is the Birmingham edition of 1784, and the reference is vol. ii. pp. 534. to 544. I have already sent a Note to this effect, but omitted to give the page; thinking, perhaps somewhat carelessly, that no one with the book in his hand could fail at once to find it. It may save trouble if I add that this list concludes the second volume, as all the editions may not be paged alike. It may surprise some of your readers to find that Oliver created three peers, though one of them, Bulstrode Whitlock, seems never to have made any use of his patent; or rather Thurloe, in whose hands it was to be passed, did not think fit to pass it. This was a viscounty. The third peerage was a barony conferred on Edmund Duncho, a cousin of the Protector's — the title, Baron Burnel.

H. C.

Workington.

Knights made by Oliver Cromwell (2nd S. viii. 114.) —Sir Richard Chiverton, Lord Mayor of London, 1657, who, as stated by your correspondent R. R., was knighted by the Protector in 1653, appears to have had the honour conferred upon him a second time, of which there is the following record in "The Pedigrees of Knights made from Carolus II. to Queen Anne, by Peter Le Neve" (Harl. MS., 5081. f. 81.): "Sir Richd Chiverton, ald. Lond., kntd at Whitehall, 12 Oct. 1663." I shall be obliged to R. R. for a reference to the first grant of this distinction by Cromwell, and the occasion of it. β382

W. J. PINKS.

Cromwell's Head (2nd S. viii. 97.) — Lord Coke, describing in October, 1754, the Florentine Gallery, mentions among other curious things: —

"An head in wax of Oliver Cromwell carries on it all the marks of a great wicked man. It bears the strongest characteristics of boldness, steadiness, sense, penetration, and pride. It is said to have been taken off from his face after his death. I cannot yield to that assertion. The muscles are strong and lively, the look is fierce and commanding. Death sinks the features, renders all the muscles languid, and flattens every nerve. I dare say, the Duke of Tuscany then reigning (Ferdinand II.) thought it an honour to ask and receive so valuable a present. The face was certainly finished *durante vitâ*, the succeeding times rendered the avowal of such a gift impolitic, and the instance of so strict a personal friendship shameful."

It appears from another letter that Cromwell's skull was also exhibited at this period (1754) at a museum of one of our Universities in England, for Lord Coke remarks on the Academy at Bologna: —

"I could not help wishing that we had some similitude to it in either of our English Universities. We have there a picture gallery, but no painters; an anatomy school, but no surgeons. We abound in trifles, and *are proud of showing Oliver Cromwell's scull*, President Bradshaw's hat, and a Chinese pack of cards."

N. H. R.

Hastings' Trial and John Mill (2nd S. viii. 132.) —It is altogether a mistake to say that Mill was present in the Commons in 1787, and in Westmin-

ster Hall in 1788, on the occasion of the trial of Warren Hastings. Mill was born in 1773, and was a tutor in Sir J. Stuart's family; and afterwards, in 1793 and 1794, at the college in Edinburgh. In 1798, he was a preacher, and first came to London in 1800. It is impossible he could have been in the gallery of the House of Commons in 1787 when Sheridan made his great speech, for he was not in London until many years afterwards; and if he had been, the judgment of a boy of fourteen would have signified nothing.

The opinion of all the good judges was clear and decided that Sheridan's speech in Westminster Hall was almost a failure from being overdone, and too ambitious; and they used to cite Burke's praise of it as an evidence that, on things relating to the impeachment, his mind was bewildered.

E. C. B.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

The *Bibliothèque Charpentier* is a collection of works quite as well known now as the Aldine Classics, or as Bohn's Standard Library. Since it was first established it has been gradually made to include the best productions both of modern and ancient literature; and amongst the various items of which it is composed we would number especially a series of memoirs on the history of France. Critics have already remarked frequently the importance of French memoir literature. Beginning with the chronicle of Gregoire de Tours, down to the voluminous narrative of Saint Simon, it embraces an inexhaustible fund of interesting reading: it brings before us characters and facts with which we are more or less intimately connected, and it throws upon the mysteries of politics a light which we fruitlessly seek from the official wording of state papers.

In some former communications we have already noticed various reprints of French memoirs; our object to-day is to take up this review where we left it, and to offer a few observations on the additions lately made by M. Charpentier to his *Bibliothèque*.

I. *Mémoires du Cardinal de Retz, adressés à Madame de Caumartin, suivis des Instructions inédites de Mazarin relatives aux Frondeurs, nouvelle édition, revue et collationné sur le Manuscrit original, avec une Introduction, des Notes, des E'claircissements tirés des Mazarinades et un Index*, par Aimé Champollion-Figeac. 12°, 4 vols.

The beginning of the reign of Louis XIV. is one of the most curious periods in French history. It appears to us full of confusion, of turmoil, of corruption both political and social. The attempts of the nobility to destroy Richelieu's work, and to reconstitute the feudal system; the endeavour on the part of the magistracy represented by the parliament to arrest the encroachments of the executive power, and to obtain on behalf of the nation some kind of guarantee; the intrigues of Cardinal Mazarin and the turbulence of the Frondeurs; such are the several causes which give to that epoch a character full of originality. The *dramatis personæ* who figured during its course stand out in bold relief; they are energetic, enterprising, violent both in their affections and in their hatred; and their individuality, strongly marked, forms a perfect contrast to the insignificant, tedious, monotonous puppets which we see crowding the saloons of Versailles after the majority of the king. Amongst the striking personages of the *Fronde* period, Cardinal de Retz is undoubtedly the most prominent: unprincipled, loving intrigue for intrigue's sake, rather than for the results that might accrue to him from it, gifted with abilities of the highest order, he is as it were the hero of the civil war, the star of the barricades; and his ecclesiastical costume, either in the galleries of the Palais-Royal or the streets of Paris, is a kind of rallying-point around which gather together all Mazarine's enemies, whether they belong to the aristocracy or to the more patriotic parliamentarians.

The memoirs of Cardinal de Retz are remarkable for a variety of qualities which are seldom found combined together, and which have secured to them a conspicuous position amongst the masterpieces of French literature. In the first place the Cardinal is generally very impartial. Mazarine is the only person whom he uniformly depreciates; Condé, Molé, the men who were most opposed to him, are judged with great fairness in the memoirs, and their undoubted qualities put in their true light. This sense of justice forms so striking an exception to the common tone of memoir writers that it should be specially noticed here. It resulted, we believe, from another merit to which Cardinal de Retz might justly lay claim, namely, the consummate skill with which he unravelled and explained the most difficult affairs, the thorough acquaintance he possessed of the various coteries, their origin and their motives, the clear insight he had into the defects of the government at the time when he was called upon to play so brilliant a part as a political leader. We have already alluded to De Retz's merits as a writer; they are of no common order. His style is not that harmonious, limpid, but too polished one which we find in Racine, Massillon, and Fénelon; it is the picturesque idiom handled by La Rochefoucauld, Molière, and Pascal, full of originality and of real strength.

The memoirs of the Cardinal de Retz begin with the year 1628 and end in 1655; that is to say twenty-four years before the prelate's death. Of this epoch the present editor truly remarks: "C'est l'époque la moins connue de l'existence du Cardinal, et elle n'est point pour lui privée d'intérêt ni d'honneur. Il eut toute la confiance de Louis XIV., et, dans trois missions successives à Rome, il fit, dans trois conclaves, trois Papes selon les vœux du grand Roi." To supply the blank thus left by the Cardinal himself, M. Champollion-Figeac has compiled from various official sources a kind of supplemental notice, which completes the biography of the great Frondeur. The other important features of this new and excellent edition are the following: 1°. Critical opinions borrowed from the writings of Saint Evremond, La Rochefoucauld, Tallemant des Réaux, and other authors. 2°. A bibliographical list of various editions. 3°. Copious notes; and 4°. An alphabetical index. The printing, paper, and other material arrangements are unexceptionable.

II. *Mémoires du Chevalier de Grammont, d'après les meilleures E'ditions Anglaises, accompagnés d'un Appendice contenant des Extraits du Journal de Samuel Pepys et de celui de John Evelyn sur les Faits et Personnages des Mémoires de Grammont, des Dépêches du Comte de Comminges, Ambassadeur Français à Londres, d'une Introduction, de Commentaires, de Notes et d'un Index*, par M. G. Brunet. 12°.

The memoirs of Grammont are not, like those of the Cardinal de Retz, important in a political point of view; but as a description of society during the seventeenth century they are full of very curious, though not always very edifying, details. At the time when Hamilton wrote this amusing book, the connexion between France and England was almost closer than it is now. The re-

volution, which terminated with the death of Charles I., had obliged many Englishmen to seek an asylum on the other side of the Channel; these refugees had subsequently taken back with them the habits, the frivolous tastes, and the literature of their new friends; the policy of Charles II. was identified with that of Louis XIV., and the court of London aimed at being as near as possible an imitation of that of Versailles. Hence it is that Grammont's memoirs, though originally written in French, are considered by many almost as an English book; for they contain a description of English life and London society, and we find there the adventures of those fair ladies who still stare at us in the apartments of Hampton Court from the canvass of Sir Peter Lely. We need not therefore dwell at any length on the merits of the present edition, except just for the purpose of stating that, like the other work noticed above, it is *got up* in the most scholarly manner.

III. *Correspondance de Roger de Rabutin, Comte de Bussy, avec sa Famille et ses Amis* (1679—1686), *nouvelle Edition revue sur les Manuscrits et augmentée d'un très grand Nombre de Lettres inédites, avec une Préface, des Notes et des Tables*, par Ludovic Lalanne. 12°. vol. 5.

This is not the first time that we meet with the name of Bussy Rabutin. We have already noticed M. Lalanne's edition of his correspondence. The fifth volume, recently published, contains 586 letters from the pen either of Rabutin himself or of some of his very numerous friends. A great many of these documents relate to important events in the reign of Louis XIV. Thus the mysterious poisonings with which the Duchesse de Bouillon, the Countess of Soissons, and other high personages were connected, are discussed, and different incidents relating to the trial form the topic of three or four letters. Madame de Bouillon's character was one which might well give rise to suspicions against her; but she made up by her wit what she wanted in principle, and one of Bussy's correspondents, La Rivière, alluding to the manner in which she had undergone her examination, says, "Je trouve que Madame de Bouillon a soutenu son interrogatoire comme une grande dame innocente et spirituelle." This reminds us of the following passage in Voltaire's *Siècle de Louis XIV.*: "La Reynie, l'un des présidents de la chambre ardente, fut assez malavisé pour demander à la Duchesse de Bouillon si elle avoit vu le diable. Elle répondit qu'elle le voyoit en ce moment, qu'il étoit fort laid et fort vilain et qu'il étoit déguisé en conseiller d'état."

Bussy's correspondence, however, in this as well as in the preceding volumes, is chiefly full of complaints about his disgrace, and of expostulations which are neither dignified nor always correct. He had been, it is true, banished from court; but his sarcastic disposition was the cause of this. He could not resist the temptation of saying a sharp or biting word; and it is not likely that a monarch such as Louis XIV. would allow to pass unnoticed and unpunished remarks which were often directed against the most influential persons of the court. It is rather singular that Bussy had sent to the King the MS. of his memoirs and of his correspondence; he hoped they would be placed before him, and we find him constantly inquiring, "si le roi est content des manuscrits que vous avez présentés de ma part à Sa Majesté, et si elle souhaite que je lui en envoie la suite." Now, it is *after* having read these MSS. that the King said one day to Father La Chaise, who was speaking on behalf of Bussy Rabutin, "Savez vous bien qu'il n'a fait toute sa vie que déchirer tout le monde." In fact, the very memoirs which Bussy thought so admirably calculated to obtain for him the favour he had lost were full of the bitterest satire, and the President Brûlart, to whom he lent them, had felt it his duty to give him a hint in the following gentle manner: "Je sais bien . . . . . que la vérité ne connoit personne; mais vous vivez, monsieur, et vous avez une famille qui a et aura besoin d'amis, et nous ne sommes plus au temps des philosophes. Je consens même à de plus fortes vérités que celles que vous avez écrites, *pourvu qu'elles ne voient le jour que cinquante ans après que vous ne le verrez plus.*"

With so honest a declaration before his eyes, if Bussy Rabutin could still believe in the propitiatory qualities of his memoirs, we have only to say that he had absolutely lost all sense of what an ill-timed joke really is. At all events he was made to suffer for it. GUSTAVE MASSON.

Harrow-on-the-Hill.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

GAY'S POEMS. 3 Vols. 1773. London: or the Supplemental Volume separately.
DE LOLME ON THE CONSTITUTION. 2nd Edition, dated between 1775 and 1781.

Wanted by *William J. Thoms, Esq.*, 40, St. George's Square, Belgrave Road, S. W.

MURRAY'S HAND-BOOK OF TURKEY AND ASIA MINOR.

Wanted by *Hatchard & Co.*, 187, Piccadilly.

TINDALE'S TESTAMENT, by Tille. 4to.
TESTAMENT (Latin and English), by Redman. 4to. 1538.
——— Authorised Version, by Young. 8vo. Edinb. 1633.
——— Authorised Version. Fol. 1611.
——— Cranmer's Version. 4to. 1550, and any Folios, 1539, 1540. 1541.
BIBLES, Printed by Fry or Moore about 1770 to 1780.
LIFE OF SIR JOHN BARNARD.
COMMON PRAYER, 1559. Folio, and any early editions.
TOMSON'S TESTAMENT, 1576, and any other Bibles and Testaments.

Wanted by *Francis Fry*, Cotham, Bristol.

ROBERT NELSON'S WORKS EPITOMIZED. 2 Vols. 12mo. 1715.
——— CHRISTIAN SACRIFICE. The 17th and 18th editions.
——— PRACTICE OF TRUE DEVOTION. Any edition before 1716.
——— INSTRUCTIONS FOR THEM THAT COME TO BE CONFIRMED BY WAY OF QUESTION AND ANSWER. Any edition before 1712.
——— EARNEST EXHORTATION TO HOUSEKEEPERS TO SET UP THE WORSHIP OF GOD IN THEIR FAMILIES. The 1st edition (the 2nd was in 1702).
——— WHOLE DUTY OF A CHRISTIAN, BY WAY OF QUESTION AND ANSWER; exactly pursuant to the Method of the Whole Duty of Man. 1st edition. 1704.
PUTTICK AND SIMPSON'S CATALOGUE OF THE COLLECTION OF THE AUTOGRAPH LETTERS AND HISTORICAL MSS. FORMED BY THE LATE FRANCIS MOORE, Esq. On fine paper, 24 plates. 1856.

Wanted by *Rev. C. F. Secretan*, 10, Besborough Gardens, Westminster.

Notices to Correspondents.

Among other Papers of interest which will appear shortly, we may mention Dr. Rimbault on Bartholomew Fair; *Mr. Yeowell* on "Molly Mog;" *a continuation of the* Journal of the Siege of Quebec; *conclusion of the* Stray Notes on Edmund Curll; De Lolme and his Essay on the Constitution, &c.

A DEVONIAN *will, we believe, get any stray numbers of* London Labour and London Poor, *and the information which he wants, on application to Mr. Newbold*, 1, *Holywell Street, Strand.*

T. C. *Surely the lines quoted by Richardson show our correspondent that he is wrong —*

"View all the *canine* kind with equal eyes,
I dread no mastiff, and no cur despise."

JOSEPH. *The copper coin is simply a common Irish token.*

Answers to other correspondents in our next.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, AUGUST 27. 1859.

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Notes.

GLEANINGS FOR THE HISTORY OF BARTHOLOMEW FAIR.

NO. II.

In glancing over Mr. Morley's Memoirs of the Bartholomew revels, one cannot but regret many important omissions. If, when he undertook the history of the Smithfield saturnalia, Mr. Morley thought it beneath him to make researches among the lives and chronicles of "rogues and vagabonds," he should have left the task to other hands.

Among the books which Mr. Morley most certainly ought to have seen are the two following, but no mention of them is to be found in his pages: —

1. "The Wits, or Sport upon Sport: being a curious Collection of several Drolls and Farces acted at Bartholomew Fair. 8vo. 1660."

2. "The Stroller's Pacquet Open'd, Containing Seven Jovial Drolls, calculated for the Meridian of Bartholomew and Southwark Fairs. 8vo. 1741."

These two little volumes are invaluable to the historian of the fair; and there are many other works, perhaps equally important, unknown or at least unmentioned by Mr. Morley. I may name at once —

1. "Smithfield Groans, or the horrid Wickedness committed and connived at in Bartholomew Fair. (In rhyme.) 4to. 1707."

2. "Bart'lemy Fair, or an Enquiry after Wit. 8vo. 1709."

3. "The Cloister, a Poem on Bartholomew Fair. 12mo. 1707."

4. "Judith and Holofernes, as Acted at Bartholomew Fair. *To be sold in the Booth of Lee and Harper*, &c. n. d."

5. "The Suppression of Drolls at Bartholomew Fair. (Contained in A Pacquet from Will's. 8vo. 1701.)" &c.

Having in my first paper given some curious notices of actors at the Fair, I shall proceed to name a few of the dancers, harlequins, posture-masters, &c., either imperfectly described or omitted in Mr. Morley's volume.

About the year 1689 a Dutch woman made her appearance in this country:

"And when," says Granger, "she first danced and vaulted upon the rope in London, the spectators beheld her with pleasure mixed with pain, as she seemed every moment in danger of breaking her neck."

She was speedily engaged for the Fair, and, as one of the hand-bills has it,—

"You will see the famous Dutch Woman's side-capers, upright-capers, cross-capers, and back-capers on the *tight* rope. She walks too on the *slack* rope, which no woman but herself can do."

Gildon says: —

"Oh, what a charming sight it was to see Madam what d'ye call her, the High German woman, swim it along the stage between her two gipsy daughters; they skated along the ice so cleverly, you might have sworn they were of right Dutch extraction."

This was the Dutchwoman whom the author of the *London Spy* saw at a somewhat later date. Two prints of her, by Lawson and Tempest, are extant, one representing her dancing on a strained rope, the other vaulting on a slack rope.

Another of Mr. Morley's omissions is Cadman, the famous "flyer" on the rope, immortalised by Hogarth, and who broke his neck descending from a steeple in Shrewsbury. He was buried in the churchyard of St. Mary Friars. The following homely lines on a little tablet let into the church wall over his grave perpetuate the event: —

"Let this small monument record the name
Of *Cadman*, and to future times proclaim
How, by an attempt to fly from this high spire,
Across the *Sabrine* stream, he did acquire
His fatal end. 'Twas not for want of skill,
Or courage, to perform the task, he fell:
{No, no,—a faulty cord, being drawn too tight,
{Hurried his soul on high to take her flight,
{Which bid the body here beneath, good night."

Poor Cadman was a constant exhibiter at Bartholomew and Southwark Fairs from 1720 to 1740, the period of his death. I have several of his handbills, but they are too long for quotation in the present paper.

Under the year 1688, Mr. Morley says: —

"The most famous of the Merry Andrews of that day was William Phillips, of whom there are several engravings. It would be pleasant if we could identify this jester with the unknown William Phillips, by whom a tragedy was written. It was published in 1698 as 'The Revengeful Queen.'"

Under the following year, after attempting to

identify Phillips as the hero of a poem of Prior's, the writer goes on to say: —

"If Phillips was indeed the subject of the whipping and the actor of the jest crystallized by Prior into couplets, it is not difficult to believe that the prince of the Merry Andrews may have been the man who, at the same period, and under the same name, by which no other man has been identified, is known as the writer of two tragedies, a comedy, and the Bartholomew Fair farce *Britons Strike Home*. If he be really their author, the plays probably were all written for a booth to which he was attached, since it was in the dramatic companies that Merry Andrews served."

Now for all this there is not the slightest foundation. Poor Phillips, the Merry Andrew, was certainly innocent of the authorship of two tragedies, a comedy, and a farce! Granger tells us, no doubt upon good authority, that this Phillips was "some time fiddler to a puppet-show, in which capacity he held many a dialogue with Punch, in much the same strain as he did afterwards with the Mountebank Doctor, his master, on the stage." He adds, which is the highest praise that can be awarded to the subject of his notice, "This Zany being *regularly* educated, had confessedly the advantage of his brethren."

William Phillips, the author of the *Revengeful Queen* (a tragedy founded upon a passage in Machiavel's *History of Florence*), and perhaps of several other plays, was a native of Ireland, and for some years attached to the Customs in Dublin. He was a scholar, at least, if not a successful dramatist. He died Dec. 12, 1732. A glance at the plays attributed to him will convince the most sceptical that they are *bonâ fide* plays, written for a regular theatre, and not drolls acted in a booth.

As regards the farce *Britons Strike Home*, Mr. Morley is more correct. It certainly was written for the Fair, but unfortunately not by *William* Phillips, but by *Edward* Philips, whose name is printed in full in the title-page to Watts's edition of 1739.

It is worth knowing that Kitty Clive was an actress in the Fair, and played in this very farce:

"At the Booth of Fawkes Pinchbeck, &c. will be performed *Britons Strike Home;* Don Superbo Hispaniola Pistole by *Mr. Cibber* [Theophilus]; Donna Americana by *Mrs. Clive*, the favourite of the town!"

Concerning *Harlequin* Phillips, of whom Mr. Morley merely quotes a bill, a few words ought to have been said. Gilliland tells us, "he was originally in the company of a Mrs. Lee, who frequented Bartholomew and Southwark Fairs." Chetwood informs us that "he was a pupil of the stupendous Mr. Fawkes, and out-did his master in many tricks." He was the projector of the Capel Street Theatre in Dublin, and afterwards became the celebrated harlequin at Drury Lane Theatre when under the management of Fleetwood.

There are scores of Bartholomew celebrities whose names we vainly look for in Mr. Morley's volume — actors, mummers, tumblers, conjurors, and exhibitors of various grades. Where is Hans Buling and his "famous monkey"? — William Joy "the English Sampson"? — Francis Battalia "the Stone Eater"? — Topham "the Strong Man"? — Hale "the Piper"? — "The Auctioneer of Moorfields" who regularly, for a series of years, transferred his book-stall to Smithfield-Rounds? — James Spiller, the original *Mat o' the Mint* of the *Beggar's Opera*, at one time the "glory of the Fair"? — Higman Palatine, and Breslau, "the surprising Juglers," &c. &c. *ad infinitum.*

Of the latter a capital joke is told. Being at Canterbury with his troop, he met with such bad success that they were almost starved. He repaired to the churchwardens, and promised to give the profits of a night's conjuration to the *poor*, if the parish would pay for hiring a room, &c. The charitable bait took, the benefit proved a bumper, and next morning the churchwardens waited upon the wizard to touch the receipts. "I have already disposed of dem," said Breslau; "de profits were for de *poor*. I have kept my promise, and given de money to *my own people*, who are de *poorest* in dis parish!" "Sir!" exclaimed the churchwardens, "this is a *trick*."—"I know it," replied the conjuror, — "I live by my *tricks!*"

But what shall we say to Mr. Morley's omission of all mention of Punchinello, that most important feature of the Smithfield revels? —

"'Twas then, when August near was spent,
That Bat, the grilliado'd saint,
Had usher'd in his Smithfield revels,
Where *Punchinelloes*, popes and devils
Are by authority allowed,
To please the giddy, gaping crowd."
Hudibras Redivivus, 1707.

Powell too, the "Puppet-show man," was a great card at the Fair, especially when his puppets played such incomparable dramas as Whittington and his Cat, The Children in the Wood, Dr. Faustus, Friar Bacon, Robin Hood and Little John, Mother Shipton, "together with the pleasant and comical humours of Valentini, Nicolini, and the tuneful warbling pig of Italian race." No wonder that such attractions thinned the theatres, and kept the churches empty.

Steele makes mention of "Powell's *books*." If they were books of his performances, what a treasure they would be in our day! A representation of his *puppet show* is given as the frontispiece to *A Second Tale of a Tub*, 1715, which would have afforded Mr. Morley a legitimate illustration for his *Memoirs*. This would have been far better than the portrait of Jacob Hall, which is well known to be "effigies" of somebody else.

After thus briefly pointing out a few of Mr. Morley's shortcomings, I shall conclude (for

the present) with some notice of a celebrity, the omission of whose name in Mr. Morley's *Memoirs* is a blemish not easily effaced,—I mean the great Egyptian explorer Giovanni Battista Belzoni. First a barber, next a Capuchin monk, then a student in hydraulic science, this extraordinary man was afterwards compelled to earn his livelihood as a posture-master and "strong-man"! Arriving in London in the year 1803, he walked into Smithfield during Bartholomew Fair time, where he was noticed by the master of a show, who, it is said, thus questioned his *Merry Andrew*: — "Do you see that tall looking fellow in the midst of the crowd? he is looking about him over the heads of the people as if he walked upon stilts; go and see if he is worth our money, and ask him if he wants a job." Away scrambled Mr. *Merryman* down the monkey's post, and, "as quick as lightning," conducted the stranger to his master, who being satisfied of his personal attractions, immediately engaged, plumed, painted, and put him up.

The late J. T. Smith, in his *Book for a Rainy Day* — a charming bit of gossip—gives us an interesting account of his visit, in company with a friend, to Bartholomew Fair in 1803. After mentioning several subjects of interest, he goes on to say: —

"The next object which attracted our notice was a magnificent man, standing, as we were told, six feet six inches and a half, independent of the heels of his shoes. The gorgeous splendour of his Oriental dress was rendered more conspicuous by an immense plume of white feathers, which were like the noddings of an undertaker's horse, increased in their wavy and graceful motion by the movements of the wearer's head.

"As this extraordinary man was to perform some wonderful feats of strength, we joined the motley throng of spectators, at the charge of 'only threepence each,' that being vociferated by Flockton's successor as the price of the evening admittance.

"After he had gone through his various exhibitions of holding great weights at arm's length, &c., the all-be-spangled master of the show stepped forward, and stated to the audience that if any four or five of the present company would give, by way of encouraging the 'Young Hercules,' *alias* 'the Patagonian Sampson,' sixpence apiece, he would carry them altogether round the booth, in the form of a pyramid.

"With this proposition my companion and myself closed; and after two other persons had advanced, the fine fellow threw off his velvet cap surmounted by its princely crest, stripped himself of his other gew-gaws, and walked most majestically, in a flesh-coloured elastic dress, to the centre of the amphitheatre, when four chairs were placed round him, by which my friend and I ascended, and after throwing our legs across his lusty shoulders, were further requested to embrace each other, which we no sooner did, cheek by jole, than a tall skeleton of a man, instead of standing upon a small wooden ledge fastened to Sampson's girdle, in an instant leaped on his back, with the agility of a boy who pitches himself upon a post too high to clear, and threw a leg over each of our shoulders; as for the other chap (for we could only muster four), the Patagonian took him up in his arms. Then, after *Mr. Merryman* had removed the chairs, as he had not his full complement, Sampson performed his task with an ease of step most stately, without either the beat of a drum, or the waving of a flag.

"I have often thought that if George Cruikshank, or my older friend Rowlandson, had been present at this scene of a pyramid burlesqued, their playful pencils would have been in running motion, and I should have been considerably out-distanced had I then offered the following additional description of our clustered appearance. Picture to yourself, reader, two cheesemonger, ruddy looking men, like my friend and myself, as the sidesmen of Hercules, and the tall, vegetable-eating, scare-crow kind of fellow, who made bnt one leap to grasp us like the bird-killing spider, and then our fourth loving associate, the heavy dumpling in front, whose chops, I will answer for it, relished many an inch-thick steak from the once far-famed Honey-lane Market, all supported with the greatest ease by this envied and caressed *Pride of the Fair*, to whose powers the frequenters of Sadler's Wells also bore many a testimony."

In a note the author adds: —

"In the year 1804, Antonio Benedictus Van Assen engraved a whole-length portrait of this Patagonian Sampson, at the foot of which his name was thus announced, '*Giovanni Baptista Belzoni.*' This animated production was executed at the expense of the friendly Mr. James Parry, the justly celebrated gem and seal engraver, of Wells Street, Oxford Street.

"After the close of Bartholomew Fair, this Patagonian was seen at that of Edmonton, exhibiting in a field behind the Bell Inn, immortalised by Cowper in his 'Johnny Gilpin;' and I have been assured that so late as 1810, at Edinburgh, he was during his exhibition in Valentine and Orson, soundly hissed for not handling his friend, the bear, at the time of her death, in an affectionate manner."

Years rolled on, and the mountebank was forgotten. In 1820 a deep feeling of interest was created for a renowned Egyptian traveller, and then many persons recognised in Giovanni Battista Belzoni the poor Italian who made his first appearance in England at a booth in Bartholomew Fair! Edward F. Rimbault.

GENERAL WOLFE AT QUEBEC.

(*Continued from* 2nd S. vii. 390.)

The continuation of the Officer's "Journal of Transactions during the Siege of Quebec" would have appeared sooner, but for the MS. having been mislaid. With permission of the editor, it will be completed shortly in the columns of "N. & Q." To those readers of this periodical who have written to me requesting me to proceed with the publication, the above cause of delay will be sufficient apology for not replying to their communications.

I beg to acknowledge the kindness of G. Galloway, Esq., Inverness, in allowing me the use of the MS. to copy for publication. J. N.

"July 19th, 1759. At 10 o'clock last night the General came to our cantonments in order to see the shipping pass the town; at 10 o'clock the Sunderland and Squir-

rell men-of-war with two transports passed the batterys; 31 shott fired at them, none of which touched.

"Marched to escort the General, who went on board the Sunderland in a whaleboat; at 3 o'clock in the morning Captain Carden and Fraser's companys with some Rangers marched to a settlement about 7 miles up the river above the town, to endeavour to take prisoners. We crossed a river near it with not the proper precaution; discovered two or three straggling fellows who got off; it seemed by the fires in the houses they had been inhabited lately. Found a note on the door of a house begging that we should not sett it on fire. Returned to our cantonments by 10 o'clock at night, and on our arrival marched with the General 4 miles back; the same communication we came by, where we remained all night. About 11 o'clock the enemy sett up the Indian hoop, and fired small arms; most probably occasioned to a small alarm.

"20th. Last night the General went on board the Sunderland; at eight o'clock this morning marched to our cantonments; on our way we took a Canadian and his boy about 12 years old prisoners; one of our men fired at him, and notwithstanding his seeing it impossible to escape, being surrounded by 100 men, he returned the fire, and killed the soldier, a Highlander belonging to Capt. Fraser's company. It was with great difficulty his life was suffered from the fury of the men who were exasperated at the scoundrel's action. He seemed to know little excepting the hannts of the straggling inhabitants.

"20th. This evening an intelligent deserter from the enemy confirms that the 13th curt. 1500 men having crossed the river in order to attack onr battery and post, but on landing a false alarm made them fire on each other; two Canadians were killed, the Indians fled then, and the detachment returned without presuming to look at one of our sentinels.

"21st. Rainy weather; marched to escort Admiral Holmes to Capt. Goram's post, being 2 miles from our post. He greatly difficulted how to get on board the shipping as they lay 6 miles above Goram's.

"Arrived the General from on board the Sunderland, who informed us he had ordered Colonel Carleton to land at Point au Tramble with Amherst's and Fraser's Grenadiers, and a small detachment of the 3rd B. of R. Americans, which order was put in execntion at daybreak in the morning of the 22nd. They were opposed by some Canadians and Indians, who gave way soon. Fraser's Grenadiers pursued too far, killing two Indians, and obliging the remainder to fly, leaving everything behind. Major Prevost, Lu McDouwel, and one volunteer wounded, with 14 men killed.

"Made a Jesuit, a militia officer, and some peasants, with 150 ladys prisoners. Among which is the Marquis de Beauport. Remained at Goram's post this night.

"Two soldiers of Capt. Simon Fraser's Coy. wounded by a pistol accidentally firing.

"22nd. Marched from Goram's post as an escort to the General; on our return to our cantonments received orders of marching. At night the town much bombarded, set on fire, and burnt the most of the night. The enemy fired during the night a good many shot and shell; two ships, endevouring to pass the batterys sustained most of the fire, was obliged to set back with contrary winds, without which they could pass.

"The ladys taken yesterday returned this day; Capt. Smith, Aide de Camp to Gen. Wolfe, not politely used by the French in town.

"23rd. Remained in our cantonments all day under orders for marching; detained for want of a guide. At 1 o'clock this night marched the whole detachment of Light Infantry, with 30 Rangers, under the command of Major Dalling. At the time of our departure the town sett on fire, and burnt most of the night.

"25th. Arrived this morning on the lower settlements of the north side, the River en Chemin, Capt. Fraser's Co. having the van. Seized about 300, including men, women and children, 150 head of cattle, some horses, and several sheep. When we came near camp the above forage was forwarded with Capt. Delaune's Company, as also the prisoners.

"Major Dalling marched to Capt. Goram's house, where the detachment took post till further orders.

"26. Marched from last night's post to our cantonments, where we were informed of Capt. Delaune's sending last night a corporal and six men with orders to Major Dalling, who were attacked on the communication by twenty Canadians (as the corporal said). One Rigby, our surgeon's mate, who accompanied the corporal's party was kill'd with 2 men, 3 taken prisoners, only one escaped with the corporal, who confirmed the above, as also that on returning the corporal killed one of the Canadians.

"Three of the prisoners escaped from Capt. Delaune's Co. of those taken and sent to camp, recommended to the particular case of the captain.

"The evening of the 24th cnrt. Colonel Fraser set out with 300 men of his regt. to take prisoners, and bring in cattle; as they were marching some miles east of Beaumont, they were fired on by one man only (as is said) which wounded the Colonel in the thigh, and broke Capt. McPherson's arm.

"After arriving in camp we learnt that the Colonel's van guard was fired on before day, who, according to orders, retired into the wood, and he stepping to some small eminence to give directions to a part of his detachment to move on in a manner formerly directed, his voice making it known to the enemy where the commanding officer stood, three of them directed their fire up the way, which wounded the Colonel and Capt. McPherson in the right thighs.

"27th. Remained in cantonments all day; nothing done in camp. In the night the enemy set down one fire raft containing one hundred stages, lined with combustibles (did no harm).

"28th. A deserter from the enemy to the westward of Montmorency; little intelligence.

"Extreme hot weather; 13 companys under orders all day; it was supposed they were to cross Montmorency Falls, and attack a redoubt; nothing was done. Capt. Ross and Lt. Naim of Colonel Fraser's Regt. fought a duel this morning, very much to the discredit of the former.

"30th. *Morning Intelligence.* A deserter from one of the grenadier cos. on the Island of Orleans going over to the enemy is the reason nothing was done yesterday.

"30th. A landing was to be endeavonred the 29th, consisting of two regts. from Point Levy, and 13 cos. grenadiers from Orleans, under cover of the fire of two frigates running on shore at high water, which time of the two regts. landing, the troops on the north shore were to cross Montmorency Falls, —— Webb's regt. to march along the south shore the length of Goram's, and return in the evening to their former post. The reason of which designing to draw the attention to the quarter. Major Dalling's Light Infantry and Rangers to remain at their posts. Posted this night by the battery as usual.

"31st. At 12 o'clock this day, two catts with 6-pounders (in place of the supposed frigates) ran on shore, at which time the troops embarked in floats and in boats; the many motions made by them gave the enemy time to assemble there in force where an attack was most probable. The two catts and the battery to the eastward of Montmorency continued firing till about five o'clock

evening, when the 13 cos. Grenadiers from Orleans and the 2 regts. from Point Levy landed on the beach, at which time the Montmorency troops crossed below the Falls, it being low water. The Grenadiers formed, and marched up to attack the intrenchment, but by the steepness of a hill directly above them it was found impracticable, sustained a heavy fire for some minutes without their firing a shot, being obliged to retire. Amherst's and the Highlanders covered their retreat, which was done in good order, and without confusion, carrying off the wounded. The troops to the eastward of Montmorency returned to their camp with Fraser's regt., the Grenadiers to Orleans, and Amherst's to Point Levy. As the ships could not be got off there was a necessity of burning them. Killed, 38; wounded, 62; missing, 1.

"*Faints made.* Brigadier Murray commanded Anstruther's regt. and a body of Light Infantry, with orders to move on as if intending to cross above the aforesaid Falls, and if possible to effect it; and Colonel Burton with Webb's regt. marched along the southern shore in order to *draw the attention of the enemy* their *way*.

"August 1st, 1759. The weather continues to be very hot; little done; posted in a picquetted orchard.

"2nd. Weather as yesterday. By this day's orders it appears that the General is not very well satisfied with the manner the Granadiers attacked, as they went on with too great precipitation, also before the troops from the eastward of Montmorency could form to support them. Advanced in so great a hurry that it was impossible to preserve silence or method, nor pay proper regard to the directions given them by their commanding officers, which is the very essence of military discipline. We took possession of a redoubt and a 5 gun battery at the foot of the precipice, but was obliged to abandon it without nailing the cannon.

"Some imputes this, as follows, to be the reason of the Granadiers' mistake, viz. that the sailors who landed them huzzaed that the Granadiers from Orleans and Montmorency had joined. And that a *certain* captain ordered his drummers to beat the march without the desire of the Commanding Officer, which occasioned the miscarriage of the day. A flag of truce from town with a very antick letter from the French governor relating the prisoners taken at Montmorency. Also a very intelligent deserter from the enemy to the westward of Montmorency.

"By intelligence from Admiral Holms, a large body of the enemy are above the town, and is supposed means to cross. This night posted as the former.

"3rd. The weather continues hot; little done; remained at our post this night in order to march in the morning.

"4th. Marched at two o'clock this morning from our cantonments to Village de Couleur, where we arrived by break of day: surrounded several houses, found no person. About 8 o'clock saw a few Cannadians and Indians, but could not come up with them. Drove horses, cows, and sheep to camp. On our arrival in camp, was informed of a flag of truce from town with letters for the French prisoners, which is said were all returned unopened. Received orders to hold ourselves in readiness to march against to-morrow's evening with the 15th regt. and 200 Marines, under the command of Brigadier-Gen. Murray.

"5th. All this day under orders of marching. At twelve o'clock this night marched with the 15th regt. and 200 marines to Goram's post, where we remained from 10 o'clock in the morning to 6 o'clock evening of the 6th inst. On the beach waiting the return of flat-bottomed boats, which did not arrive for fear of being discovered, as our embarkation was to be made with the greatest secresy; when we thought we were liable to be discovered we drew off from the beach, and took position some houses about a mile west of Goram's post.

"6th. Marched from last night's posts, and crossed the River Elsé Chemin with the 15th regt. and 200 Marines: about one hour thereafter, embarked on board the Sunderland man-of-war, and the remaining part of the troops distributed to the different vessels proportionate to the vessels' accomodation, where the whole remained all night.

"7th. Remained on board the Sunderland man-of-war till three o'clock this evening, when Capt. Simon Fraser's co. of Light Infantry were ordered to be embarked on board the sloop Good Intent. A fine open country on both sides the river, 18 leagues above or west of the town. At twelve o'clock this night were ordered to be ready to embark on board the flat-bottomed boats; counter-ordered at two o'clock in the morning of the 8th inst.

"8th. This morning by 10 o'clock were ordered to embark on board our boats (it being tide of flood) to attempt a landing on the north shore opposite to the church of Poin au Tremble. The disposition of our landing was that Major Dalling's Light Infantry (being but 3 cos.) should lead and land first. The Marines to bring up the rear of the 15th regt. When the signal was made (which was a wave of the brigadier's hat) a reef of rocks ahead rendered it impossible to row directly in: Capt. Simon Fraser ordered two boats to row a little to the left, which was followed by the boat in which he was, containing the remaining part of the company belonging to him, who got clear of the rocks, pushed directly in, and landed. We drew up on the beach opposite to a body of the enemy posted in a copse in our front. Capt. Fraser discovering another body on our left, besides several smaller parties moving between the copse and the houses of the village Point au Tremble, he thought it imprudent to begin an attack before some more men were landed. He therefore cry'd to Brigadr. Murray (whose boat was then near our shore) to order more men to land. On which the Brigadr. landed along with his Brigade Major (Maitland), Colonel Carleton, and Capt. Stobo, seeming dissatisfied with the slowness of the other two companys at landing, unfairly attributing the cause to shyness, when in reality it was owing to two boats running on the reef of rocks formerly mentioned. So soon as the boats floated Capt. De Laune pushed in, landing where Capt. Fraser's co. were drawn up, but as the difference of time twixt Capt. Fraser's landing and Capt. Delaune's were about 16 minutes, most of the former company were three feet deep in water, being tide of flood, which damaged part of their amunition. Another great obstacle which disconcerted the Brigadr., that the boats in which the remaining part of the troops were embarked must row against tide, in consideration of which the General thought proper to order a retreat to be beat; the two companys drew off, reembarked in their respective boats without much confusion, but sustained part of the enemy's fire.

"After drawing off from shore, the General ordered the killed and wounded on board a sloop who was exchanging some shot with one of the enemy's floating batteries. As also the dry amunition to be proportionably divided, and the whole to prepare for a second attack, in the same order as the former. We accordingly rowed in shore, but we found all the copse better lined than formerly, and from our boats could discover a considerable body of the enemy behind a church, another body on a road about 500 yards from thence, and those in the copse as formerly. The whole appear'd formidable, as an officer on horseback went from one body to another, viz. that posted on the beach, the other on the road, and the one posted by the church aforesaid to deliver orders (as may be supposed). However, Major Dalling pursued the directions given him: when we came within gun-shot of the enemy,

they gave us so heavy a fire of musketry that our landing was impracticable, besides, nor could our sailors stand by their oars for some minutes. Upon seeing the boats wherein the regts. were embarked pulled about, the soldiers seized the oars, backed water, and drew off from the fire. We learnt that upon the General's seeing these large bodys of the enemy in the village, he ordered the retreat to be beat, which we did not hear, being under the fire of the enemy. On this repulse, the whole of the troops reembarked on board their respective ships. The following is an account of the killed and wounded of the three companys of Light Infantry: 10 officers wounded; 36 privates wounded, and 26 killed.

"N.B. Also 10 sailors killed and wounded belonging to the Sunderland man-of-war."

J. Noble.

Inverness.

AN IRISH JUNIUS.

I have a pamphlet of rather a curious description, which I think "a Note of" may perhaps be recorded in "N. & Q." It is an 8vo. of 121 pages, the following being the title and imprint:—

"The Arguments of the Gentlemen who were of Council for Joseph Cavendish, on his Trial for publishing a Libel against the late Lord T——n, together with the Letters that appeared in the *General Evening Post*, under the Signature of *Junius*, *Junius Secundus*, and *Junius Hibernicus*. Dublin: printed in the Year M.DCC.LXXXIII."

It appears, by a short "advertisement," that Mr. Cavendish was the then printer of the *General Evening Post* (Dublin newspaper); and, in 1782, a letter signed "Gracchus" appeared in that paper, accusing Lord T—— of partiality in his decisions, and for this the printer was tried. The affair was a political one, and the "arguments of the two gentlemen" were speeches, very powerful and eloquent, on behalf of the defence; but this is not the interesting portion of the publication. The letters alluded to are what I consider worthy of remark, and a note on a fly-leaf at the end. There were several blanks, which have been filled up by a pen, in the same hand as the note,—which is an extremely neat small hand, very clear, and approaching to feminine. It appears Lord T—— was "Tractor," and was a judge of one of the Irish superior courts. The names of the persons to whom the letters were addressed were in initial, but filled up by the same hand and the same ink. The first letter is addressed to the Right Hon. Baron Power, signed "Junius Secundus," dated 28th May, 1781. The second to "Frederick, Earl of Carlisle," with the above signature, dated 26th June, 1781. The third to the Right Hon. Henry Flood; same signature, date Dec. 10th, 1781. (That Henry Flood, the person whom Valeat Quantum, in "N. & Q." (2nd S. viii. 101.) tries to make the world believe was the real *Junius* of undiscoverable identity.) There are two other letters by the same hand, addressed to Mr. Flood. The next is a letter addressed "to the volunteer corps who met at Dungannon on Friday the 15th February, 1782;" and another to the same by "Junius Secundus," dated 10th March, 1782. Then come two more letters to Henry Flood, between that and Nov. 1782. The next letter is addressed to the Right Hon. Henry Grattan, 26th Dec. 1782, signed "Junius." The next is a letter to Lord Tracton, signed "Junius Hibernicus;" and on the margin of the first and last pages of that letter are the following manuscript notes:—The writer of the letter says to his lordship: "Your taste for Mr. Shakespear—that pretty poet, to use your own words." Here is the note on that:—

"Mr. Yelverton, when at the bar, having, in illustrating a passage, cited our immortal bard, he was interrupted by Lord Tracton, saying 'Mr. Shakespeare was a pretty poet.' Lord Y—— communicated this to Mr. Egan, from whom I had it.—W. A."

On the last margin this is the note:—

"The publication of this letter affected Lord Tracton to the last degree. He suspected Hoan to be the writer, and was confirmed in that opinion when H. refused taking an oath that Lord Tracton tendered him upon the occasion, as Mr. Egan informed me.—W. A."

There are three other letters: one addressed to Lord Tracton, one to the Earl of Shannon, and one to Lord Libel (Tracton, I suppose), signed "Junius Hibernicus," between July, 1781, and Nov. 1782. These documents are written with power, and in a masterly style. There were few important personages of the day that are not alluded to in the letters. The freedom of the press and many other topics are discussed with a boldness that astonishes one, when one remembers what Ireland was at that historical and interesting period. The following is the note on the back fly-leaf of the work:—

"These letters were all written at the time they bear date by William Fletcher, Esq. (now 4th J. in C. P.), and my much valued friend John Egan, Esq. The former wrote under the signature 'Junius Secundns,' and the latter under that of 'Junius Hibernicus.' Mr. Egan was furnished with the particulars respecting the late Mat Parker (as he informed me) by the present Richard Viscount Longville, as set forth in the preceding letter.

"W. Adams.

"Dublin, December, 1809."

Perhaps the above note may be interesting to Irishmen of the present day, and it is a pleasant thing to have such a publication as "N. & Q.," which acts as a sort of mirror whereby we can see through times past. Qu. Was John Egan the renowned Irish barrister and M.P. who was called "Bully Egan"? And, if so, why was he called by that name? I understand this pamphlet is very scarce—is it so? S. Redmond.

Liverpool.

PROBATION LISTS OF MERCHANT TAYLORS' SCHOOL.
NO. II.
(2nd S. viii. 45-6.)

I send another batch of names, with a hope of eliciting further information than I possess respecting their owners. My best thanks are due to Messrs. Cooper for the valuable aid which they have kindly afforded me: —

57. Jacob Chamberlain, born 1598.
58. Lawrence Roe, b. 1593.
59. Richard Roe, b. Dec. 1596.
60. Abraham } Chamberlaine, { b. April 1, 1596.
61. Peter } Chamberlaine, { b. 1601.
62. Younge } Chamberlaine, { b. 1601.
(The first two were eminent London merchants: the last, I expect, was of a different family.)
63. James } Medlicott, { b. 1596.
64. Richard } Medlicott, { b. 1599.
65. Christopher Abdey. (No date given.)
(No doubt a member of the Essex family of that name.)
66. Richard Kidder, b. Mar. 7, 1601.
(Was he father of the Bishop?)
67. Thomas Cheyney, b. Mar. 21, 1597.
68. James Skelton, b. July 20, 1600.
69. John Withers, b. Oct. 10, 1602.
70. Rowland Wynne, b. Nov. 27, 1607.
(Probably of Nostell Priory, Yorkshire.)
71. Ralph Holland, b. Oct. 24, 1602.
72. Daniel Harecourt, b. Sep. 14, 1605.
73. Nath. Micklethwait, b. April 19, 1612.
74. Gabriel Tomlinson, b. May 20, 1613.
75. Geo. Fuller. (No date.)
76. Walter Sheldon, b. 1634.
77. Christopher Cope, b. 1634.
(Perhaps ancestor of the baronets of that name.)
78. George Throckmorton, b. 1632.
79. John Wickliff, b. 1632.
80. Philip Nevill, b. 1638.
81. Nath. Langhorn, b. 1638.
82. Benj. Chandler, b. 1647.
83. Peter Neve, b. Jan. 21, 1660.
(Norroy-King. First President of the Society of Antiquaries, d. 1729.)
84. Charles Cranmer, b. 1660.
(Probably a member of the Archbishop's family.)
85. Roger Burgoin, b. 1659.
(Clerk of the Warrants, Court of Chancery.)
86. William Beckford, b. 1658.
87. Thomas Hearne, b. 1666.
88. Randolph Stracey, b. 1664.
(Comptroller and Town Clerk of London.)
89. Thomas Canninge, b. July 26, 1640.
90. Samuel Trevillian, b. 1644.
91. Sir Jemmet Raymond. (No date.)
(He was son of Sir Jonathan R., and was knighted May 1, 1680, when his father was Sheriff of London.)
92. Charles Coningsby, b. 1668.
93. Beardmore Brereton, b. 1667.
94. Sheldon Mervin, b. 1666.
95. Walter } Juxon { b. 1663.
96. George } Juxon { b. 1661.
97. Moses Jermyn, b. 1667.
98. Randolph Knife, b. 1666.
(Afterwards Alderman and Sheriff of London.)
99. Peter Gleane, b. 1666.
(Probably son of Sir Peter Gleane, M.P. for Norwich, 1628.)
100. Benjamin Cudworth, b. Jan. 1671.
101. Marmaduke Allington, b. 1671.
(? Afterwards M.P. for Agmondesham.)
102. Edward Leneve, b. 1669.
103. Arthur Evelyn, b. Sep. 1671.
104. William Massingbeard, b. 1677.
(Probably Sir W. M., baronet, M.P. for Lincolnshire.)
105. Christopher Anstey, b. 1680.
106. Jeremiah Bentham, b. Aug. 15, 1683.
(Perhaps father of the Economist.)
107. Brabazon Aylmer, b. May 19, 1683.
108. Francis Fortescue, b. Oct. 4, 1683.
(Perhaps Sir Fra. F., Bart. of Salden, co. Bucks.
109. Luke } Milbourne { b. 1684.
110. Edward } Milbourne { b. 1683.
(Sons of the poet, Dryden's antagonist.)

C. J. Robinson.

28. Gordon Street.

Minor Notes.

The Skull of Robert Bruce. — The notice in your June number of Cromwell's head reminds me of a circumstance which occurred to myself nearly forty years ago, concerning the head of another very eminent prince. The Abbey Church at Dumfernline, belonging to the crown, was at that time undergoing extensive repairs. It was known that Robert the Bruce and his queen were interred there, and in the course of the excavations the remains, which had been carefully described in a contemporary record, were easily identified. At that period the Phrenological Society of Edinburgh was in full activity, and, on hearing of the discovery of these remains, they applied to the crown for permission to examine Bruce's skull. This was granted, and the skull was transmitted to Edinburgh. Having occasion to call at the Exchequer Chambers, I was surprised to observe on a large table covered with green cloth a human skull, and from deference to royalty, I suppose, no other article was suffered to be deposited on the table. The gentleman occupying the chamber assured me it was the skull of Bruce, and allowed me to handle it. Being no believer in phrenology, I can say nothing as to its developement, &c. All that I remember indeed at this distance of time is that it was very *regularly formed*, but whether materially different from common-place *crania* I cannot tell, as it is the only one I ever had in my hands. I understood that it was retransmitted to its former resting-place, and was told at the time that the workman employed did his part so conscientiously that, on fastening down the royal remains with pitch, he exclaimed, "My certy, he will hae sic a job to win away when the trumpet sounds." T.

A Curious Advertisement, March, 1717.

"Denham Buildings, in Scotland Yard, Whitehall, are built in different Apartments, with several Stair Cases, after the same Manner as the Inns of Court, where there

are Rooms and Apartments to be Lett, from whence you may walk clean to Church in the worst Weather. Inquire at Will's Coffee House, Whitehall."

These buildings, I believe, are now pulled down, though standing about the beginning of the present century. W. P.

Books burned and whipped by the Hangman.—The correspondents of "N. & Q." have from time to time furnished lists of books burned by the hangman. I am enabled to add the following from the pages of *The Historical Magazine and Notes and Queries of America*:—

"A pamphlet, called The Monster of Monsters, printed in Boston in 1754, was ordered by the General Court of Massachusetts Bay, 'to be burnt by the hands of the common hangman in King Street, Boston.'"—Vol. iii. p. 89. March, 1859.

In the *Connecticut Gazette* for Nov. 29th, 1755, printed at New Haven, I find the following account:—

"Milford (in Connecticut),
Nov. 21, 1755.

"After perusing a false and scurrilous letter, printed at *New York*, signed *Edward Cole*, it was tho't proper that the same should be publicly *whipt*, as tending to beget Ill Will, and brushing a Disunion in the several Governments in America, the contrary of which at this Time and present Situation of our Affairs is much wanted: Accordingly it was here, at 4 of the clock this Afternoon, after proper notice by beat of Drum, publicly whipt, according to *Moses'* Law, *Forty* stripes save *one*, by the common whipper, and then burnt. . . . . .

"J. W.
Middletown, Ct., 1859.'

(Vol. iii. p. 121., April, 1859.)

Edward Peacock.

The Manor, Bottesford, Brigg.

A Novel Race.—The following amusing paragraph is from Parker's *London News* of Monday, June 8th, 1724:—

"On Wednesday in the Whitsun, a race was run at Northampton for 5 guineas between two bulls, four cows, and a calf; the first were rid by men, and the last by a boy. The cows threw their riders, and the calf tumbled down with his, and was thereby distanced, so that one of the bulls won the wager before a vast concourse of people."

W. J. Pinks.

The Handel Centenaries.—My father was present at Westminster Abbey in 1784 at the commemoration of the centenary of Handel's birth, and I was present at the Crystal Palace in 1859, at the commemoration of the centenary of Handel's death. How many of your readers can say the same? A Subscriber.

Queries.

THE RED RIBBON OF THE ORDER OF THE BATH.

The following lines in ridicule of the red ribbon from which the badge of the Order of the Bath is suspended, written upon the revival of that Order by George I. in 1725, after it had been dormant for nearly three-quarters of a century, are to be found in manuscript on the margin of No. 1033 of the *Whitehall Evening Post*, April 22–24 (newspapers, vol. i. 1725, in Brit. Mus.), beneath an advertisement of "Observations Introductory to an Historical Essay upon the Order of the Bath, by John Anstis, Garter Principal King-of-Arms:"—

"Quoth King Robin, our Ribbons I see are so few,
St. Andrew's the Green, and St. George's the blew;
I must find out a Red one, a colour more gay,
Which will tye up my Subjects with Pride to obey.
Th' Exchequer may Suffer by prodigal Donors,
The King has ne'er Exhausted the fountain of Honours;
Men of more Witt than money our pensions will fitt,
But these will Bribe those of more Money than Witt;
Who with Faith most implicit obey my commands,
Tho' empty as *Young* and as saucy as *Sandys*,
Who will soonest leap over a Stick for the King
Shall be qualified best for a Dog in a String."

Of the revival of the Order of the Bath, the honours of which the king liberally bestowed, thirty-seven noblemen and gentlemen being invested with them at the first installation, June 17, 1725, Edmondson gives the following account:—

"King Charles II. previous to his coronation created no less than sixty-eight Knights of Bath, from which time no knights of that degree were created until King George I. by letters patent bearing date at Westminster on the 18th of May in the 11th year of his reign instituted, erected, and constituted a military order, to be for ever then after to be called by the name of the Order of the Bath."

By whom was this political satire written?

W. J. Pinks.

Minor Queries.

Editha Pope.—We know so little of Pope's family, that even a name may be suggestive. Pope's mother was Editha Turner, and she became Editha Pope. Pope's father had certainly an elder brother, as we learn from the poet's letter to Lord Hervey, of whom we positively know nothing. Neither the name of Editha nor of Pope are common. I therefore, when hunting over the registers at Doctors' Commons, made a note—that administration of the goods of *Editha Pope*, of Crosby Magna, in the county of Wiltshire, was granted, Feb. 1699, to Daniel Pope of the city of London. The administration entered in the search-books has the word "London" at the side; and this, as explained to me, meant that London was the last place of abode of the deceased.

As Magdalen, the first wife of Pope's father, died in 1679, the above Editha, if named after his second wife, could not have been more than seventeen or eighteen at her death. At such an age, it is probable that she would not have made a will; although, to obtain possession of any pro-

perty she died possessed of, it may have been necessary for her nearest relation to obtain administration. These, however, are but suggestions. I desire only to direct attention to the fact.

E. A. P.

Portrait of Archbishop King. — I have an old oval half-length portrait of a prelate, well painted, and in good preservation: on the back of which is a printed label, stating it is the portrait of Archbishop King, by Bindon. Some one has likewise written the date "1698." It bears a strong resemblance to other portraits of the archbishop, but represents him at an earlier period of his life. Can you inform me whether there is any engraving of such a portrait by Bindon? and when did Bindon flourish? ABHBA.

Provincial Words: "Shim." — When I was a boy I remember, in a part of Gloucestershire, the word *shim*, in vulgar talk, used in the sense of *like*, or *seemeth;* and was told of the posy in a ring, in which it occurred thus — "shim two lovers." Perhaps MR. BOYS, who replied to my last Query, will kindly say whether this word has a parent, and its descent can be traced home?

P. P. Q.

Last Wolf in Scotland. — In Mr. Donovan's sale at the London Museum in April, 1818, there is the following entry in the Catalogue: —

"Lot 832. Wolf, — a noble animal in a large glass case. The last wolf killed in Scotland, by Sir C. Cameron."

Could any one inform me what became of this "lot?" GEORGE LLOYD.

Bishop Murphy's Irish MSS. — The very large and miscellaneous library of the late Dr. Murphy, Roman Catholic Bishop of Cork, was sold in London in 1847 and 1848, by Messrs. Sotheby & Co.; but in the Sale Catalogue (which consists of four parts) I do not find any mention of his voluminous MSS. relative to Ireland. Were they sold? or did he bequeath them to a public institution? I remember seeing his literary possessions in his house in Cork several years since, when he pointed out in particular his collection of MSS. They were, I think, transcripts of old documents; and may not, perhaps, in a pecuniary point of view, have been of very great value. ABHBA.

Dr. Maginn and Mr. Harrison Ainsworth. — Dr. Shelton Mackenzie, in his *Life* of Dr. Maginn prefixed to the American edition of his works in five vols. 12mo., says "the best of the flash songs, and nearly the whole of Turpin's Ride to York in Mr. Ainsworth's *Rookwood*, were actually written by Maginn," p. 109., 1857, 12mo. Assuming this statement to be correct, it is singular that no acknowledgment should ever have been made to Dr. Maginn in the subsequent editions of *Rookwood*, and that Mr. Ainsworth should have included the flash songs in his collected "Ballads," printed since Dr. Maginn's death. The point is of some consequence, as the Ride to York forms the corner-stone of Mr. Ainsworth's reputation, and gave him his popularity with the public, and the flash songs are decidedly the cleverest of the poetical performances which go under his name.

If Dr. Mackenzie's statement is incorrect, I shall be glad to see it contradicted from authority.

PHILO-TURPIN.

J. Anderson. — Who was Anderson, the author of the learned *Diplomata Scotiæ*, the son of? I should like to know his father's and mother's names, and the names of his children, if he left any. Has any life of him been published, and if not, where can I find information respecting him? * Σ. Θ.

Journal of the First Earl of Bellomont. — This nobleman, whilst Governor of New York and Massachusetts, kept a journal in which he recorded any information he received, and whatever matter of interest transpired in the course of his administration. As that MS. may be in the possession of some of the Coote family, this Note is made in the hope that attention may be directed to the subject, and the journal published if extant. E. B. O'CALLAGHAN.

Albany, N. Y.

Capt. Cobb and Lieut.-Col. Fearon. — I am in want of any information with regard to Captain Henry Cobb, who was Captain of the "Kent" East Indiaman when she was destroyed by fire on March 1, 1825, and also with regard to Lieut.-Col. Fearon, C. B., who was then in command of a portion of the 31st foot, on their outward passage, both of whom so signally distinguished themselves by their remarkable courage and presence of mind on that occasion. K. S. C.

Ballad on Sir John Eland, of Eland, co. York. — Can any of your correspondents give me any information as to the family of Sir Hugh Quamby, of Quamby, co. York, and his son, John de Lockwood, of Lockwood, Esq., and — Lacy, who figure in the above ballad, *temp.* Edw. III.

Being engaged in collecting the "Ballads and Songs of Yorkshire," with the intention of publishing a volume under that title, any inedited manuscript, &c., relating in any way to the work, will be thankfully received. C. J. D. INGLEDEW.

Beer and its Strength. — I cannot satisfactorily dispose of what was the strength of the strong ale or beer drunk in England during the first ten or twenty years of the last century. Are there any data for comparing its strength with that of wine, brandy, or other intoxicating liquors? or

[* See "N. & Q." 1st S. viii. 326.]

means of guessing at this from the quantity allowed as a ratio to servants or workmen, or from the allusions in dramatic and other writers to its potency? These questions are put on the supposition that it is vain to ask for any standard, or recipe, or formula (like that for laudanum in a pharmacopœia) as recognised by brewers to be binding upon them. Such a recipe, though not absolutely authoritative, would outweigh inferential evidence; but as it is not likely to exist, your readers of all classes may find room for their learning in contributing to answer the query proposed. URSA MAJOR.

Thomason's "Memories." — In a recently published little poem, by Mr. G. T. Thomason, entitled *Memories* (which, by the way, combines much of the rustic simplicity of Bloomfield with the finished elegiac diction of Gray) occurs the following stanza in reference to a practice connected with sheep-shearing feasts: —

"Soon as the skies reflect the day's last beam,
And stars illuminate the worlds above,
Young maidens throw bright flow'rs into the stream,
Propitiate offerings to the god of Love."

To what provincial custom does the poet allude? β.

Innismurray, anciently Innismuiredhy, is an island in the Western Ocean, about five miles west from the most northern part of the county of Sligo, and about six miles west (a little south) of Donegal Bay.

This island is said to be occupied by persons all related to each other, and all of one name, in 1830 about eighty-seven in number, who submit their disputes to the oldest man, who is the head always according to age.

It belongs to Lord Palmerston, and no English or Irish landlord besides can boast of such a primitive possession and tenantry.

Here are three places of burial; one for drowned persons and unbaptized children, a second for males, the third for females.

Can any of your readers help me to any early ecclesiastical account of this place? J. W.

Winkley Family. — A tradition exists in the Lincolnshire branch of this family to the effect, that an ancestor, who narrowly escaped with his life, fled from Lancashire during some civil or religious commotion, and took refuge in Lincolnshire. The family have been traced as residing in Lincolnshire as far back as the year 1541, viz. at Irby-in-the-Marsh. In 1577 they were at Frieston and Whaplode, and after that they appear to have been scattered over several parishes in the Wapentake of Elloe. The Winkleys of Lancashire derived their name from an estate or hamlet still so called in the township of Aighton in the parish of Mitton, which the elder branch possessed from the time of Edw. I. till within about 200 years ago.

A desire exists to trace the connexion between the two families by something more than mere tradition, and therefore should any of the readers of "N. & Q." be in a position to afford any information which might tend to further this object, they will perhaps kindly supply it.

It has been suggested that the occasion of this younger branch of the family's removal into Lincolnshire might have been the Pilgrimage of Grace, and perhaps some of your readers might be able to state whether any members of other families in Lancashire or the northern counties were dispersed and settled in Lincolnshire at that period. W.

Dr. Donne's Seal. — In my annotated copy of *The Life of George Herbert*, I have made this note on p. 33., last line, "was by the Doctor [Donne] given to him": —

"One of these seals, traditionally the very one given to George Herbert, was existing in 1807, when a representation of it was engraved in the *Gentleman's Magazine* for April, 1807, p. 313., which was repeated in the volume for 1835," Dec. p. 623.

Who is the fortunate possessor of this seal at the present time? * B. B.

The Skeletons at Cuma with Wax Heads. — One of our modern archæological publications seems still inclined to think these were bodies of martyrs, and to doubt whether the assertion (*Archæologia*, vol. xxxvii. 323.) that chemical analysis proved the substance to be ink which was supposed to be blood, be correct. Would MR. ASHPITEL kindly refer to his authority for this statement, and, if he can, give the analysis of the chemists. M. N. S.

Anne Pole. — Can any of your correspondents give me any information respecting Anne Pole, youngest daughter of Sir Geffrey Pole, and niece of Cardinal Pole, who was the second wife of Thomas Hildersham of Stretchworth, Cambridgeshire, and mother of Arthur Hildersham, vicar of Ashby-de-la-Zouche, a well-known nonconformist minister, whose life is in Clarke's *Martyrology?* The date of her birth, death, first and second (?) marriage, or births of her other (?) children, and place of burial are required. ALEX. J. ELLIS.

Ruhnken's "Dictata." — I happened lately to discover a MS. of Ruhnken's *Dictata in Terentium*. It is a beautifully written quarto, and contains matter not to be found in L. Schoper's edition of the *Dictata* (Bonn, 1825), as you will

[* The seal given to Izaak Walton is in the possession of H. A. Mereweather, Esq., Q. C., of Bowden Hill: another was in the possession of the late Dr. Bliss of Oxford.—ED.]

see by comparing the enclosed photographic copy of p. 177. with the printed *Dictata* to Eunuchus, Act III. Sc. 3. vers. 3—10.

I am inclined to think that my MS. is not a copy taken down from dictation; it is far too well and carefully written for that. It may be Ruhnken's own copy, written by himself or copied for him by an amanuensis. If you have any means of comparing the specimen I enclose with any autograph of Ruhnken to be found in the British Museum, it would be of great interest to me and to any future editor of the *Dictata*, to know if the MS. is from Ruhnken's own hand. W. Ihre.

Carlton Terrace, Liverpool.

[No autograph of Ruhnken's is to be found in the British Museum.—Ed.]

Supernaturals at the Battles of Clavijo and Prague. — A reference to the best account of the support given to the Spaniards by St. James at the battle of Clavijo, and to any account of the phantoms which encouraged the Imperialists at, and the night before, the battle of Prague, will oblige T. E.

The Termination Hayne.—In the neighbourhood of Sidmouth, Devon, is an ancient earthwork called Blackberry Castle. Close around it are names of places ending in "hayne," as "Wickshayne," "Hornshayne," "Bonehayne," "Blamphayne." Perhaps there are a dozen such. I am not aware that the termination is so common elsewhere. Query its derivation, and if at all indicative of the former possessors of the camp.

N. S. Heineken.

Tamberlin. — I have in my possession an old Bible, date 1660, on the first leaf of which is written this name. Can any of the readers of "N. & Q." kindly give any particulars of this family, believed to be of Dorset or Somerset? C.

Minor Queries with Answers.

Lady Rous.—Who was a Lady Rous, living at Warwick in 1646, a friend or relation of Lord-Keeper Coventry's family? W. C.

[The lady above referred to was Jane, daughter of Sir John Ferrers, of Tamworth Castle, Warwickshire, Bart., and first wife of Sir Thomas Rous, of Rouse-Lench, Worcestershire, who was created a Bart. by Charles I., 23 July, 1641. She died in 1656. *Vide* Betham's *Baronetage*, 4to. Lond. 1804, vol. iv. 220.]

Sing si diderum.—At York, an angry mother will tell her offending child that she will make it "*sing si diderum.*" I could never understand what was particularly meant by this threat, but imagined it might originally have borne an allusion to some old penitential psalm or confession commencing with the words "Si dederim." That the expression is very ancient is certain. I have lately met with it, in a slightly varied form, in the poem "On the Evil Times of Edward III.," contained in *The Political Songs of England from the Reign of John to that of Edward II.*, published by the Camden Society in 1839. The following is the verse containing the words: —

> "Voiz of clerk is sielde i-herd at the court of Rome;
> Ne were he nevere swich a clerk, silverles if he come,
> Thouh he were the wiseste that evere was i-born, i-souht,
> Or he shal sing si dedero, or al geineth him noht."

Can any reader of "N. & Q." give me information respecting the origin or significancy of "*Sing si dedero?*" Ozmond.

[We are quite inclined to agree that *si dederim*, or *si dedero*, may have been the initial words of some longer composition. Is it not possible that they were the commencement of a *legal* form? *Dedi* is a word of some importance in legal documents, as it amounts in law to a *warranty*. Then if it be said in a deed or conveyance that *A. B.* hath *given* so and so to *C. D.*, it is a warranty to *C. D.* and his heirs (Jacob, Cowel). And again, Janus Gulielmus, in attempting to explain an obscure passage in Cicero's *Orations*, says that covenants occasionally commenced with the word *si*. It is possible, then, that *si dedero* may have been known in ancient days as the initial phrase of a legal contract,—a point on which our friends learned in the law will perhaps give us farther light. The words of J. Gulielmus are, "Allusit ad sponsionum et stipulationum formulas, quas certis verbis concipiebant, et fere ordiebantur a SI, SIVE, NI, NIVE." (*Plantinarum Quæstionum Commentarius*, 1583, p. 44.)

We take this stipulating or binding force of *si dedero* to be the true explanation of the last line of the passage so appositely cited by our correspondent from an old poem. At Rome, be the clerk never so learned, either he must say "I will give so much" (*si dedero*), or all his learning profits him nothing.

With regard to the threat which angry mothers address in Yorkshire to a naughty child, "I'll make you sing si diderum," we apprehend that their great-great-grandmothers did not use it exactly in the same form, but kept close to a legal sense. They said, interposing a comma, "I'll make you sing, si dederim":—that is, "Si dederim"—if I give it you, oh! wont I? ("Dedit illi dolorem," says Cicero),—"I'll make you sing." But in process of time the two parts of the sentence were run into one; and "si dederim," no longer significant of the threatened castigation, came at length to stand for the outcry which that castigation would not fail to elicit,—"I'll make you sing si diderum."]

Sir John Danvers. — Any information about Sir John Danvers, brother (?) of Henry Danvers, Earl of Danby, living in the middle of the seventeenth century, would be acceptable. W. C.

[Sir John Danvers, of Danvers House, Chelsea, the brother and heir of Henry Danvers, Earl of Danby, was a gentleman of the Privy-Chamber to Charles I. After the death of Lady Danvers (George Herbert's mother) he was deeply plunged in debt; and on the breaking out of the Rebellion identified himself with the rebels, and was discarded by his sovereign and his own family. At the trial of Charles I. he sat as a judge, and affixed his sig-

nature to the death-warrant of the King. He died in 1659, the year before the Restoration. Clarendon's *Hist. of the Rebellion*, iv. 536., ed. 1849. Faulkner's *Chelsea*, i. 172.; ii. 143., ed. 1829; and "N. & Q." 2nd S. ii. 449.; iii. 495.]

Song.—In days of yore my father sung some lines. Where can I find the song—

"The ploughman whistles o'er the furrow,
The hedger joins the vacant strain,
The woodman sings the woodland thorough,
The shepherd's pipe delights the plain."

SENEX.

[This beautiful ballad is by Charles Dibdin the elder, or, as we may style him, *the* Dibdin. His name is chiefly retained in our memories by his inimitable Nautical Ballads; but Dibdin deserves more than that, he was a universal lyrist and melodist; in every scene of nature he poured out his melodies with the spontaneous richness of the minstrels of the wood. We must quote it, although the words and music are so closely united as to be almost incapable of separation:—

"THE LABOURER'S WELCOME HOME.

"The ploughman whistles o'er the furrow,
The hedger joins the vacant strain,
The woodman sings the woodland thorough,
The shepherd's pipe delights the plain:
Where'er the anxious eye can roam,
Or ear receive the jocund pleasure,
Myriads of beings thronging flock,
Of Nature's song to join the measure;
Till, to keep time, the village clock
Sounds sweet the lab'rer's welcome home.

"The hearth swept clean, his partner smiling,
Upon the shining table smokes
The frugal meal: while, time beguiling,
The ale the harmless jest provokes:
Ye inmates of the lofty dome,
Admire his lot—his children playing,
To share his smiles around him flock;
And faithful Tray, since morn, that straying,
Trudg'd with him, till the village clock
Proclaim'd the lab'rer's welcome home.

"The cheering fagot burnt to embers,
While lares round their vigils keep,
That Pow'r that poor and rich remembers,
Each thanks, and then retires to sleep:
And now the lark climbs heav'n's high dome,
Fresh from repose, toil's kind reliever;
And furnish'd with his daily stock,—
His dog, his staff, his keg, his beaver,—
He travels, till the village clock
Sounds sweet the lab'rer's welcome home."]

Blewman.—What is the origin of the word blewman, attendants on a sheriff? W. C.

[Blue, says Pliny, was the colour in which the Gauls cloathed their slaves, and, for many ages, *blue coats* were the liveries of servants and apprentices. Hence the proverb in Ray, "He's in his better blue clothes," *i. e.* he thinks himself wondrous fine. Nares says, that "a blue coat, with a silver badge on the arms, was uniformly the livery of servants." In fact it was the ordinary livery of javelin and serving-men in the sixteenth and seventeenth centuries.

"A velvet justice, with a long
Great train of *blue-coats*, twelve or fourteen strong."
Donne's *Satires.*

A blue-coat is also the dress of a beadle. Doll Tearsheet, in the Second Part of *Henry IV.*, calls the beadle "Blue-coat rogue;" and in Nabbes' *Microcosmus*, 1637, it is said, "The whips of furies are not half so terrible as a blue-coat."]

Lady Capel.—Who was a Lady Capel, living at Oxted in January, 1646, and an aunt of Lord-Keeper Coventry's children? She also lived at Stubbers (?) in Essex. W. C.

[Under an achievement fixed to the south wall of Oxted Church is an inscription to Dorothy Lady Capell, wife first to Sir Thomas Hoskins, of Oxted in Surrey, knight; afterwards the wife of Sir Henry Capell, of Hadham, in the county of Hertford, knight, died the 23rd December, 1651, being of the age of sixty-six years and six months.—Manning and Bray's *Surrey*, ii. 390.]

Replies.

"MOLLY MOG."

(2nd S. viii. 84. 129. 145.)

The design of "N. & Q." being to assist, not to supersede the literary researches of its readers, it presupposes that the querist has first consulted the ordinary works of reference on any particular subject, before recourse is had to its pages for farther assistance. It is gratifying to find that your correspondents, M. M. and M. M. 2., have duly observed this distinctive characteristic of your periodical, as their incidental notices of works likely to afford information respecting the authorship of "pretty Molly Mog" fully attest.

The publication of this popular song preceded that of the *Travels of Lemuel Gulliver* by two months. It was first printed in Mist's *Weekly Journal*, No. 70., August 27, 1726, and prefaced with the following editorial note:—

"In our last we presented our readers with a short poem upon *Molly Mog:* as few have seen that which occasioned it, *it having never been printed*, we shall give it the public now, which will make the other better understood. We shall only observe, it was writ by two or three men of wit (who have diverted the publick both in prose and verse) upon the occasion of their lying at a certain inn at Ockingham, where the daughter of the house was remarkably pretty, and whose name is MOLLY MOG."

In April of this year, 1726, Swift paid a visit to England, and had brought with him the manuscript of *Gulliver's Travels*. For four months, that is, from April to August, he resided with Pope at Twickenham, where he was occasionally favoured with the society of Gay, Arbuthnot, and Bolingbroke. Pope had quitted Binfield ten years; and we can only account for the convivial meeting at the Rose Inn at Oakingham, by supposing that, in company with Swift and Gay, Pope paid a flying visit to the scenes of his youthful days. Mist assures us that the song "was writ by two or three men of wit;" and this accounts for its having been severally attributed to Pope, Swift,

and Gay, and included in their *Miscellanies* published in the following year, 1727.

That the three poets were residing together at this time is evident from Lord Bolingbroke's letter, dated July 23, 1726, addressed "To the three Yahoos of Twickenham, Jonathan, Alexander, John, most excellent Triumvirs of Parnassus." During this interval, it is believed, that many celebrated pieces, well known to the present times, were either planned or written, and submitted there to the mutual correction of the parties (Roscoe's *Pope*, i. 293.). From a passage in one of Cowper's letters, we incidentally get a glimpse of the employment of Mr. Mist's "two or three men of wit" in the Twickenham villa, and can almost fancy we see them engaged in decking "Pretty Molly" for public admiration. Cowper, writing to the Rev. Wm. Unwin, Aug. 4, 1783, says, "What can be prettier than Gay's ballad, or rather Swift's, Arbuthnot's, Pope's, and Gay's in the *What do ye call it* — 'Twas when the seas were roaring?' I have been well informed that they all contributed, and that the most celebrated association of clever fellows this country ever saw did not think it beneath them to unite their strength and abilities in the composition of a song. The success, however, answered to their wishes, and our puny days will never produce such another."

In the *Gentleman's Magazine* for June, 1755, (p. 278.) occurs the following notice of this song: —

"Mr. URBAN. — I suppose few of your readers need be informed that the original song of *Molly Mog* was written by Pope about his seventeenth year, when the fair landlady of the Rose was the reigning toast for some miles round Oakingham. There is at present in London another Molly Mog, now nineteen, who has all the charms of her predecessor. With this beauty a certain son of the Muses is fallen desperately in love; and if the following translation of Mr. Pope's song into French finds a place in your next Magazine, it will gratify many of your readers, and amongst the rest, — A. A. A."

Then follows the song in French. Pope's seventeenth year, however, would take us back to 1705, when Gay was figuring behind a linendraper's counter, and Swift only known to Pope as the suspected author of the *Tale of a Tub*. It was not till after the publication of *Windsor Forest*, in 1713, that Swift and Pope became personal friends. Besides, as "pretty Molly" died in 1766, in her sixty-seventh year, she would, in 1705, only have been a bonnie lass in her sixth year, rather too tender "a bit for the Vicar," or anyone else.

The traditionary notices of the song, as stated by Lysons, seem to favour the conjecture that it was written in 1726. The enamoured swain alluded to in it, is said to have been Edward Standen, Esq., of Arborfield, Berks, a young gentleman of 600*l.* per annum, who died of apoplexy, Sept. 26, 1730. The allusion to the Vicar in the last verse is not apparent; but it may be mentioned as a singular coincidence, that the Rev. Benjamin Moody, who had been nearly fifty years minister of Oakingham, died on August 22, 1726, five days before the publication of the song in Mist's *Journal*.

As a literary curiosity it may be as well to quote the song as it flowed fresh from the pens of this trio of wits. The words *Italicised* were altered in the version printed in Pope and Swift's *Miscellanies*, 1727, which also contains two additional verses.

"MOLLY MOG.

1.

"Says my Uncle, I pray you discover
What *has* been the cause of your woes,
That you pine and you whine like a lover?
I've seen Molly Mog of the Rose.

2.

"Oh Nephew! your grief is but folly,
In town you may find better prog;
Half a crown there will get you a Molly,
A Molly much better than Mog.

3.

"The school boys *delight in* a play-day,
The schoolmaster's joy is to flog;
*Fop is the delight of a lady,**
But mine is *in* sweet Molly Mog.

4.

"Will a Wisp leads the traveller a gadding,
Thro' ditch, and thro' quagmire and bog;
No light can *e'er* set me *a padding*,
But the eyes of my sweet Molly Mog.

5.

"For guineas in other men's breeches
Your gamesters will palm and will cog;
But I envy them none of their riches,
So I *palm my* sweet Molly Mog.

6.

"The *hart that's* half wounded, is *ranging*,†
It here and there leaps like a frog;
But my heart can never be changing,
It's so fix'd *on my* sweet Molly Mog.

7.‡

"I know that by Wits 'tis recited,
That women at best are a clog;
But I'm not so easily frighted
From loving *my* sweet Molly Mog.

8.

"A letter, when I am inditing,
Comes Cupid and gives me a jog,
And I fill all *my* paper with writing,
Of nothing but sweet Molly Mog.

* The corrected version is better: —
"The milk-maid's delight is in May day,
But mine is on sweet Molly Mog."

† This line is thus altered: —
"The *heart*, when half wounded, is *changing*,"
so that the original pun in this verse is lost.

‡ This is the third verse in the *Miscellanies*.

9.

"I feel I'm in love to distraction,
My senses *are* lost in a fog;
And *in nothing* can *find* satisfaction,
But *in thoughts* of *my* sweet Molly Mog.

10.

"If I would not give up the three graces,
I wish I were hang'd like a dog,
And at court all the drawing-room faces,
For a glance *at* my sweet Molly Mog.

11.

"*For* those faces want nature and spirit,
And seem as cut out of a log,
Juno, Venus, and Pallas's merit
Unite in my sweet Molly Mog.

12.

"Were Virgil alive with his Phillis,
And writing another Eclogue,
Both his Phillis and fair Amaryllis,
He'd give for *my* sweet Molly Mog.

13.

"*When Molly comes up with the liquor,**
Then Jealousy sets me a gog.
To be sure she's a bit for the Vicar,
And so I shall lose Molly Mog."

In the same day's paper, Mr. Mist informs his readers, that "one of our correspondents sends, by way of advice, the following lines to the gentlemen that are so enamoured with pretty Molly Mog:—

"'When to woman you make your address,
Remember the old Decalogue;
And take heed that you never transgress
With that beautiful toast Molly Mog.'"

The song became exceedingly popular, so that Mr. Mist found himself overwhelmed with parodies and imitations, which elicited the following editorial warning in his paper of Sept. 10, 1726:—

"As the praise of the celebrated *Molly Mog* has set all the wits in town at Crambo, we shall present the publick with a few more stanzas upon this 'fair Maid of the Inn,' after which we shall have done with her, lest the town should think she grows stale upon their hands.

"Mr. Mist.—Your poetry upon sweet *Molly Mog* has inspired all the town and country rhymers, yet to my great wonder, have they omitted one rhyme so obvious, that I think no real admirer of that charming girl could have overlooked it, since to see her, and not to toast her is impossible:—

"Boy, bring us the best in your cellar:
Sir, that is a glass of old Nog;
Then fill me a bumper; and tell her,
Here's a health to sweet Molly Mog."

"Sir.—I believe the wits have not thought of these two stanzas and rhymes (which I much wonder at, they being so plain to be thought on), therefore recommend them to your Journal, if you think them worth your while to insert:—

"Who follows all *women* of pleasure
In *love, has a taste like* a hog;
For no girl can give better measure
Of joys, *than* my sweet Molly Mog.

"Those who toast all the family Royal
In bumpers of Hogan and Nog,
Can't have hearts more true, nor more loyal,
Than mine is for sweet Molly Mog."

[These two stanzas were added to the song in Pope and Swift's *Miscellanies*, 1727, as the eighth and thirteenth.]

"Sir.—Since by publishing *Molly Mog* you've set the whole town to Crambo, I presume you'll not take amiss the following lines, remembering in excuse of the sense, what Hudibras somewhere says,

"'And they who wrote in rhyme still make
The one verse for the other's sake;
For, one for sense, and one for rhyme,
I think's sufficient at one time.'
"Sir, your admirer and humble servant,
"J. C."

"Honest Nat, I prithee review
The poetical decalogue
Between an Uncle and Nephew
On the charms of sweet Molly Mog.

"It was strange when they pump'd for rhyme,
They should miss in their long catalogue
Of a word whose sounding would chime
With the name of sweet Molly Mog.

"I suppose the authors will stare;
But the word I mean is a *hog*,
The flesh of which, I dare swear,
Has oft fed your fair Molly Mog."

"Mr. Mist.—If the following lines may gain admittance in your next journal, you will highly oblige some of your constant readers, and particularly your humble servant, T. H.

"'The lovely fair Phillis I prize,
I'll be bound to be stuck like a hog,
Has charms in her wondrous eyes
That are wanting in fam'd Molly Mog.

"'Then Phillis my toast shall be still,
In a glass of the best Norwich Nog;
For whatever befal me, I will
Prefer Phillis before Molly Mog.'"

Molly Mog was printed as Swift's in the edition of his *Works* edited by Thomas Sheridan and John Nichols, 1801, vol. xvi. p. 438.; but omitted in Faulkner's edition, 1735, and Sir Walter Scott's, 1824. It is not to be found in any edition of Gay's *Works* anterior to the year 1773; nor can I discover any allusion to him as its author before its appearance in his collected *Works*, published by John Bell, near Exeter Change, in the Strand, 1773. On the publication of this edition, a writer in *The Monthly Review* (xlix. 337.), finding it contained several poems attributed to Gay which had never before appeared in his *Works*, cavilled at the bookseller for having reprinted these fugitive anonymous pieces. The malediction invoked on the hapless publisher may be quoted as a warning to others:—

"The industry of the bookseller, his great love and affection for whatever was the production of men of genius, must plead his excuse, while he ransacks, if not their very urns, at least the dormitories of their departed offspring, and out of the purest and most disinterested zeal, drags into day-light what they would have wished

* The corrected version reads:—
"When she smiles on each guest, like her liquor."

to be buried in endless oblivion. May the graves of such booksellers be for ever danced upon by printers' devils! and may the rage of ten thousand hungry authors descend upon their heads! May their kitchens be eternally pestered with Scotch translators, and fifty female authors pour their novels in their ears!"

May the worthy Aldine publishers escape this terrible visitation!

The history of Bell's edition is soon told. In 1773, Isaac Reed having several pieces by Gay not found in his collected *Works*, and wishing to help a necessitous relative named John Bailey, desired him to offer them to Mr. Bell, and turn them to the best account he could. Bell purchased them, and handed them over to the editor of his edition, who, not content with the additional pieces furnished by Isaac Reed, appears to have ransacked the Miscellanies and various Collections for others *supposed* to have been written by Gay. Among the doubtful pieces inserted in this edition may be mentioned the following: 1. An Elegiac Epistle to a Friend. 2. A Ballad on Ale. 3. Gondibert. 4. The Story of Cephisa. 5. The Man-Mountain's Answer to the Lilliputian Verses. It is not proved to certainty that the poem entitled *Wine* is by Gay, although it is attributed to him by Aaron Hill (*Works*, edit. 1754, i. 325.), who says that it was printed in 1710. It appeared, as stated by G. T. Q. (*antè*, p. 145.), two years earlier: "London: Printed for William Keble, at the Black-Spread Eagle in Westminster Hall, MDCCVIII." [22 May] fol. 8 leaves, and is advertised in *The Daily Courant* of that date. All these doubtful pieces, as well as *Molly Mog*, are omitted in the trade edition of Gay's *Poems*, 2 vols. 12mo. 1775; but Bell's edition appears to have been made the text for all the subsequent editions of the poet's works. J. Yeowell.

Your correspondent M. M. (2.) asks, who was the writer of "Molly Mog"? when was it first published? and observes that it was not published in Faulkner's edition of Swift's *Works*, "which the Dean, it is believed, superintended." Neither M. M. (2.), or the other correspondents who have discussed the subject in your pages, appear to be aware that there is the best possible evidence that the ballad was not written by Swift, and that the editors who afterwards attributed it to Gay were right. Swift, in his *jeu d'esprit* on Dr. Sheridan, called the *History of the Second Solomon*, says:—

"Solomon had published a humorous ballad called 'Balyspellin,'" &c. "The ballad was in 'the manner of *Mr. Gay's on Molly Mog.*'"

This was written in 1729, three years after "Molly Mog" was first published. The ballad attracted more attention perhaps than any other piece in the *Miscellanies* of Pope and Swift, 1727,—indeed, before its appearance there, it had become a fashionable amusement to write imitations of its peculiar *bouts rimés*. Arbuthnot writes to Swift, 8th Nov. 1726, that Lady Harvey was "in a little sort of a miff about a ballad that was wrote on her to the tune of 'Molly Mog.'" It is impossible with all this to suppose that Swift could be mistaken as to its authorship.

Some of your correspondents seem to think that the poem must have been written before 1715, when Pope left Binfield; but Molly must have been very young then. Pope certainly kept up relations with the Doncastles at Binfield long after he left there, and would probably visit them on some of his frequent journeys into the West of England, which he generally made in company with friends. It might have been on one of these journeys that he stayed at the "Rose" in Oakingham with Gay, and hence the ballad. At all events, we have no evidence of its existence till 1726, when it suddenly appeared, and had what we should now call "a great run." Gay collected and published his poems in two volumes quarto, in the summer of 1720; but "Molly Mog" is not there. He never, I think, published another collection — certainly not after 1726. Hence no doubt the honour due to the author of "Molly Mog" has gone a-begging to this day.

W. Moy Thomas.

There is another obituary record besides that quoted in M. M.'s Note which strengthens the inference that the statements of Lysons and the *Quarterly Review* are incorrect. It appeared in *The London Daily Post* of Thursday, October 21st, 1736, and is as follows:—

"A few days since died at Oakingham in Berks, Mr. Mogg, who kept the Rose Inn there several Years with great Reputation; he was Father of Molly Mogg, on whom the famous Song was made."

W. H. Husk.

I. John v. 7.

(2nd S. viii. 87.)

The Vatican MS. mentioned in the *British Quarterly Review* for October, 1858, is the celebrated one which contests with that at Cambridge the palm of antiquity and authority for the Greek text of the Old and New Testaments. The latter is referred to by the letter A, and the term Alexandrine, by Griesbach and other critics. The former is referred to by the letter B, or *Vatican*, 1209. Amelotte asserted that it contained 1 John v. 7., but falsely. (Michaelis, II. viii. s. 6. p. 343., Marsh.)

The following are the only known Greek MSS. which contain this verse. I. That which is numbered 180., and termed Montfortianus and Dublinensis; probably the same as that which Erasmus

entitled Britannicus, noted 61. in the first part of Wetstein's New Testament, in the second 40., and in the third 34. It contains the whole of the New Testament, but is written in a modern hand, and is probably of the sixteenth century. The leaves are of thick glazed paper, which Ycard mistook for vellum. It is preserved in the library of Trinity College in Dublin, marked G 97. A facsimile is given of the verse from this MS. by Bruns (Eichhorn's *Repertorium*, iii. 260.), and by Bishop Burgess, I think. It is justly objected to this reading that it is ungrammatical, the articles before the words πατὴρ, λόγος and πνεῦμα ἅγιον being omitted, and the words ἐν τῇ γῇ being used instead of ἐπὶ τῆς γῆς, and that it omits the words καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν (and these three are one). II. The MS. of the New Testament, No. 195., entitled Ravii or Berolinensis (No. 110. in Wetstein) : —

"The very learned and sagacious La Croze," says Michaelis (II. viii. s. 6. p. 294.), "who being librarian in Berlin, had this MS. frequently in his hands, and was able to examine the subject with the utmost precision, maintains that it is the work of an impostor, written long after the invention of printing, even so late as the seventeenth century, and copied from the Complutensian Bible. Even the errors of the press are copied in this MS."

III. A MS. of the First Epistle of John, No. 131., entitled Guelpherbytanus D. (Michaelis, II. viii. s. 6. p. 263.). Under the Greek text is written, 1. the translation of Castalio; 2. the Latin translation of the Syriac text; 3. the Vulgate; 4. the translations of Erasmus, Vatablus, and Beza. It was written in the seventeenth century, and, in the opinion of Michaelis, is entitled neither to a collation nor a description. IV. The Codex Ottobonianus, No. 298. in the Vatican library, which was first collated by Dr. Scholz for his new edition of the Greek Testament. This MS. is of the fifteenth century, and has been altered, according to Scholz, in many places, to make it harmonise with the Latin Vulgate. Cardinal Wiseman supplied Horne with a facsimile for the last edition of his *Introduction* (Wright's Appendix to Seiler's *Hermeneutics*, p. 616.). I will only add that its existence in the Latin Vulgate dates probably from the end of the fifth century, and that Vigilius, Bishop of Thapsus in Africa, the supposed author of the (so called) Athanasian Creed, had a hand in its introduction either as a gloss or part of the text (Wright, p. 628.). T. J. Buckton.

Lichfield.

Replies to Minor Queries.

C. J. Hare's Orthographical Peculiarities (2nd S. viii. 129.) — A correspondent, S. S. S., asks, "Did the late C. J. Hare, in any of his publications, give his reason for deviating from the usual mode of spelling words, *e. g. preacht, usurpt*, &c. ?"

I answer, Yes, in several places; but most fully, perhaps, in an article in the first volume of the (Cambridge) *Philological Museum* (1832), "On English Orthography."

The general purport of Mr. Hare's remarks is this: — That *preacht, usurpt*, and the like are really the English preterites of *preach, usurp*, &c., as appears by this, that we pronounce the words so, even when written *preached, usurped*. That the cause of persons so writing them is an ignorant propensity to make verbs uniform in appearance which are different in reality, and is a practice contrary to the authority of our best writers in former generations. The whole article is able and interesting.

With regard to your correspondent's other Query, "Did Horsley ever say why he adopted the antique form of the preterite of *to lead, to read*, &c., viz. *ledde, redde ?*"

I cannot at present turn to the passage, but the reason in the case of *redde* is obvious enough, viz. to distinguish the preterite from the present *read*. In the common spelling there is no possibility of knowing whether I *read* is present or past. We might, indeed, make the preterite I *red*, like I *led*; nor is it probable that any ambiguity would arise from *red* the adjective. Lord Byron in his letters used *redde*.

Can any of your correspondents suggest a way of distinguishing, in pronunciation, the preterites of I *ride* and I *row ?* or the vegetables *furze* and *firs ?* W. W.

Conf. *Amenities of Literature* (D'Israeli), vol. ii. p. 25., last edition : —

"That a language should be written as it is spoken has been considered desirable by the most intelligent scholars. Some have *laudably* persevered in writing the past tense *red* as a distinction from the present *read*, and anciently I have found it printed *redde*. Lord Byron has even retained the ancient mode in his Diary."

H. S. G.

Torture (2nd S. vi. 432.) — The Query, Was torture ever allowed by the laws of England ? admits of a ready answer. It was never *allowed* by the *laws* of England, but it was *inflicted* in England from the reign of Henry VI. to the reign of Charles I., both inclusive, by virtue of what was then considered the *royal prerogative*, which at that period was also considered to be above the law.

It was inflicted by order of the Privy Council, and as the books of the Privy Council commence in the reign of Henry VIII., no earlier torture warrants have been discovered. Mr. Jardine, the Recorder of Bath, and one of the magistrates of the Police Court at Bow Street, has in his admirable work, *A Reading on Torture*, shown fifty-five instances of the infliction of torture. I say *instances*, because in one instance ten persons are included in one warrant. The warrants bear the

signatures of Ministers of State, Lord Chancellors, Lord Keepers, Lord Chief Justices, and one Archbishop (Whitgift); and Lord Coke, who, in his Third Institute, denounces torture as unlawful by the laws of England, signed torture warrants as a Privy Councillor under the supposed prerogative of the Crown.

These warrants were directed in most instances to the Attorney and Solicitor-General, sometimes to the Recorder of London, and sometimes to Doctors of Civil Law.

In Scotland torture was allowed by law until its abolition at the Union in the reign of Queen Anne; and the last torture warrant that I am aware of is signed with the sign manual of King William III., and is dated at Kensington Palace, and is for the torturing of Navill Pain. It is printed in a note in the *State Trials*, vol. x. p. 753.

F. A. Carrington.

Ogbourne St. George.

Blodius (2nd S. vii. 317.) — *Blodius* or *Blodeus*, for it is spelt both ways, is neither gules nor azure, but the tincture called sanguine. Du Cange derives it from the Anglo-Saxon *blod*, the root of our word *blood*, and gives several examples of its use in both methods of spelling. A. A.

Poets' Corner.

Qualitied: *Fausens* (2nd S. viii. 130.) — The word *qualitied*, though of rare occurrence, is not peculiar to Chapman, an example of its use being cited by Richardson from Hales, 1618: "He was not so ill *qualitied*."

There seems little doubt that the learned editor of Chapman's *Iliads*, 1857, is quite correct in explaining the now almost unknown word *fausens* as a kind of eel; at least if we may accept the authority of dictionaries, in the absence of any example save Chapman's.

"Anguilla .... *An.*" [Anglicè] "Eele. *Apud eosdem prægrandis* fausen eele, *minima* grigge, *media* scaffling *dicitur*." Junius, *Nomenclator Octilinguis*, 1619.

"Fausen .... *der Meeraal*" (the sea-eel or conger). Hilpert.

"Fausen .... *eine Gattung grosser Aale*" (a sort of large eels). Ebers.

"Fausen. *Ridero* Prægrandis piscis à genere *Anguillarum*." Skinner.

To this we may add that the Homeric word which Chapman renders *fausens* is ἐγχέλυες (eels).

Although the derivation of *fausen* from the Latin *falx*, which is suggested by Skinner, may at first sight appear unsatisfactory, there are reasons for viewing it with favour. *Falx* became in French and in old English *fauchon*, which is not very far from *fausen*. And as *fauchon* was a sort of *sword* (falchion), it should also be borne in mind that the names of other warlike implements were formerly applied to eels, &c., *e.g.* "Sand-eels or *launces*." (Ray, *Synopsis Methodica Piscium*, 1713, p. 38.) The *sword-fish*, again, appears in various languages, as *schwerdtfisch*, *épée de mer*, *gladius*, *xiphias espadon*, *spada* at Venice, and in Italy generally *pesce spado*. And Willughby, as cited by the learned commentator on Chapman, "mentions an anguilliform fish found at Venice called a *falx*, a worthless kind of *eel*." So *fausen* may very possibly be only another form of the old English *fauchon*, from falx. Thomas Boys.

P.S. May we not conjecture, under all the circumstances, that the Greek ἔγχελυς, an eel, is connected with ἔγχος, a spear, javelin, arrow, or sword?

"*Then push about the flowing bowl*" (2nd S. viii. 128.) — The song quoted by your Geelong correspondent is a vile version of one of Joanna Baillie's spirited songs written for George Thomson's (Burns's Thomson) *Collection of Irish Melodies*.

The air is very beautiful; the symphonies and accompaniments were composed by Beethoven. I subjoin the correct words: —

1.

"Come form * we round a cheerful ring,
And broach the foaming ale:
And let the merry maiden sing,
The beldame tell her tale.

2.

"And let the sightless harper sit
The blazing faggot near;
And let the jester vent his wit,
The nurse her bantling cheer.

3.

"Who shakes the door with angry din,
And would admitted be?
No! Gossip Winter, snug within
We have no room for thee.

4.

"Go, scud it o'er Killarney's lake,
And shake the willows bare,
Where water elves their pastime take,
Thou'lt find thy comrades there.

5.

"Will o' the Wisp skips in the dell,
The owl hoots on the tree;
They hold their nightly vigil well,
And so the while will we.

6.

"Then strike we up the rousing glee,
And pass the beaker round,
Till every head right merrily
Is moving to the sound."

J. N.

Liverpool.

St. Dominic (2nd S. viii. 117. 135.) — Your correspondent may find the information which he seeks in a folio *De Origine et Progressu Officii sanctæ Inquisitionis, ejusque Dignitate et Utilitate*, by Paramus, or L. à Paramo (Madrid, 1598). Paramus, who is usually cited as an authority,

* Altered to *draw*, to suit the music.

expresses himself without hesitation on the subject of S. Dominic, and the fact of his having held and *exercised* the office not only of a missionary, but of an *inquisitor*. The second chapter of the work treats expressly "De primo Inquisitore Generali;" and amongst the headings of this chapter are the following: "1. Beatus Dominicus primus Inquisitor Generalis fuit;" and "5. Beatus Dominicus *severè hæreticos punit*."

A question, indeed, is raised respecting the *date* of S. Dominic's appointment, which another Spanish writer, Doctor J. L. de Salcedo, believed to have been as early as the year 1200, but which L. à Paramo makes 1216. "Ex his apparet sanctum Dominicum anno 1216 fuisse Inquisitorem creatum," p. 95. (B. 1170, D. 1221.)

A question has also been raised, whether the inquisition *began* with S. Dominic, or existed previously. Of this difficulty the following appears to be the true solution. There was the "*delegata* Inquisitio," which, coming direct from the Pope, was also called "Apostolica;" and which, according to Paramus, S. Dominic was the first to receive; but there were also "*regulares* Inquisitiones" which were of much older date, and belonged to the Bishops *ex officio*: "Est enim hæc potestas inquirendi Episcopali dignitati annexa," p. 89. It was found, however, that the official or regular inquisition was by no means sufficiently *brisk;* it therefore became necessary for the Pope to appoint his own delegates. "Tamen quibusdam Episcopis negligentibus, tam salutiferum hoc officium exercere, quibusdam autem ob diversa alia negotia impeditis, Summi Pontifices matura deliberatione decreverunt viros doctos et Catholicos eligi, qui tanquam Apostolicæ sedis *delegati*, hoc tam sanctum munus exercerent," p. 89.—And of these delegates, S. Dominic was the first:—"Hoc autem officium *delegatæ* Inquisitionis *primus Generalis Inquisitor* Apostolica autoritate exercuit Beatus Pater Dominicus ordinis Prædicatorum dignissimus institutor," p. 95. Search all authorities, says Paramus; but you will find that S. Dominic was the first. "Nullam tamen de *Apostolico Inquisitore*, nullam de *sancto officio* fieri mentionem ante S. Dominici tempus reperietur," p. 96.

THOMAS BOYS.

John Lord Cutts (2nd S. viii. 132.).—A large number of letters from this brave and distinguished officer to the second Duke of Ormonde are preserved amongst the Ormonde Manuscripts in the Muniment Room of Kilkenny Castle.

JAMES GRAVES.

Kilkenny.

"*The Young Travellers, or a Visit to Oxford*" (2nd S. viii. 130.)—I know a copy of this work in which there are many more plates than two, of well-known Oxford characters. I cannot say at present whether the volume alluded to ever appeared; but shall be able to find out in a few weeks' time, when the library in which I have met with the above-mentioned work is re-arranged, when I will take an opportunity of giving my friend CUTHBERT BEDE the information he requires.

P. J. W.

Bacon on Conversation (2nd S. viii. 108.)—The word *conversation* has a very extended meaning as used by Bacon. He says: "Thus have I concluded this portion of learning touching civil knowledge; and with civil knowledge have concluded human philosophy; and with human philosophy, philosophy in general" (*De Augmentis*, viii. c. 3.) This is written as a summary of the three chapters in the Eighth Book on Civil Knowledge, or the Ethics of Statesmanship, divided into (ch. i.) the Doctrine of Conversation, (ch. ii.) the Doctrine of Negociation or Business, and (ch. iii.) the Doctrine of Government. Bacon was himself a great master of rhetoric; and there have been preserved to our times splendid examples and admirable treatises of Greece and Rome in this art, accessible to Bacon; and to which, I conceive, he referred when, on the survey of what arts and sciences had been well or ill treated, he pronounced that the doctrine of conversation had "been elegantly handled, and therefore he could not report it for deficient." He must have had in his mind Demosthenes, Aristotle, and Cicero (vi. 3.)*; and could not have excluded oratory from what he terms "the ethics of statesmanship," and as preliminary and ancillary to negociation and government. (Compare vi. c. 2.)

The equivalent to *conversation*, in its usual modern sense, is in Bacon "talk, discourse, speech of conversation," and "speech of interlocution" (*Essays*, xxxii. Discourse.)

T. J. BUCKTON.

Lichfield.

Bibliographical Queries (2nd S. viii. 128.)—An inquirer, J. C. G. L., wishes to know where he can find a list of the works of St. Bonaventure. The following account is given by Alban Butler in a note to his Life of that great saint, who so well merited the title of the "Seraphic Doctor," and whom even Luther styled "præstantissimus vir." His works fill eight volumes in folio. The first two contain his Commentaries on the Holy Scriptures; the third, his sermons and panegyrics; the fourth and fifth, his comments on the Master of the Sentences; and the last three his lesser treatises, of which some are doctrinal, others regard the duties of a religious state, others general subjects of piety, especially the mysteries of Christ and the Blessed Virgin. Some of his treatises are the following: *Pharetra*, a collection of devout sentiments from the Holy Fathers; an

* He names Xenophon, Cicero, Seneca, Plutarch, and Plato, as having adorned philosophy with elocution (*De Aug.* i.).

Office of the Passion of Christ, compiled for St. Louis; *On the Government of the Soul; Meditations for each Day in the Week; Brevioloquium; Itinerarium Mentis in Deum; On the Poverty of the Lord Jesus; The Life of St. Francis;* and *The Life of Christ; Mirror of the Virgin.* St. Bonaventure died during the Council of Lyons in 1274; therefore the statement that a portion of his works was finished in 1484 is sadly incorrect. F. C. H.

Gauntlope (2nd S. viii. 132.)—Mr. Ingram, one of the survivors of the wreck of the Royal George in 1782, who died within these few years at Woodford, near Berkeley, in Gloucestershire, told me that he had seen sailors on board the king's ships "run the gauntlope" in several instances. His description of it accorded exactly with that *antè* p. 132.; but he added that, to prevent the patient going too fast, the ship's corporal walked before him with his drawn cutlas under his arm, with the point backwards; and that he had seen one man, in his too great eagerness to escape the switches, press too forward, and get a scratch from the point of the corporal's cutlas.

F. A. Carrington.

Ogbourne St. George.

Etocœtum (2nd S. vii. 256.)—The derivation of this name of a Roman station from the Greek ἐτοκοίτων, "the year's rest," is the equivalent to *anni quies* mentioned by Tacitus (*Agricola*, 18.) as the "year's rest" which the Roman soldiers had assured themselves of, but which he characterises as "a heavy obstacle, and very discouraging to one" who, like Agricola, "was commencing war" ("tarda et contraria bellum inchoaturo"). At this period (A.D. 78) the Greek language was very common in Rome; and it is not improbable that Agricola, the father-in-law of Tacitus, may have imposed this name, Etocœtum, on the Roman station at Wall in Staffordshire. T. J. Buckton.

Lichfield.

Quotation Wanted (2nd S. v. 358.)— The quotation

"Nomina si nescis, perit et cognitio rerum,"

or better —

"Nomina si pereant, perit et cognitio rerum,"

I have seen ascribed to Linnæus. It occurred in association with another sentiment of Linnæus's:

"Primus gradus sapientiæ est res ipsas nosse."

Ozmond.

Quotation Wanted (2nd S. viii. 69. 119.)—The passage in Tillotson is taken from Hobbes, who says, "Setting themselves against reason, as oft as reason is against them." (*Works*, iii. p. 91. ed. 1839). And again, "In which as oft as reason is against a man, so oft will a man be against reason." (Epistle Dedicatory to Tripos, Human Nature, *Works*, iv. xiii.) T. J. Buckton.

Memoirs of Sir Robt. Peel, Bart., M.P. (2nd S. viii. 146.)—Your correspondent F. G. is referred to the following biographical works relating to the late statesman, namely:—

"Life and Times of Sir R. Peel. By Dr. W. C. Taylor. 3 vols. 8vo. London, 1846-8."

"Sir Robt. Peel as Statesman and Orator. 8vo. London, 1846."

"Reflections suggested by the Career of the late Premier. 8vo. Edinburgh, 1847."

"Opinions of Sir Robt. Peel expressed in Parliament and in Public. With Biographical Memoir. 12mo. London, 1850."

"A Personal Sketch of Sir Robt. Peel as a Parliamentary Speaker and Party-leader. By Capt. H. Martin. 8vo. Hamb., 1850."

"Life, Political Career and Death of Sir Robt. Peel. (Authentic Edition.) 8vo. London, 1850."

"The Life of the Rt. Hon. Sir Robt. Peel. 8vo. London, 1850."

"In Morte di R. Peel, (an Ode) preceduta da alcuni Frammenti Biografici, e seguita da una Versione Letterale Inglese. By Luigi Pozzolini. 8vo. Livorno. 1850."

"The late Sir Robt. Peel. A Critical Biography. (Reprinted with Additions from *Fraser's Mag.*) By G. H. Francis. 16mo. London, 1852."

"The Political Life of Sir Robt. Peel. By Thos. Doubleday. 2 vols. 8vo. Edinburgh, 1856."

β.

There is a

"Life of the Right Honourable Sir Robert Peel, Bart., as Subject and Citizen, as Legislator and Minister, as Patron of Learning and the Arts. With a Portrait by William Harvey."

A new edition, stated to contain "numerous alterations and additions," was published by Routledge & Co. in 1853. M.

Edinburgh.

Illoques (2nd S. viii. 146.)—*Illoeqes* is Norman French for "there." *Illoques—illoques* is "there—there." Is "Halloo" a corruption of *illoques?*

L. B. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Introduction to the Evidences of Christianity. By J. O. Halliwell, F.R.S. *Second Edition.* (Longmans.)

A very thoughtful and well-considered manual; indicating on the part of its author a careful study of the most ancient monuments of Christianity, and a just appreciation of those objections to its truth which carry most force at the present day. We heartily welcome Mr. Halliwell into this new field of labour.

The Invasion of Britain by Julius Cæsar. By Thomas Lewin, Esq., M.A. (Longmans.)

That the earliest recorded incident in the history of these islands—their invasion by Julius Cæsar—should from time to time excite the curiosity and employ the learned leisure of scholars, cannot be matter of surprise. Within these few years the Astronomer Royal has contributed to the *Archæologia* a most valuable paper, in which he sought to show that Cæsar sailed from the estuary of the Somme and landed at Pevensey; and we

have here before us a learned and ingenious Essay, which will, we doubt not, carry conviction to the minds of many readers that Cæsar sailed from Boulogne and landed on the western side of the Creek of Limne. We ought to add that Mr. Lewin's Essay is well illustrated, and that the thanks which he bestows on his relative, Mrs. S. Lewin, for the time and pains bestowed on such illustrations is very justly deserved.

Marco Griffi, the Italian Patriot. By Mrs. Webb. (Bentley.)

This tale by Mrs. Webb, which is in itself one of great interest, possesses an additional interest at the present moment, when the eyes of all Europe are watching with such intense anxiety the progress of events in that fair country, whose fields have lately been deluged with the blood of so many brave men — blood which will not have been altogether shed in vain, if it has contributed, however indirectly, to procure for the Italians that constitutional freedom which will at once give Italy her proper place among the nations of Europe, and Europe one of her best guarantees for future tranquillity.

Geology in the Garden; or the Fossils in the Flint Pebbles, with 106 *Illustrations. By the* Rev. Henry Eley, M.A. (Bell & Daldy.)

We cordially welcome whatever tends to make this fascinating science more generally accessible. We may now literally study geology in our gardens, for Mr. Eley shows us that numberless beautiful fossils are to be found in our gravel-paths, and that we may there find convincing proofs of many of those vast physical changes which have prepared this earth for its present inhabitants.

"Under Government:" an official Key to the Civil Service of the Crown. By J. C. Parkinson. (Bell & Daldy.)

What "Burke" is to the Peerage, and "Dodd" to the politician, this useful compilation, "Under Government," will henceforth be to our Civil Service. All candidates for Civil employment under the Crown may now consult their "Parkinson" with a certainty of finding in it information on which they may rely; while those who have already passed that Rubicon may ascertain from it their precise position, and their chances of promotion.

The Naval History of Great Britain, from the Declaration of War by France in 1793, *to the Accession of George IV. A New Edition, with Additions and Notes. By* William James. *Vols. III. and IV.* (Bentley.)

These, the Third and Fourth Volumes of Mr. Bentley's well-timed republication of James's national work, contain the annals of our navy during the eventful period which intervened between the years 1800 and 1809, when Strachan, Duncan, Collingwood, St. Vincent, and Nelson, were achieving those acts of daring and skilful seamanship which rendered the naval supremacy of England for a while so unquestionable, that it is to be feared we have since been losing sight of the necessity of maintaining it.

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Testament (Latin and English), by Redman. 4to. 1538.
——— Authorised Version, by Young. 8vo. Edinb. 1633.
——— Authorised Version. Fol. 1611.
——— Cranmer's Version. 4to. 1550, and any Folios, 1539, 1540, 1541.
Bibles, Printed by Fry or Moore about 1770 to 1780.
Life of Sir John Barnard.
Common Prayer, 1559. Folio, and any early editions.
Tomson's Testament, 1576, and any other Bibles and Testaments.

Wanted by *Francis Fry*, Cotham, Bristol.

Notices to Correspondents.

The Rev. W. J. Deane's Paper On Erasmus' First Visit to Oxford, *Mr. Hotten's* Old English Booksellers, *Mr. Macray's* Origin of the Faust Legends, *and other articles of interest in our next.*

T. L. Phelps *will find due praise given to John Philips' poem of* Cyder *by Johnson. See his* Lives of the Poets, *edited by P. Cunningham*, vol. ii. pp. 26, 27.

G. Lloyd *will find the probable source of the custom to which he refers in an article* Grottoes on St. James's Day *in the very first No. of* "N. & Q." 1st S. i. 5.

C. W. *Cowper's allusion is to the* Two Kings of Brentford, *who, in Act II. Sc. 2. of* The Rehearsal, *enter "hand in hand, smelling at one nosegay."*

J. R. *The second volume of the* History of our own Times *was published in* 1845. *The author is unknown.*

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QUERIES: — Gay — Baron Wratislaw's Captivity in Turkey, by A. H. Wratislaw — Writers in the Quarterly Review.

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Notes.

ON THE DATE OF ERASMUS'S FIRST VISIT TO OXFORD.

Writers of the Life of Erasmus have always found it a difficult matter to settle the dates of the chief occurrences in his history. The erroneous dates appended to many of the letters, the different modes of reckoning the year which he employed, and his ignorance of his own exact age, have compelled biographers to resort to conjecture in fixing the events of the first forty years of his life. Perhaps the most difficult point of all to settle, is the true date of his first visit to England and Oxford. Almost all the earlier biographers—as Gaudin, Knight, Hess, Le Clerc, Bayle, Burigni, and Jortin—place it in 1497; while Müller and the writers in Ersch & Gruber's *Cyclopædia*, and the new *Dictionnaire Biographique*, fix it in the following year. There is no doubt that Erasmus was resident in England at the later date; the question is, had he paid a previous visit? The case stands thus:—Under the date 1497 we have three letters written from Oxford; one from Colet, introducing himself to Erasmus, and congratulating him upon his arrival at the University; one from Sixtinus laudatory of some verses of Erasmus, which had been shown to him by Prior Charnock, and sending him in return an epigram of his own; and the third, a reply of our scholar to this last, dated "Oxoniæ, 28 Octobris, anno 1497." There is a fourth letter, written from London, Dec. 5th of this same year, wherein mention is made of his acquaintance with Colet, Grocyn, and More. This is followed on the 14th by one from Paris. On the other hand, the answer of Erasmus to Colet's address is dated 1498; and as it must have been written immediately on the receipt of the latter (for there could have been no delay in replying to so warm a greeting from a resident in the same city), one of the two dates is manifestly wrong. Thus far the rival signatures destroy one another. But it is argued that Colet did not reside in Oxford till 1498, the assertion being sustained by a reference to Knight's *Life of Colet*, where it is said that the future Dean "returned from his travels on the Continent in 1497, was ordained Deacon, Dec. 17th of the same year, stayed some months with his parents, and finally read his theological lectures at Oxford in 1498." But Müller, from whose work the above argument is derived, has trusted too implicitly to the German translation of Knight's book. The English expression is quite indefinite: "he seems to have been travelling abroad till 1497, or thereabouts." And there must be some remarkable error in the date of his ordination, as Knight mentions that he was admitted to the priesthood "in festo S. Annæ [July 26], 1497," nearly five months before he was ordained Deacon. Certainly, the documents from which Knight compiled his biography may have reckoned the beginning of the year from Advent Sunday, in which case Colet would have been ordained Deacon in what we should call 1496; but this would strengthen the argument for his presence in Oxford in the following year. It is, farther, nowhere said that Colet's lectures commenced in 1498; indeed, Wood* notices that he expounded S. Paul's Epistles in 1497, 1498, 1499, &c. Another argument for the later of the two dates assigned to Erasmus's visit must be mentioned. We know that he spent the first nine months (with the exception of a week or two in January) of the year 1497 at Cambrai and Tornhoens; yet there are many letters written from Paris, which city he is supposed not to have reached till the middle of December. Would he have had time to conduct such a mass of correspondence in the short space assigned to his sojourn there? The answer is plain: he was a very ready writer, and his year often extended to March 25th, so that the time allowed for the composition of these epistles must be lengthened by three months. Again, one of these letters†, dated December 14, speaks of his having resided for some months at Paris. Now is this consistent with his sojourn in England? But there is nothing in the letter which necessarily implies that he is referring to the period immediately preceding; and farther, it contains a distinct allusion to his visit to our island ("quod apud Anglos, dum istinc abissem, parum sinceriter egerit,") which indeed may suggest that the Epistle, if wrongly dated, is dated too early, but which completely refutes the notion of its being written before any such visit had taken place. Once

* *Athen. Oxon.*, vol. i. p. 12. † Ep. 15.

more, in a letter to Mountjoy, dated "Oxonio, anno 1498," Erasmus gives his patron his impressions of England and English society; whence it is argued that he could not have visited the country before. But this is trifling. It was under Mountjoy's auspices that he first became acquainted with England: what could be more natural than that he should convey to the friend to whom he owed his introduction the pleasure afforded him by his increased knowledge of the country and its literary society? The chief argument, however, for Müller's side of the question, which the learned German keeps to the last, as though it were decisive of the controversy, is this: that in the *Compendium Vitæ*, written by Erasmus himself, it is said, "Revisit Hollandiam hoc animo, ut maneret apud suos, sed ipsis ultro hortantibus rediit Lutetiam." Hence it is argued that, after leaving Holland, he did not go to England, but returned to Paris. But I cannot see that this indefinite statement in the *Compendium* refers undoubtedly to the period of which we are speaking; nor, if it does, that it proves that Erasmus did not visit England after his return to Paris. The above are, I believe, the chief arguments for and against the earlier date of Erasmus's first visit to England. If we were quite certain of the time of More's residence at Oxford, we might perhaps find another reason for rejecting the opinion of Müller and those who have followed his guidance. It was probably at Oxford that Erasmus became acquainted with More, who, it is stated*, left the University early in 1498, while our scholar confessedly did not arrive there till towards the end of that year. In a letter dated† "Parisiis, 12 Aprilis, 1498," Erasmus himself mentions More's residence in Lincoln's Inn. His words are: "Nihil refert utrum ad hunc mittas, an ad Thomam Morum; is agit in Collegio Lincolniensi." In this Epistle likewise he speaks of having written to Battus from England, and mentions London Bridge in a familiar way: "Ejus nomen nemo toto Londino non novit: habitat in ædibus paternis Eduardi mercatoris super pontem Londinensem." Lastly, if Anthony Wood's authority may be trusted, there will remain no doubt that the date of Erasmus's first visit to Oxford is 1497. In many places of his *Athenæ*‡ he distinctly states that the learned Dutchman resided there in that year. After carefully weighing both sides of the question, I have come to the conclusion that the only way to reconcile the seeming contradictions in the Epistles, is to decide that Erasmus was in this country during both the years in dispute. But I say this with the utmost deference to those who differ from me, and with every wish to give their full weight to any fresh arguments which may be adduced on the opposite side.

William J. Deane.

Ashen Rectory, Aug. 18, 1859.

* *Life*, by Cresacre More. Edited by Hunter. Append., p. 374.

† Epistle 29.

‡ *E. g.* vol. i. pp. 12. 43.; comp. *Antiq.*, lib. i. p. 237.

ABEL ROPER AND GEORGE RIDPATH.

These two worthies, among others, are thus gibbeted in *The Dunciad:* —

> "Earless on high stood unabash'd De Foe,
> And Tutchin flagrant from the scourge below;
> There *Ridpath*, *Roper*, cudgell'd might ye view;
> The very worsted still look'd black and blue."

Pope's note informs us that "Ridpath and Roper were authors of the *Flying Post* and *Post-Boy*, two scandalous papers on different sides, for which they equally and alternately deserved to be cudgelled, and were so." Again Swift, in his Journal to Stella, Oct. 28, 1712, complains, that

> "These devils of Grub Street rogues, that write the *Flying Post* and *Medley* in one paper, will not be quiet. They are always mauling lord-treasurer, Lord Bolingbroke, and me. We have the dog under prosecution, but Bolingbroke is not active enough; but I hope to swinge him. He is a Scotch rogue, one Ridpath. They get out upon bail, and write on. We take them again, and get fresh bail; so it goes round."

It is not, however, generally known that both Roper and Ridpath died on the same day, viz. on Saturday, Feb. 5, 1726, as we learn from *The Weekly Journal* of Feb. 12 of that year: —

> "On Saturday last died Mr. Abel Roper, formerly a bookseller in Fleet Street, and a proprietor of *The Post-Boy*, in which paper he has left such abundant testimonials of his zeal for indefeasible hereditary right, for monarchy, passive obedience, the Church, the Queen, and the Doctor, that the public can be no strangers to his principles either in Church or State.
>
> "And the same day died his celebrated antagonist, Mr. George Ridpath, proprietor and first projector of *The Flying Post*, which he set up in May, 1695, and carried on without interruption till the year 1713, when several prosecutions against him for some reflections on the then administration, forced him to fly to Scotland, his native country, and from thence to Holland, where he wrote *Parliamentary Right Maintained, or the Hanover Succession Justified*; in answer to Dr. Bedford's *Hereditary Right to the Crown of England Asserted*. He returned to England upon the accession of his present Majesty, and was made one of the patentees for serving the Commissioners of the Customs, &c., in Scotland with stationery wares. He understood the history of his own country as well as most men, as appears from his Tracts relating to the Darien Company, the Union, and several other pieces he wrote and published in defence of the antiquity, independency, and all the rights and prerogatives of that ancient kingdom both in Kirk and State."

J. Yeowell.

OLD ENGLISH BOOKSELLERS.

Among the many chapters of unwritten biography that remain yet to be jotted down and recorded in the friendly pages of "N. & Q.,"

none will prove more curious, or elucidative of the doubts and difficulties which beset the by-ways of literary history, than the lives of the old-fashioned country booksellers. There are the cheap publishers of old London Bridge, with their ballads, and chap-books, and horn-books, and medicine from the Indies, and printed charms to drive away all the wicked devils that were so very troublesome in those days; — these worthies we hear of in *Dunton's Life and Errors*, and in a few other odd old books. But of the old country publishers and booksellers we know nothing, and can learn but little from direct sources. On a Civil War tract occasionally we find the name of a local dealer who was sufficiently loyal or republican to thunder forth another political manifesto; but with the event his courage or his capital appears generally to have been exhausted, and we hear nothing more of him until, perhaps, in the gay days of the restored Charles, we find his name once more appended to a funeral sermon or a judge's charge to a jury.

Singular lives these bookish old fellows must have passed in the quiet country towns. Their parcels of new books would probably reach them twice or four times a-year, by lumbering waggons a month or more on the road. Their shops must have created but little excitement in the matter of window display, a few sermons or political pamphlets, probably, alone adorning the small green glass lattice openings. I imagine these, because I find their titles more frequently soiled than other old printed pieces. What a sensation a *New Academy of Complements*, or *Wits' Recreation*, or a volume of *Merrie Jests*, must have created when the window should receive one of these! What disputations between the village schoolmaster and the dry old bookseller there must have been! But the chyrurgeon of the neighbourhood, and the clergyman, and the grey-bearded, blear-eyed old alchymist — the doubt and fear of the villagers, and the subject of occasional prayer to the parson — would all hold friendly chats with him, and would often drop in, even as they do to this day, to learn if he had anything *fresh*.

Of such an order, although with a larger audience for his customers, was William London, *bookseller of Newcastle-upon-Tyne*, in the days of the Commonwealth.

Your correspondent N. T. (2nd S. viii. 105.), under the heading of "Solution of a Bibliographical Puzzle," mentions this trade-worthy in connection with —

"The First Catalogue of the most Vendible Books in England, Orderly and Alphabetically digested, the like Work never yet performed by any. London, 1658. 4to."

and states, as is well known to those who are accustomed to examine bibliographical books, that the authorship of this interesting work has long been a difficulty to the explorer in literary history. N. T. meets with a small work, Hoole's *Phraseologia Anglo-Latina*, 1656, bearing at the foot of the title the names of the well-known pamphlet and ballad printer in the time of Cromwell and Charles II., E. Coles, *and* the less known bookseller, William London, of *Newcastle*. Dibdin, Aikin, Darling, and other gentlemen interested in this first bibliographical guide * in the choice of books, have each assigned it to a probable compiler; but N. T. now comes forward with a "solution to the puzzle" in the person of the Newcastle bookseller, and I am delighted to be able to confirm his discovery, and place, without the least chance of success attending any other claimant, the laurel of authorship upon the brow of the right man.

William Lee, "at the Turk's Head in Fleete Street over against Fetter Lane," as he styles his residence, published books as early as 1640. Like London of the Tyne, and Nath. Crouch of the Poultry, he occasionally took pen in hand and turned author. Three-and-twenty years after the date just mentioned, he informs us in the Preface, he was prevailed upon by Dr. Hawkins to bring out another edition of his —

"Youths' Behaviour, or Decencie in Conversation amongst Men, as also a Discourse upon some Innovations of Habits and Dressings; against powdring of Hair, Naked Brests, Black Spots, and other unseemly Customes. Lond. 1663."

This contains, he assures us, many passages not given in the earlier editions. Perhaps the following, from the Table of Words of Sciences, was a late addition; at all events it settles the dispute about Wm. London and the authorship of the *Catalogue*: —

"Catalogue, a roule of names, or Register, a Cataloging of Books, which Mr. London, *Bookseller of Newcastle*, hath published."

Contemporary writers of dignity and name were above noting the labours of a literary tradesman, and it remained for a friendly London bookseller to point out who this Wm. London was, although years afterwards, so highly was the performance thought of, that it was accredited to an archbishop.

Dibdin has already told us that the author of

* I say the first *Guide*, although it was not the first Catalogue. In the year 1631, appeared "A Catalogue of certaine Bookes which have been published, and (by authoritie) printed in England, both in Latine and English, since the year 1626, vntil November, 1631." 4to. nine leaves. This Catalogue was probably continued for some years. Then in 1655, there was published "A Catalogue of the most approved Divinity-Books which have been printed or reprinted about twenty Yeares past, and continued down to 1655, Mensis Martii 26. Lond. 12mo." And there may have been others, long since wasted, as catalogues generally are, by the generation in whose time they happen to appear.

the *Catalogue*, "who ever he may chance to be," was a *Man;* and a little examination into Lee's volume compiled (or at least edited) by him, will convince us that he also was "a Man," and what is often termed a "character." His advice to youths in the "matter of Decencie" seems very droll to modern ears.

"9. In yawning howl not; but if thou beest constrained to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief, if it be needfull.

"10. When thou blowest thy Nose, make not thy Nose sound like a Trumpet, and after look not within thy handkerchief.

"14. Hearing thy Master, or likewise the Preacher, wriggle not thyself, as seeming unable to contain thy self within thy skin, making shew thy self to be the knowing and sufficient person, to the misprice of others."

Lee was partial to a still and immovable deportment, and continually requests the youths —

"21. Neither to shake thy head, feet, or legs. Rowl not thine eyes. Lift not one of thine eyebrows higher han the other. Wry not thy mouth."

He gives a curious piece of information as to the use of *Thee* and *Thou*. *You*, Lee says, should be used to persons of lesser rank, and *Thee* and *Thou* to friends and superiors. His ideas of dress were very precise.

"Carry not about thee any sweet smell, wear not thy hat too high on thy head, nor too close on thine eyes, *not in the fashion of swaggerers and jesters.*"

"Untruss not thy self in company," Lee especially requests; and he farther remarks that it is proper to "comb one's head once a day, yet not too curiously."

A handkerchief, it appears, when clean and "scarcely made use thereof," it was quite proper, indeed fashionable, to present to a friend who might seem of a sudden to require the use of one.

"In the time of Mirth, or at the Table, speak not of melancholick things, of wounds, of *sculs*, of death,"

Lee very properly remarks; adding also farther on —

"Being set at the Table, scratch not thyself . . . . Knock no bones upon thy Bread, or trencher; to speak better, it is the counsel of the most wise, that it is not fit to handle bones, and much less to mouth them."

And many other curious sentences does this odd old bookseller give us for our proper behaviour. The simplicity of his note upon Printing is very amusing: —

"Printing, an art invented by John Guttenberge, *and being so usefull is still much practised.*"

Cotton's *Typographical Gazetteer* will, probably, give much information about the old local printers and booksellers. But there is one who attained a notoriety far exceeding any of his London compeers, — Leonard Lichfield, Printer to the University of Oxford from 1642 to 1680. His character as author, bookseller, and weathercock politician will form the subject of another paper.

John Camden Hotten.

THE BADGE OF POVERTY.

By a rigorous act of parliament, passed in the year 1697, the 8 & 9 Will. III., it was required that all persons in receipt of parochial relief should wear a badge bearing a large roman P, together with the first letter of the name of the parish or place to which they belonged, cut, either in red or blue cloth, upon the shoulder of the right sleeve of the uppermost garment in an open and visible manner, as by the churchwardens and overseers it should be directed. If any person refused to wear this badge, it was lawful for any justice of the peace to punish by ordering their allowance from the parish to be abridged, suspended, or withdrawn. And in extreme cases, in which the honest pauper, whose mind revolted at the thought of wearing this ignominious badge, which alike proclaimed abroad his poverty and dependence, pertinaciously refused to do so, a magistrate might commit such an offender to the house of correction, there to be whipt and kept imprisoned for any period not exceeding twenty-one days. As the object of this statute (repealed by 50 Geo. III. c. 52.) was that the money raised for the relief of the impotent and poor should not be consumed by idle, sturdy, and disorderly beggars, the churchwardens and overseers were liable to a fine of 20*s.* if they administered relief to any one who had not the badge of poverty upon his shoulder. This disgraceful mark seems to have been worn by the out-door poor of one parish at least, before it was made compulsory by act of parliament; for we find the vestry of St. James, Clerkenwell, in 1695, ordering "that no pensioners shall have their pensions paid to them unless they wear their badges upon the outside of their garments so as it may be seen." If they offended once or twice in this particular their allowance was suspended, but the third time the pension was entirely taken away. The parish beadle turned informer against these poor culprits; and for the first offence he brought to light he received 6*d.*, for the second 12*d.* If the parish Bumble was not hawk-eyed enough to discover the missing badge from the shoulder of some poor pensioner, to make him look out sharper in future, he was himself muleted of half-a-crown for the first oversight, and five shillings for the second.

Does not the foregoing illustrate and explain a phrase which has long been in colloquial use, "the badge of poverty"?

W. J. Pinks.

LEIGH HUNT'S TRANSLATION OF WALTER MAPES'S DRINKING SONG.

This pretended drinking song, which has rendered the name of Walter Mapes so popular, forms a portion of his poem, *Confessio Goliæ*, lines 45. to 52.: —

"Meum est propositum in taberna mori:
Vinum sit appositum morientis ori,
Ut dicant cum venerint angelorum chori,
'Deus sit propitius huic potatori!'

"Poculis accenditur animi lucerna;
Cor imbutum nectare volat ad superna:
Mihi sapit dulcius vinum in taberna,
Quam quod aqua miscuit præsulis pincerna."

The following translation by Leigh Hunt, who, at a good ripe age, has just been taken from among us, has not, I believe, ever been printed. It is copied from his own handwriting, as certified by Mr. Vincent Novello, and may be seen in Addit. MS. 14,343, Brit. Museum: —

"I propose to end my days — in a tavern drinking,
May some Christian hold for me — the glass when I am shrinking;
That the Cherubim may cry,—when they see me sinking,
God be merciful to a soul — of this gentleman's way of thinking.

"A glass of wine amazingly enlighteneth one's internals,
'Tis wings bedewed with nectar, that fly up to supernals;
Bottles cracked in taverns, have much the sweeter kernels,
Than the sups allowed to us, in the College journals."

BARNABEE, JUN.

Minor Notes.

Birth-place of Sir Isaac Newton. — Until I saw the following extract in this day's *Stamford Mercury*, I was not aware that there was any doubt whatever as to the birth-place of the most illustrious of our Lincolnshire worthies. All biographies that I have seen agree on this head, and many prints have been issued of the present Woolsthorpe Manor on account of its supposed interesting connexion with Sir Isaac Newton. It is highly desirable that as a doubt has arisen on this matter, it should be set at rest as soon as possible; perhaps we may have means of attaining certainty now, which, if not promptly used, may be denied to our successors; but however that may be, "the truth can never be confirmed enough, though doubts should ever cease."

"In our obituary of this week is recorded the death of a centenarian, Mr. Samuel Atter, of Woolsthorpe by Colsterworth, who completed his 100th year on the 1st of April last. . . . . He lived all his days in close proximity to the birth-place of Sir Isaac Newton, of whom he related many anecdotes, which had been handed down to him by his parents. He used to contend that Sir Isaac Newton was not born in the present manor-house, but in a house adjacent, which was taken down 60 or 70 years ago; and he was accustomed to point to some beams in his own cottage, and tracery in the walls, which he said came from the original manor-house in which the great philosopher first saw the light."

EDWARD PEACOCK.

Bottesford Manor, Brigg, Aug. 26.

Matriculation Lists of Students of the Inns of Court.—The Probation Lists of Merchant Taylors' School suggest the interest that would be taken in the publication of the Lists of the Members of the Inns of Court as entered in the books of the Societies on admittance, especially as all copies of such entries that I have seen state the *parentage*. We have our Lists of Graduates of the Universities: and if the learned librarians of our Inns of Court were permitted by the Benchers to edit the lists of names, with the genealogical notice connected with them, of former members of these most venerable and ancient institutions, such publications would be highly esteemed. T. F.

Sedan Chairs in Dublin. — As an illustration of the state of society in Dublin towards the close of the last century, I send a copy of a short note appended to an interesting *Biographical Memoir of Bartholomew Mosse, M.D.* (Dublin, 1846), p. 32.: —

"During the period when this tax [on sedan chairs] was levied, the [Lying-in] hospital published *A List of the Proprietors of Licenses for Sedan Chairs, &c.*, together with *A Scheme for Card Assemblies, &c.* From one of these curious little books, now lying before us, and in which are likewise given the coats of arms of all the benefactors of the institution (some of which armorial bearings are still preserved in the wards of the institution), we learn that there were 257 *private* sedan chairs in Dublin in 1787; belonging, besides the ordinary resident gentry, to one Duke, one Duchess, twelve Earls, sixteen Countesses, eleven Viscounts, nine Viscountesses, thirty-seven titled Ladies, one Archbishop, three Bishops, five Lords, ten Baronets, forty-two Honourables, male and female," &c.

This tax, which the governors of the hospital were empowered to levy by an act of 25 Geo. III., for many years made a very considerable item in the resources of the Institution, having amounted in the year 1798 to 547*l.* The sedan chairs in Dublin at the present day would, I think, fall very far short of yielding 547 pence; and, with the old oil-lamps, "Charlies," hackney-coaches, Donnybrook Fair, &c., may be reckoned amongst the things of the past. ABHBA.

Petrarch and Lord Falkland. — Petrarch concludes his 29th canzone with the words: —

"Io vo gridando pace, pace, pace."

Has it ever been noticed that this line may have suggested to the good and great Lord Falkland his plaintive cry, when, as Clarendon reports, "sitting among his friends, often after a deep silence and frequent sighs, he would with a shrill and sad accent ingeminate the words *Peace, Peace*"?

C. W. BINGHAM.

Nugæ. — In this laek-a-daisieal time of the year, when correspondents are not inclined to contribute nor subseribers to read any abstruse lueubrations, it may not be inappropriate to ask whether the following *nugæ*, which I found lately in the common-place book of a friend, are rightly attributed to the authors whose names are attached to them.

By Lady Hamilton : —

"Mon premier est un tyran; mon second est un monstre; et mon tout ensemble est la misère extrême."

By Charles James Fox : —

"Quand on aime parfaitement le premier, on ne craint point le second, et le tout ensemble est la félicité parfaite."

It would be an insult to your readers, male or female, to give the word whieh is the solution of both; and the amiable feeling that prompts the latter seems to indicate that the author is rightly named, espeeially when we read another whieh he is said to have penned : —

"My first does affliction denote,
Which my second is destin'd to feel;
And my whole is the best antidote
That affliction to soften and heal."

Perhaps some other correspondent can contribute a few more *nugæ* of the great Whig leader, in whose eleganee and taste all must delight, whether they concur or not in his politics. D. S.

The late Duke of Wellington. — In the *Manchester Guardian* of 10th August, 1859, the honour of the Duke's ancestry in the maternal line is claimed by *Britannicus* for Wales, his paternal deseent being admitted to belong to England, though Ireland is undoubtedly the country of his birth : —

"By his mother's side he was old British or Welsh, his mother being a daughter of the house of Trevor, of Brynkinalt, Denbighshire (Lord Dungannon's residence), where he spent some years of his boyhood, and where may be seen the only battle-field on which the 'Iron Duke' was ever vanquished, and that — *pro pudor!* — by a little Welsh girl not much older than himself, who thrashed him well for cheating her brother at marbles, and compelled him to disgorge his plunder; his brother, the future Marquis of Wellesley, looking on and seeing fair play between the youthful heroine and hero. The Duke himself frequently told the anecdote with a dry gusto, generally adding 'That was the only pounding I ever had, and I deserved it.' In after years he made inquiries for his victrix, who reaped from his generosity substantial fruits of her victory. Picton, Combermere, and Anglesey, were also of Welsh descent."

This anecdote appears to be worth preserving.

Arterus.

Dublin.

Minor Queries.

Society for Assurance against Purgatory. — The accompanying extract is taken from the current number of the *Quarterly Review* (vol. evi. p. 80.) : —

"Nay, astounding fact, there is even a 'Society for Assurance against Purgatory,' which, for three-pence per week, undertakes to have the required number of masses duly celebrated after the decease of the contributor."

Can the Continent boast of a similar institution? W.

Bibliographical Queries. — Can you oblige me with the names of the authors of the following publications?—

1. "An Account of the Transactions in the North of Ireland, A.D. 1691," &c. 8vo. London, 1692.
2. "The True Impartial History and Wars of the Kingdom of Ireland," &c. 18mo. 2nd ed. London, 1692. (? my copy wanting the date).

The letters "J. H." are affixed to the former, and "J. S." to the latter. I may likewise observe, by way of a suggestion, that the letters "J. H." are attaehed to "Coll. Hill's Letter to Mr. Pottinger, Sovereign of Belfast, May, 1689," whieh is printed in the Appendix (p. 75.) to Charles Leslie's very searee *Answer to* [Abp. King's] *The State of the Protestants in Ireland* (4to. London, 1692). Lowndes, in his *Manual*, mentions these two books by King and Leslie; but speaking of King's, he makes a strange mistake, whieh doubtless Mr. Bohn will eorrect: "A valuable work, highly praised by Burnet, Nicolson, and others. *Has been attributed to Charles Leslie.*"

Abhba.

Lord Fane : Count De Sallis. — In the *Gentleman's Monthly Intelligencer* for January, 1735, under the head of "marriages," is the following : —

"Mr. De Sallis, a native of Switzerland, to Miss J. Fane, eldest daughter of the Lord Viscount Fane in the Kingdom of Ireland."

Who was the Lord Fane, and is the present Count De Sallis descended from the above marriage? S. Redmond.

Liverpool.

Marriage Customs. — Can any of your readers enlighten me on a custom pretty prevalent at marriages in the neighbourhood where I reside?

When a young eouple are starting on their marriage trip, those left behind of the bridal party rush to the door or to the windows of the house and throw a lot of old shoes or boots after the departing vehiele in which the newly married pair are conveyed away.

This custom, aecording to my observation, is peculiar to the middle class; but I have observed another somewhat similar, which is universally prevalent among the lower class at what is ealled "penny weddings," that is, a wedding at which every one of the invited company is expected to bear a proportion of the expenses. I have ob-

served then at weddings of this class that on returning from the place where the clergyman has performed the marriage ceremony, the bride and bridegroom, on reaching the doorway of the house in which the customary dinner and dance is to take place, are assailed by one or more of the company discharging over their heads a napkin full of broken bread and cheese, for which among the assembled crowd there is an immediate scramble to gain possession of a piece.

In what had these two customs their origin? The answer I have invariably received from those engaged in them has been "it's all for luck." This is scarcely satisfactory to me. Perhaps some reader of "N. & Q." informed on this superstition will furnish the desired enlightenment. J. N.

Bartholomew-Cokes. — In reading the Preface to Crowne's comedy of *City Politiques*, ed. 1688, I found the conjunctive word "Bartholomew-Cokes," which I do not remember to have met with elsewhere. It appears, from the context, to mean "a simpleton, or person easily overcome with flattery." Perhaps some of your kind readers may know something of its etymology. R. B. P.

Side Saddles.—Stow (i. pt. i. p. 243., ed. Strype, 1720) tells us these were first invented by Anne of Bohemia, Queen to Richard II., and the marginal note says: "Women first riding on side saddles that were wont to ride astride;" but on a seal of Joan Countess of Flanders (given by Oliver Vredius, page 29.), and by him dated 1211, that lady is represented on a horse riding sideways. Her dress covers the saddle so much that it cannot be made out. Can any readers of "N. & Q." give more information on the subject? Stow is generally a very good authority, but he certainly seems to be in error here. A. A.

Poets' Corner.

Falston House, Wilts.—Where is Falston House, in Wiltshire, mentioned by Ludlow in his *Memoirs* as garrisoned by the Parliamentary party in the Civil War? Was there a house in Wiltshire called Holston House? or would this be the same as Falston? W. C.

Hampshire Arms.—What is the origin of the red rose of Lancaster and wreath being the arms of Hampshire? Was it conferred because the train-bands of that county accompanied Henry V. to Agincourt? C. H. H.

Edward Underhill the "Hot Gospeller." — In the year 1563, according to a document preserved in Heralds' College, Edward Underhill was resident at Hunningham in Warwickshire, and had had eleven children, of whom Guilford, the eldest, the godson of Lady Jane Grey, had died young. Particulars are desired respecting the descendants of the above-named Edward Underhill, who died some time in the reign of Elizabeth. P. Q.

Albion Magazine.—A magazine under this title was commenced at Liverpool in the beginning of the year 1829 or 1830. If any reader of "N. & Q." is in possession of the First Number, the loan of it for a few days would be considered a favour by MAGAL.

Dallaway's "Constantinople," 4to., 1797.—To a copy I have is annexed an advertisement by the author of his intention to publish a History of the Sultans. I never met with such a work by Mr. Dallaway; but is it known whether he left any work in manuscript, or any collections for such a History? J. R.

Vandniss.—Who was a Commissary-General Vandniss, who fought on the side of the parliament in our great Civil War? Could he be the same as Vandrusk, often mentioned by Clarendon and other writers? W. C.

Polytheism. — The writer of the second leading article in *The Times* of August 24, says that —

"A German philosopher has committed himself to the idea that polytheism will be revived."

I am aware that in newspaper writing one cannot always hope for the exact accuracy that is required in the less hurried branches of authorship; and I also know that in Germany, England, and elsewhere it has been the fashion to nickname a certain class of thinkers Buddists. Neither of these facts, however, explain the newspaper statement. Will some one give us the name of the polytheistic philosopher? K. P. D. E.

Sir Peter Gleane. — He was of Clare Hall, Cambridge, B.A. 1582-3; Sheriff of Norwich, 1610; Mayor, 1615; knighted at Greenwich 13 June, 1624; M.P. for Norwich, 1628. In 1633 he gave to the church of S. Peter Mancroft in that city a noble standing cup and cover, on which was represented the story of Abigail bringing presents to King David. By his wife Maud he had a daughter, Mary, married to William Petters, gent. Arms: Erm. on a chief S. three lions rampant A. Crest: On a crown a dog passant. Further particulars respecting him are desired by C. H. & THOMPSON COOPER.

Corrected Printers' Proofs. — Among the curiosities of literature with which our great libraries abound, can your readers refer me to any examples of corrected printers' proofs of celebrated works? Probably some such exist in the British Museum, but at present I am not able to call them to mind. KALEO.

Minor Queries with Answers.

Sir Humphrey May, Chancellor of the Duchy of Lancaster temp. Charles I. — Where did he reside? Whom did he marry? What issue had he? Was Bab May his son? A Mayfly.

[From the pedigree of May of Sutton-Cheynell, Mayfield, &c., given in Nichols's *Leicestershire*, iv. 548., we learn that Sir Humphrey May was the son of Richard May, Esq., of Mayfield in Sussex, citizen and merchant taylor of London. Humphrey was knighted in 1612-13; M.P. for the borough of Leicester, 1623 and 1625; obtained in 1629 the reversion of the Mastership of the Rolls; but died before it became vacant at Coldrey, Hants, June 9, 1630. His first wife was ——, sister of Sir Wm. Uvedale, of Wickham, knight; the second Judith (family name not stated). He had seven daughters, but only Philippa is mentioned, as posthumous, baptized at Islington, Dec. 17, 1630.——The parentage of Baptist May has not been traced, it having baffled the researches of John Nichols *the Great*, as well as those of the noble editor of Pepys. Lord Braybrooke has furnished an interesting note on the May family in Pepys's *Diary*, ii. 242. edit. 1854.]

William Wood. — Mr. Craik, in his *History of British Commerce*, says that a person of this name, who was afterwards secretary to the Commissioners of Customs, wrote a *Survey of Trade*, dedicated to George I. Was this the same William Wood as was patentee of the Irish copper coinage? Where can a copy of the work be seen? and where can a portrait of Wood the patentee be seen? Ex Quovis Ligno.

[The two William Woods were different persons. Wood the patentee, and hero of the *Drapier's Letters*, died on Angnst 2, 1730. William Wood, secretary to the Board of Customs, died on March 25, 1765, aged eighty-six. There are two editions of his *Survey of Trade*, 8vo., 1718, 1722, in the British Museum. They are both the same edition, except that the latter has a new title-page.]

San Giovanni Gualberto.—In Machiavelli's tale of *Belfagor*, it is said, of one of the damsels possessed by the demon, "Nè mancarono i parenti di farvi di quelli rimedii che in simili accidenti si fanno, ponendole in capo la testa di San Zanobi, ed il mantello di San Giovanni Gualberto." Who was the saint last mentioned, and when is his day? C. L.

[St. John Gualbert, Abbot, was born at Florence, and founded the religious order of Vallis Umbrosa, Vallumbrosa, or Vallombreuse — a spot thickly bestrown, according to Milton, with leaves in autumn. He died, aged seventy-four (some say eighty-eight), at Passignano, 1073; his day, July 12. Particulars of his life will be found in the *Encyc. Cathol.*, art. Gualbert, and in Butler's *Lives of the Saints*. Both these authorities refer to an exact life of S. John Gualbert by Blaise Melanisius, with copious notes of Father Cuper the Bollandist. Several distinct biographies of this saint will also be found in the *Acta Sanctorum*, July 12, pp. 311—458.]

"*Merry Tricks.*" — I have in my possession an imperfect small quarto play, the remaining title of which is *Merry Tricks;* but the title-page being gone, there is no clue to the author's name or the date of publication, and I cannot find a play under that name either in Baker, or Watt, or Garrick's MS. index to his Collection now in the British Museum. The type is of the latter part of the seventeenth century, or perhaps earlier.

If any of your readers can give a clue to this comedy, they will oblige R. B. P.

[The play of which our correspondent has a copy is *Ram Alley, or Merrie Tricks*, written by Lodovick Barrey, who is said to have been a gentleman of Irish birth, but of whom nothing is known beyond the fact of his being the author of this play — not even the place or date of his birth or death. This play was first published in 1611, and a second edition appeared in 1636. It is reprinted in Dodsley's *Old Plays* (Collier's edit. v. p. 361. *et seq.*), the two editions having been carefully collated for the purpose of making the text as correct as possible.]

Cantankerous. — Can any of your readers refer me to any dictionary containing this word, or inform me in what sense the word is used by any writer? or whether it has been long used in the English vocabulary? F. S.

[*Cantankerous* is defined as *contentious*, in the archaic dictionaries of Halliwell and Wright. We think the word is also used in conversation, to signify unmanageable, self-willed, unruly. In Ogilvie's Supplement it is explained as "vile in the highest degree, contentious, disputatious," and is derived from *con* and *tankerous*. We doubt whether the word has often found a place in writers of any authority, or whether it is of very ancient standing in our English vernacular.

Tankerous is *fretful, cross*, according to Halliwell, who adds, that "it is sometimes pronounced *tankersome*." Whatever the age of tankersome and tankerous, the somewhat similar *tanglesome* (discontented, obstinate, fretful) appears to be of old English origin: "Tanggyl, or froward, or angry," *MS.* cited by Halliwell.

In order to get at the true sense (*i. e.* the *original* meaning) of the word cantankerous, the first question seems to be, what is the simpler form, tankerous? We believe this latter term to be *nautical*, and originally *French*. *Tangage* is in Fr. the pitching of a ship; *tanguer*, to pitch, and *tangueux*, applied to the ship itself, one that pitches too much. This, to the crew, is a very serious annoyance; and the term *tangueux*, applied to any very unmanageable, troublesome individual, may possibly be the origin of our own *tankerous*. Old "salts" do not always, in deriving words, observe the strict rules of etymological propriety, and we have many nautical terms which are strangely modified from the French.

De cant is also a French nautical term, meaning set on edge, as a board that is half-raised, and not turned over. Hence our own nautical word "cant," which, according to Falconer, expresses the position of any piece of timber that does not stand square. It then is said to be "on the cant" (*de cant*). "Mettre une chose *de cant*" was a thing forbidden to shippers, if the article was one which required to be put flat, and not on its side. We would take the word *cantankerous*, then, to be wholly nautical: *cant-tankerous* (cant-tangueux), any individual who is both perverse in character and unrnly in conduct. A friend, however, suggests that perhaps *cantankerous* is, after all, only a vulgar modification of *contentious*. About our friend's suggestion all we can say is this: To our elegant vernacular nothing is impossible. Some persons may prefer deriving *tankerous* from the old Fr. v. tancer,

to reprimand, to scold. But on the whole we prefer tangueux, as already stated.

It will perhaps be remarked that in the French "de cant" (something tilted or set on one side) we have inadvertently suggested the origin of our own *decant, decanter*. To decant is, properly, "to draw off or drain from a vessel *by tilting*."]

Replies.

JUNIUS AND HENRY FLOOD.

(2nd S. viii. 101.)

"Liberavi animam meam:" — my statement credited, its disclosure approved, its motive justified, I have nothing more to desire: though, for the credit's sake of my informant, it would pleasure me to see Henry Flood's title to the Junian honours duly affirmed. I have neither sympathy with his politics, nor interest in his reputation. Were my informant living, he would say the like for himself: he being dead, I say it for him. But, had he been — what I am sure he was *not* — zealot enough to invent a fable in aid of any man's fame, he was not fool enough to undo his own work by the appendage of its successional concealment.

Fully recognising the principle asserted in "N. & Q." — *the establishment of a truth* — and desiring nothing else, the position of Henry Flood, his genius, and his temper, suggest him to me as a more probable "Junius" than most of his fellow-designates, and quite as much so as any of their rather numerous array. Some among them were his superiors in station; others equalled him in talent; and a few might have been quickened with his vehement and vindictive spirit: but the man has not yet been evoked from the grave-dust of nearly a century, in whose living person were combined those threefold essentials of a Junius which met in Henry Flood. And, therefore, when in 1814 he was named to me as that mysterious personage, I wondered, not that he had been overlooked in the conjectural list of the Junii, but that a high place had not been assigned to him among its highest names.

Against his authorship of *Junius*, dates and distances interject a *pierre d'achoppement* which cannot lightly be pushed aside, and may not be jumped over. I leave those who have more time and opportunity for consulting Irish records than are possessed by me to deal with them: for, as another Hibernian celebrity, Sir Boyle Roche, observed, "A man cannot aisily be in two places at once, barrin' he is a bird." So, if H. F., upon his little affair with Mr. Agar, was actually a jail-bird in the Kilkenny cage from September '69 to April '70, he could not well have been in London during that period. But Irish justice ninety years ago was not over-particular — in cases of the Duello especially — with patrician delinquents; and few judges then on the Bench knew how soon Harry Flood's might not be their own turn. It is not impossible, therefore, that bail was accepted, and the gentleman homicide uncaged to ply his beak and talons upon the Junian quarry.*

Colonel Luttrell had experience enough, personal and parliamentary, of "that d—d fellow, Harry Flood," to identify him with Junius; and so had poor Jerry Dyson — the "fears" of that good-natured essayist for the loss of Jerry's Irish pension notwithstanding. Electro-biology might not have been understood in November, 1771; but assuredly, either Junius's spirit visited Flood in Dublin on the 25th of that month, or Flood's spirit flashed over to Junius in London on the 27th. Let philosophers determine which. Sir Lawrence Parsons's anecdote (he was Lord Rosse's ancestor) claims our more serious attention. H. F.'s "fixed look" at his wife, when he suddenly entered the room and found her ladyship chattering away on the propriety of Junius making his real name known, raises a very distinct inference from those "ambiguous givings-out" and "tricks of custom" which pretenders are so apt to practise. I have heard another of my Tory friends — John Taylor, of *The Sun* — tell a pleasant instance of Sir Philip Francis in this particular. Sir Boyle Roche's dictum, however, abides unshaken; and the gods will not annihilate space and time, even to make lovers or critics happy. And now, once more acknowledging the kindness and confidence extended to me in "N. & Q.," I leave my communications — subsidiarily to that truth which we all desire to see established — to their

VALEAT QUANTUM.

[The accuracy of our correspondent's suggestion, that Flood may not have been imprisoned until his trial, but out upon bail, is confirmed by the following cutting from an Irish paper which has been discovered since our Note (*antè*, p. 103.) was written: —

"Dublin, Sept. 26, 1769. Henry Flood, Esq., who lately accepted a challenge from James Agar of Ringwood, Esq., who fired the first pistol, which was returned by another shot from Mr. Flood, and which killed Mr. Agar, is admitted to bail on a security of 20,000*l.*"

This appears to us to confirm the argument that Flood could not have been Junius; for it could scarcely be supposed that he who had killed Agar in a duel on the 26th August, had consequently an indictment for murder impending over him, and was forced to find bail for 20,000*l.*, would at that anxious period have written no less than

* This volucrine metaphor was applied to Henry Flood in a reciprocation of those charming amenities which in his days delighted the Irish House of Commons, and in which he sometimes got as good as he gave. An angry opponent, with allusion to his features, and, it may be, to some personal mishap, pointed him out as a vulture hanging over his prey, with "a broken beak and a cadaverous aspect." — *Tantæne animis cœlestibus.*

three letters in the character of Junius to the *Public Advertiser*.]

I thought people were chiefly disposed to consider *Junius's Letters* the production of Sir Philip Francis, K.B., still not so universally but it may be considered a moot point, though time perhaps is advancing to cover the subject with an impenetrable veil. At p. 102. of "N. & Q." there is mention made of a "Classic Commentator," who compared the satire of Henry Flood with the epigrammatic severity of Archilocus. This "Commentator" was a man of most transcendent talents, whose prose compositions have scarcely any rival, and who was the subject of inquiry under the name of Delta (1st S. x. 134.). He was the Rev. John Robt. Scott, D.D., of Trinity College, Dublin, and was author of a work of 214 pages, entitled *A Review of the Principal Characters of the Irish House of Commons*, by Falkland, Dublin, mdcclxxxix. At pp. 203—209. is a character of Henry Flood; and at pp. 177—181. of Warden Flood, a kinsman of Henry, who was endeavouring to follow in the steps of the latter, but "non passibus æquis." The description of Henry Flood is a fine specimen of elegant composition, and inclines one to think it not improbable that he might write such a book as *Junius*. To curtail what Falkland has written for your columns is impracticable; and although the work is extremely scarce, yet, if it can be found, it will well repay the perusal. Φ.

SUNDRY REPLIES.

The following remarks have been delayed by press of other business, and may conveniently be collected in one article.

Eliminate (2nd S. vii. 234.) — Till very recently this word was used only by mathematicians, and always in the sense of *eliminare*, to drive out of doors, to get rid of. When it was said that Ohm eliminated the laws of the current, the word was incorrectly used, and made synonymous with *extrahere*, instead of *expellere*, by a person who supposed himself *outside* the house. It is to be hoped that this inverted use will not become common.

(2nd S. iii. 272.; vii. 244.) — I attribute the anathema against the nature of things to Porson merely because I have seen it so attributed in various places during the last thirty years. The fitness of things requires that the story should be told of a metaphysical drink-hard, which Porson was, and Fielding was not. No doubt this kind of anathema suggested itself to many before either of the two was born.

Dr. Watts (2nd S. v. 523.; vii. 279. 362.) — It is useless to prove that Watts was of orthodox profession in the bulk of his life and writings. Nobody doubts it. What is wanted is, first, the contents of his last pamphlet, which nobody produces, and secondly, the confirmation or refutation of a story which I have often read, and which is not, I think, alluded to in the references above. It is that Watts, towards the close of his life, wanted to make some alterations in his well-known hymns, and especially in the doxologies; but that his publishers, who held copyright, would not consent. The narrators of this story imply that the alterations would have made the hymns heretical.

It is curious that in the logical example (vii. 364.) of induction, Watts has committed a palpable paralogism. He might as well have said that a proposition which cannot be proved from any one book of Euclid cannot be proved from Euclid, that is, from two or more books together.

ὑπόστασις (2nd S. vii. 441.) — The words *οὐσία* and *ὑπόστασις*, so different to metaphysicians and to theologians, have led to a number of things worthy of note. I am reminded by the article referred to of the *Precepta Doctrinæ Logicæ*, *Ethicæ*, *Physicæ*, *Metaphysicæ*, *Sphericæque* of John Stierius, 4to., of which I know only London editions. Of these seven at least were published in the seventeenth century. The work may be strongly recommended to any one who wishes to have, in a very small compass, a digest of the mediæval philosophy. In the *logic*, Stierius gives the Greek of all the technical terms and the great maxims: the pages swarm with quotations from Aristotle. In the *metaphysics* there is not a word of Greek. It is true that Stierius here depends more on Suarez, Mendoza, &c. than on Aristotle: but there is enough of and from Aristotle to make the absence of Greek words remarkable. I conjecture that Stierius thought that *οὐσία* and *ὑπόστασις*, used as they must be in a metaphysical work, would offend the theological eye. Perhaps some of your readers may know of other instances; and these may suggest other reasons.

Weapon-salve (2nd S. vii. 445.) — I said that White's translation of 1658 was a second edition, because the title-page of my copy has the words *second edition*. Probably R. S. Q. and myself have copies of the same impression with different title-pages. The French original, now established, purports to be a lecture given *en une célèbre assemblée*: it is commonly supposed that this was the Academy of Montpellier. I should be very glad to know whether the French work mentions this Academy as the one in question. I have, on the whole, some doubts that Digby really wrote this tract: but I cannot make farther investigation at present.

Natural (2nd S. vii. 475.) — Another use of this word will serve to illustrate. In law books we

read of the Sovereign's *natural* subjects and *native* subjects, meaning *born* subjects, without any reference to the derived sense of the word *nature*. Accordingly, it seems that all the children of a woman are *natural*, i. e. born of her, as opposed to step-children and adopted children: while those born in wedlock are also *lawful*. The coarse term *bastard* was supplanted by the word *natural*, in the sense of *no more than* natural. To find out who first thus used it would indeed be looking for a needle in a bundle of hay; and to such a discoverer, should he appear, I would submit the farther questions, who first used the word *Deist* in the sense of *no more than* Deist? and who first described a lady who was *worse* than she should be as *no better* than she should be. The same law of formation runs through all these changes.

The style is the man himself (2nd S. vi. 308.; vii. 502.) — The germ of this idea seems to lurk in the Greek adage, *Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται*, which passes, I believe, for a fragment of one of the comedians.

Squaring the Circle (2nd S. viii. 8. 58.) — The conclusion to be drawn about exercises of this kind is that four letters are nothing at all; that five letters are so easy that nothing is worth notice unless the combination have meaning; that six letters, done in any way, are respectable; and that seven letters would be a triumph. I have seen only one combination of five letters with meaning, as follows, given me by the friend who made it: —

L E A V E
E L L E N
A L O N E
V E N O M
E N E M Y

George Sinclar (2nd S. viii. 67.) — Though of no less designation than Professor in the University of Glasgow, this worthy was ridiculous in his day. James Gregory, a better known mathematician, calls him a "pitiful ignorant fellow." One Sanders, whom he had attacked in print, assisted by James Gregory, published in 1672, under the name of Patrick Mathers, archbeadle of St. Andrews, a satire against Sinclar, entitled *The great and new Art of weighing Vanity*. Baron Maseres reprinted this tract, in compliment to James Gregory's memory, in his *Scriptores Optici*, London, 1823, 4to. See also the *Macclesfield Correspondence*, ii. 241. 248. 255. Sinclar was professor of *philosophy*, which in his day did not include *physics*, and he had been writing on hydrostatics in the way in which people write who do not know their subjects. The satire is sometimes entered in catalogues as the genuine work of Patrick *Mathews*.

Cambridge Costume (2nd S. viii. 74.); *Squaring the Circle and the converse*; *Harry-Sophister* (viii. 86.); *and Mock Disputations*.—The square cap is rounded at the edges by wear, so that a *Harry-Soph* often has a circular tile. There was never any doubt about this word when I was at Cambridge, though it was then almost out of use. The undergraduates of the three years were and are *freshmen*, *Junior Sophisters* or *Sophs*, and *Senior Sophs*. During the fraction of the fourth year in which the undergraduate passed his examinations and took his degree, being then of something more advanced than even *senior wisdom*, he was *ἐριτοφος*, awfully wise, and hence the word *Harry-Soph*. I have seen this derivation several times in print and heard it from old stagers; but I believe it was only an undergraduate's word.

To return to the circular tile. The *Harry-Sophs* used to be subjected to a certain number of mock disputations in the schools, over and above the real ones, to make up the statutable number. I remember that the father of my college took us all into the schools, assumed the moderator's pulpit, and made a pair of us occupy the respondent's and opponent's boxes. The mock respondent then said *Recte statuit Newtonus*, to which the mock opponent answered *Recte non statuit Newtonus*. This was a disputation, and it was repeated as many times as the statutes required. The parties then changed their sides of the house, and each maintained the contrary of his first assertion. I remember thinking that it was capital practice for the House of Commons, if any of us should happen to get there. It had been customary to introduce all manner of fun into this mock proceeding, and the following story was told in my day. A young gentleman who was not conspicuous for mathematics was asked by the mock moderator, in the mock Latin for which the schools were so famous, *Domine respondens, quid fecisti in Academia triennium commorans; Anne circulum quadrâsti?* To which the respondent made answer, showing his tile, *Minime! Domine eruditissime! sed quadratum omnino circulavi.*

A. De Morgan.

ORIGINAL OF THE FAUST LEGENDS.

(2nd S. viii. 87.)

Respecting Theophilus, whose fall and conversion are said to form the original of all the Faust legends, the following account is derived from *Die Geschichte vom Faust in Reimen; Die Deutsche Volksbücher von Faust uud Wagner*, being the 4th vol. of "*Doctor Johann Faust*," von J. Scheible, (Stuttgart, 1849). This volume is a reprint of Professor Reichlin-Meldegg's valuable work on Faust and Wagner; and concludes with the lives of the sorcerers Bacon, Zyto, Rausch, &c. from Thoms' *Early Prose Romances*, and from other works.

Theophilus was *Vicedominus* (*i. e.* the next in clerical rank to the bishop) in the sixth century,

under Justinian I., in Ada, a city of Cicilia. The office of bishop fell to him, but he declined it, and remained vicedominus. The new bishop wished to depose him, and therefore Theophilus applied to a Jew, who had the reputation of being a necromancer. The Jew made an appointment with him for the next night in order to bring him before his patron. When he came, the Jew said to him, "Do not be afraid at what you may hear or see, whatever it may be; forbear also from making the sign of the cross." The Jew conducted him to the neighbourhood of the city, and after he had made the required engagement, the Jew showed him a multitude of people in white clothes, and provided with lights, who uttered loud cries, and with the prince sitting in their midst. This was the devil, and these were his servants. The Jew took Theophilus by the hand, and led him before Satan. Theophilus promised all, and kissed Satan's feet. "If he will be my servant," said Satan, "I will help him." Theophilus must, in the first place, renounce Christ the son of Mary and then the Blessed Virgin, and bind himself to a document signed with his own hand. According to his wish, he was the next day installed by the bishop in all honour. The good (*sic*) vicedominus soon repented of his devilish step. He threw himself down before a temple to Mary, and fasted and prayed, in the manner of our Lord, forty days and nights. At length the Blessed Virgin appeared to him at midnight. Theophilus recited an orthodox confession of faith, and begged she would intercede for him with her Son. Mary vanished, and appeared again beaming with radiance. After the bishop (*sic*) had again fasted and wept for three days and nights, and she made promises to him in her Son's name, the repentant Theophilus vowed reformation once more, and was so circumspect as to long to get back the document which he gave to the devil. After three days of prayer the Blessed Virgin appeared to him the third time with the document, which she laid upon his breast while asleep. With this document he went into the church on a Sunday morning, gave it to the bishop, related, repentingly, his contract with Satan; and the bishop, who received him to grace, commanded him, in the presence of the people, to commit the fatal contract with the devil to the flames. The face of Theophilus, on this occasion, beamed like the sun. The good vicedominus lay three days on the spot where Mary first appeared to him, took leave of his friends, and departed. The repentant vicedominus was declared to be holy.* The legend of Militarius is said to be founded on that of Theophilus: a bibliographical work on the literature of the Faust legends, to the end of 1850, was compiled and published in a thin 8vo. by *Franz Peter*. A 2nd, enlarged, and improved edition appeared in 1851 (Leipzig). J. Macray.

* Vincent. Belluac. *Hist. Spec.* b. xxi. c. 69, 70.

TRICOLOR, ORIGIN OF, AS THE FLAG OF FRANCE.

(2nd S. vi. 164., &c.)

I ventured, on the authority of an eminent Frenchman, to state that the tricolor flag was originally the colours of the Orleans family, and adopted by the people at the time Philippe l'Egalité was in the height of his popularity. Several correspondents denied this, giving the usual story of the union of the white of Bourbon with the red and blue colours of the city of Paris: they did not, however, state the authorities when asked for them (p. 335.). It always appeared to me most incomprehensible that the people should adopt the colour of the monarch against whom they had rebelled, and of the troops they were about to attack. On looking into the interesting *Memoirs of Mrs. Elliott*, I find (p. 33.) her account is exactly that of my friend—that the populace took the Orleans colours, red, blue, and white, instead of green, which colour they had formerly adopted. From the nature of her connexion with the unhappy Duke of Orleans, and her presence at all these events, that lady must have known the truth of all particulars she relates. For my own part I did not chance to remember that green was ever the republican colour, and thought it a good point on which to test her accuracy; but on consulting the large work—*Tableaux Historiques de la Revolution*, Paris, large folio, 1789, &c.—there is this account:—On the night of the 11th July, after the dismissal of Necker, was the first meeting of the populace in the Palais Royal. They were there harangued by Camille Desmoulins, who told them "there was no resource but to fly to arms, and take a cockade by which to recognise each other." He was rapturously applauded, and went on: "What colours will you have? Cry out! Choose! Will you have green, the colour of hope? or the blue of Cincinnatus, the colour of the liberty of America and of democracy?" The people cried, "The green, the colour of hope." This seems, however, to have been in use for a very short time: for in the same volume, only a few days after (see p. 44.), a story is told of the sale of tricolor cockades—"qui venoient d'être substitué à la cocarde verte." The truth of Mrs. Elliott's account being thus confirmed in one point, is it unreasonable to believe her on the other, more especially as it is confirmed by the testimony of a very intelligent Frenchman? Your readers must remember it is not a question whether the National Assembly adopted the tricolor, or that it was offered to the king, or that Lafayette made a thrasonical speech about it, but whence was it originally taken? Perhaps some readers

of "N. & Q.," better versed in the history of the period, could find something that would confirm or disprove Mrs. Elliott's account. A. A.

Poets' Corner.

MAJOR DUNCANSON AND THE MASSACRE OF GLENCOE.

(2nd S. viii. 109.)

Not having seen *Blackwood's Magazine* for the present month, I cannot say what view is taken by the writer of the article contained therein relative to the conduct of Major Robert Duncanson. I am unable to establish Duncanson's identity, as I cannot trace his military career, but it is certain that a Robert Duncanson succeeded George Wade as colonel of the 33rd regiment, February 12th, 1705. He was, I think, wounded May 8th, same year, at the siege of Valencia de Alcantara, and probably died in 1717, as he was succeeded on March 12th of that year by Lieut.-Col. Henry Hawley, who was promoted to the colonelcy of the 33rd Regiment from the 4th Dragoons. The latter officer died March 24th, 1759, being then Colonel of the Royal Dragoons.

The massacre of Glencoe occurred on February 13th, 1692, and I believe that the regiments, of which some members committed the massacre, were commanded by Colonel John Hill and Archibald, tenth Earl, and subsequently first Duke, of Argyll. Duncanson was Major of the Earl of Argyll's regiment, which was embodied in April, 1689, and was disbanded in 1697, after the Treaty of Ryswick, owing to a vote of the House of Commons "that all the forces raised since the year 1680 should be disbanded," and that the standing army should be reduced to 10,000 men.

At the time of the massacre there was, I regret to say, a Colonel John Hill in our army, who issued an order dated February 12th, 1692, from Fort William in Scotland, to Lieut.-Col. James Hamiltoune to "march straight to Glencoe with four hundred men of *my* regiment, and four hundred men of my Lord Argyle's regiment under the command of Major Duncanson, and there put in due execution the orders you have received from the Commander-in-Chief."

A Colonel John Hill was appointed to the colonelcy of the 11th Regiment, May 8th, 1705, on which day Duncanson was wounded at Valencia de Alcantara. This Colonel Hill was a brigadier at the unfortunate battle of Almanza, April 27th, 1707, where he led the 11th Regiment, and was taken prisoner along with fourteen other officers of that corps. He commanded the same regiment at the siege of Mons, and was wounded, September 26th, 1709, during the siege, which ended October 21st, same year, by the surrender of the French garrison to the British army. He was succeeded in the colonelcy of the 11th Regiment, July 30th, 1715, by Colonel Edward Montague; and Colonel Hill probably died at that period, as I cannot trace his removal to the colonelcy of any other regiment.

I refer your readers to Professor Aytoun's *Lays of the Scottish Cavaliers*, edition of 1840, pp. 118 to 132. inclusive, and to Brown's *History of the Highlanders and Highland Clans*, for an account of the cold-blooded piece of state policy known and abhorred as the "Massacre of Glencoe."

G. L. S.

ORIGIN OF THE JUDGES' BLACK CAP.

(2nd S. viii. 130.)

Zedler mentions, under *Mütze*, that certain priests of N. Africa used to put on a cap before officiating, in order to stop their ears against every sound that might interfere with their duties. In like manner it might be supposed that the judge, when about to pronounce on a criminal the extreme sentence of the law, puts on the cap as an intimation that he can now give ear to no one, and that Justice must for the occasion be deaf, as formerly represented blind.

With us, however, while the judge wears a cap when he condemns a prisoner to death, the prisoner also wears a cap when he is executed. Both these practices are of ancient origin.

The practice of covering the criminal's head when he suffered death was Roman; *e. g.* "qui parentem necassit, *caput obnubito*, coleoque insutus in profluentem mergitor." (XII. *Tables.*) So in Cicero *pro Rab.*, "*caput obnubito*, arbori infelici suspendito." Hence the nightcap of our modern hangings, though the hanging itself is different. The ancient Germans employed for a similar purpose a black cloth, *swarte dôc*, or *schwartze Tuch.* (Grimm, *Deutsche Rechts Alterthümer*, p. 684.)

The practice of our judges, in putting on a black cap when they condemn a criminal to death, will be found, on consideration, to have a deep and sad significance. Covering the head was in ancient days a sign of *mourning*. "Haman hasted to his house, *mourning* and *having his head covered*." (Esth. vi. 12.) In like manner Demosthenes, when insulted by the populace, went home with his head covered. "And David . . . wept as he went up, and had his head covered; . . . . and all the people that was with him covered every man his head and they went up, weeping as they went up." (2 Sam. xv. 30.) Darius, too, covered his head on learning the death of his queen. But, amongst ourselves, we find traces of a similar mode of expressing grief, at *funerals*. The mourners had the hood "*drawn forward over the head*." (Fosbroke, *Encyc. of Antiq.* p. 951.) Indeed the hood drawn forward thus over the head, is still part of the mourning habiliment of females, when they follow the corpse. And with

this it should be borne in mind that, as far back as the time of Chaucer, the most usual *colour* of mourning was *black*. Atropos also, who held the fatal scissors which cut short the life of man, was clothed in black. When, therefore, the judge puts on the black cap, it is a very significant as well as solemn procedure. He puts on *mourning*; for he is about to pronounce the forfeit of a *life!* And accordingly the act itself, the putting on of the black cap, is generally *understood* to be significant. It intimates that the judge is about to pronounce no merely registered or supposititious sentence; in the very formula of condemnation he has put himself in mourning for the convicted culprit, *as for a dead man.* The criminal is then left for execution, and, unless mercy exert its sovereign prerogative, suffers the sentence of the law. The mourning cap expressively indicates his doom.

THOMAS BOYS.

ST. PATRICK'S RIDGES.

(2nd S. viii. 89.)

In the collection of Letters which Dr. Richard Parr subjoined to his *Life of Ussher* (Lond. 1686, folio) is one "from the Bishop of Kilmore to the most Reverend James Ussher, Archbishop Elect of Armagh," dated "March 26, 1624," in which the writer, complaining of the spoliation of the Irish Church's revenue, says "Impropriators in all places may hold all ancient customs, only they upon whom the cure of souls is laid are debarr'd: St. Patrick's Ridges, which you know belonged to the Fabrick of that church, are taken away;" and he adds, "The more is taken away from the king's clergy, the more accrues to the Pope's: and the servitors and undertakers, who should be instruments for settling a church, do hereby advance their rents, and make the church poor." This letter is numbered LXXX. in Parr's Collections, and LXXXIV. in Dr. Elrington's. (*Works of Ussher*, vol. xv. p. 272.) The late editor has not exactly adhered to the orthography of Parr's edition, from which he professed to print, and he has omitted to retain the former numeration, which I think he should have given within brackets in those instances where the two series did not coincide. Nor has he effected a strict chronological arrangement, although he thence deduces a reason for changing the order of the Letters published by Parr. He has not even remarked the impropriety of styling Ussher "Archbishop *elect*," there not being in Ireland any form of canonical election and confirmation, consequently no *conge d'eslier*, the sees being all donative, conferred as if they were so many civil offices by letters patent from the Crown. Of this it might have been expected that Dr. Elrington would have informed his readers. In his *Life of Ussher*, pp. 69, 70., he has quoted this Letter of the Bishop of Kilmore's more correctly than he afterwards printed it in the collected *Works*, and in a note he says, "Among the duties reserved in ancient leases, that denominated Ridges occurs frequently; it appears probable that a certain number of days in harvest to which the lord was intitled became commuted, and the duty ascertained by the measure of the pace in reference to that of time; hence a Ridge of work in sowing or reaping became by mutual consent a substitute for the service of one or more days." And he quotes from Mason's *History of St. Patrick's Cathedral*, p. 71., a statement in Ussher's *Proctor's Book* for 1606, showing that he had in that year received several payments for St. Patrick's Ridges in several places.

I would conjecture that the name of St. Patrick's Ridges alludes rather to some ancient mode of tithing in Ireland.

For an account of Thomas Moygne, Bishop of Kilmore, 1612 to 1628, whose letter shows that those "Ridges" had been only recently taken away in 1624, see Harris' *Ware*, vol. i. p. 231., and the very useful, because accurate, work of Archdeacon Cotton, *Fasti Ecclesiæ Hibernicæ*, vol. iii. p. 157.

ARTERUS.

Dublin.

CHATTERTON MANUSCRIPT.

(2nd S. viii. 94.)

The description of BRISTOLIENSIS leaves no doubt of the identity of the MS. referred to; and the librarian of the Bristol Literary Institution has recognised it, as having been taken there for comparison with Chatterton's will by some gentleman whose name has been forgotten—probably BRISTOLIENSIS himself. If, however, it was pronounced spurious upon comparison with any other portion of that document than the signature, it was perhaps a hasty conclusion. The will is written in a stiff and formal copying-hand, with no more character than in the writing of any other attorney's clerk of the period; and compared with the signature (which agrees with my MS.) would, to the suspicious, furnish evidence against its authenticity. There is strong internal evidence in favour of the MS. being an original composition, in the frequent change of epithets and numerous corrections, contradicting the assumption that it is only a modernised fragment of *Ælla* by Seyer. The water-mark in two leaves of the will is identical with the MS., and the paper is of similar texture.

Is there any evidence that Chatterton ever exhibited a single scrap of the supposed literary labours of Rowley, said to have been found in the Redcliff chest? That Mrs. Newton should have been anxious in some degree to lessen the odium that attached to her brother's long career of de-

ception is natural, but her statements on that account must be taken *cum grano salis*.

Can any subscriber of "N. & Q." give a clue to the whereabouts of the original MS. of a fragment referred to at the end of the first volume of Grant's edition of Chatterton's *Poems*, Cambridge, 1842? It was in the possession of the late Mr. Richard Smith of Bristol in 1838. HUGH OWEN.

Replies to Minor Queries.

James Moore (1st S. xi. 157.)—You had long since, in reply to an inquiry by the late MR. CROKER, some gossiping papers about Arthur Moore and his family; Arthur being the father of James Moore Smythe, Pope's antagonist, who took the name of Smythe, according to the directions in the will of his grandfather Wm. Smythe, whose property he inherited. Arthur Moore, as we there learn, rose from a very humble position, a footman, it is believed, to be an M.P., a Commissioner of the South Sea Company, and one of the Commissioners of Trade. He had, beyond most men of his time, a knowledge of the principles of commerce, and had great weight and influence in the reign of Queen Anne. Have I hit on another of the family, after whom his son was named James?

In the Memoir prefixed to the *Diary* of Edmund Bohun (p. xxvi.) mention is made of a Captain Moore of Charleston, S. Carolina, who is supposed to have been James Moore, Secretary under Governor Blake. This is just such an appointment as Arthur Moore would have within his influence. I subsequently find mention in *History of Europe* (App. p. 139.) of a Colonel Moore, Governor of South Carolina. As this colonel's Christian name was James, it is probably the same person; not Arthur's brother, Colonel Moore of Polyden, whose Christian name was Thomas. This conjecture as to the relationship of James Moore, the Secretary under Governor Blake, is strengthened by the fact that among the bequests in remembrance in the will of Arthur Moore is one to his friend James Blake.

J. M.

York House (2nd S. viii. 121.) — One of your correspondents in this volume (p. 128.) properly laments over mistatements that unsettle localities; and it is undoubtedly the peculiar function of "N. & Q." to correct errors where they occur, and carefully to avoid giving the sanction of its authority to those that are apparent. How is it, then, that I find a statement made under the title of "Artists' Quarrels in Charles I.'s Reign," passed over without any remark? Surely the "York House," mentioned by MR. SAINSBURY as the place from which some of Buckingham's letters are dated, and which is referred to in Gentileschi's memorial, is not Whitehall, nor any "portion of the original fabric." That noble palace, after being for three centuries the town residence of the Archbishop of York, and thence called York Place, or York House, was acquired, not by purchase, but by a compulsory and illegal grant from Cardinal Wolsey at the time of his disgrace to Henry VIII., and was from thenceforward known by the name of Whitehall.

The York House alluded to was in the Strand, before called Norwich House, which was purchased by Archbishop Heath in the reign of Queen Mary in substitution for Whitehall. From that time till the reign of James I. it was frequently let by the Archbishops to the Lord Chancellors of the day. We find it inhabited by Sir Nicholas Bacon and Sir John Puckering in the reign of Queen Elizabeth, and by Sir Thomas Egerton and Lord Bacon (who was born there) in the reign of James. Soon after Bacon's disgrace, viz. in 1624, we find it was transferred to Buckingham.

This, then, is the house mentioned by Gentileschi, whose depreciation of the "Statues and Pictures" in it naturally irritated "Mr. Gerbier," who was employed by Buckingham in its decoration. EDWARD FOSS.

Titles conferred by Oliver Cromwell (2nd S. vii. 476. 518.; viii. 114. 158.)—In the second and third editions of Noble's *Cromwell* (Birm. 1787, Lond. 1737), the list of "Persons distinguished by the Cromwells" will be found at the end of vol. i.

P. 158. col. ii., line 13., for *Duncho* read *Dunch*. Line 14., for *Burnel*, read *Burnell* (so in the Patent).

Sir Richard Chiverton does not occur in Noble's list of Oliver's knights. JOSEPH RIX.

St. Neots'.

Pishty, Cess-here (2nd S. viii. 9.)—One of your correspondents asks whether the words "pishty" and "cess-here" are used elsewhere as well as in Gloucestershire. They are both common in Herefordshire. For the former, see Sir G. C. Lewis's *Glossary of Provincial Words* (Murray, 1839), p. 79.: —

"Pishty, *s.* used in calling to a puppy, as puss is used in calling to a cat. Also used in the Forest of Dean."

Is "cess-here" usually thus spelled? I have always heard it pronounced as if it were "ses," "ses," and deemed it akin to the imperative of the verb "seize," *i. e.* "fall on." Δ.

Christopher Anstey (2nd S. viii. 167.) was Fellow of St. John's College, Cambridge; B. A. 1699—1700; M.A. 1703; B.D. 1710; D.D. 1715. He has Greek and Latin verses in the University collections on the peace of Ryswick, 1697; the death of William Duke of Gloucester, 1700; the

death of George Prince of Denmark, 1708; and the peace of Utrecht, 1713.

C. H. & Thompson Cooper.

Cambridge.

A Bear Hunt on the Thames (2nd S. viii. 148.) — W. J. Pinks will find an interesting account of "a bear-baiting on the Thames," A.D. 1539, and how it involved Archbishop Cranmer in some difficulty, in Soames's *History of the Reformation* (vol. i. part II., pp. 379–82.) He can also refer to Strype's *Memorials* (vol. iii., part I., p. 327., A.D. 1554); and *Annals* (vol. i., part I., p. 285., A.D. 1559. E. C. Harington.

Exeter.

Family Herald Essayists (2nd S. viii. 131.) — The author of the Essays here referred to is Mr. J. C. Forrest, of 46. Gifford Street, Kingsland, N.

Septimus Piesse.

Vine Cottage, Turnham Green.

Shim (2nd S. viii. 169.) — The idea of *appearing* has a natural connexion with that of *shining*; and this connexion is traceable in various languages. Thus *schein*, in old German, is both *shine* and *semblance*; φαίνομαι in Greek is both *to shine* and *to appear*; and in Ps. lxxx. 1., "Thou that dwellest *between* the cherubim, *shine forth*" (Heb. *hophía*), the shining forth seems specially to imply *manifestation*: "Thou that within the Holy of Holies dwellest unseen, make thyself gloriously visible, appear!" Is it not possible, then, that the provincial term *shim*, in the sense of *seeming* or *appearing*, is connected with the old English word *shimmer*, to *shine*, to *gleam*?

"Shim. It seems. *Wilts;*" "Shim. Appearance;" "Shim. A clear bright light." (Halliwell.) Cf. in Sax. *scima*, splendour, and *sciman*, *scimian*, splendere. Thomas Boys.

"*Ligaturas facere*" (2nd S. vii. 437.) has another meaning beside that given. It was a species of magic said to be performed by tying a knot in a cord, or string, exactly at some particular juncture, and reciting some charm at the same time. Persons were then supposed to be *tied*, as it were, and hindered absolutely from performing what they intended to do. The most common occasion of making a ligature was by tying a knot at the moment the words "conjungo vos" were repeated at a marriage. This by French writers is called "noüer l'aiguillette." The results were said to be most serious, and only to be got rid of by a ridiculous and disgusting ceremony. The witch, no doubt, took care to let the parties know what was done; and, like most superstitions, fear and mental emotion really did the work. Ligatures to prevent a joining were also common; but the most impudent of all pretensions were charms to stop running rivers, nay, even to arrest the moon in its course. These superstitions are of the remotest antiquity — your classic readers will remember

"Necte tribus nodis ternos, Amarylli, colores,"

as well as the charms of Medea. A. A.

Poets' Corner.

Peter Gleane (2nd S. viii. 167.) was of Caius College, Cambridge; B.A. 1692–3.

C. H. & Thompson Cooper.

Cambridge.

"*Why every nation, every clime*," &c. (2nd S. viii. 28.) — Dexter will find the lines respecting which he inquires in a Seatonian prize poem, *The Day of Judgment*, by R. Glynn, M.D., 1757. This poem, and *Death*, by Beilby Porteus (two years afterwards), are the best known of the earlier successful candidates for Mr. Seaton's prize. It is found in many modern collections, *e. g.* among others, in *The Sacred Lyre*, published at Glasgow in 1834. S. S. S.

County Voters' Qualification (2nd S. viii. 70.) — The forty-shilling freehold qualification was first required in 1429. Before that time a sort of universal suffrage appears to have prevailed, and the statute 8 Hen. VI. c. 7. was passed to put an end to such an anomalous and unequal state of things. After reciting that "the Elections of Knights of Shires in many Counties had then of late been made by very great and excessive number of people dwelling within the same Counties, of the which most part was of people *of small substance and of no value*, whereof every of them pretended a voice equivalent with the most worthy Knights and Esquires dwelling within the same Counties, whereby manslaughters, riots, batteries, and divisions among the Gentlemen and other people of the same Counties would very likely rise and be, unless convenient and due remedy were provided," the statute enacts, "That the Knights of the Shires shall be chosen in every County by people dwelling and resident in the same Counties, whereof every one shall have free Land or Tenement to the value of Forty Shillings by the year at least, above all charges." By the 10 Hen. VI. c. 2. the qualification must be situate or arise within the county for which the freeholder claimed to vote: a thing which was not expressly required by the former statute.

I cannot pretend to offer an opinion as to the relative value of the qualification: but it is quite clear that a forty-shilling freeholder, 400 years ago, was not deemed a person "of small substance and of no value." David Gam.

Grotesques in Churches (2nd S. viii. 130.) — The only explanation that I can suggest (and I never heard any from any one else) as to the very common grotesque, "the head of a man with lolling tongue," will be found by referring to the 3rd

and 4th verses of the 57th chapter of the Book of the Prophet Isaiah. F. A. Carrington.

Ogbourne St. George.

Spontoon (2nd S. vi. 329. 421.)—The spontoon carried by officers of infantry was a sort of light battle-axe, resembling a good deal those of the gentlemen-at-arms. Specimens can be seen in the armoury of the Tower, and at the United Service Museum in Scotland Yard. In the year 1745, the officers of infantry carried "half pikes," which had an ornamental blade nine inches long, and a light haft of ash six feet long; the butt being shod with iron, to stick in the ground. The readers of *Rob Roy* will recollect that Capt. Thornton gave his "half pike" to a soldier.

F. A. Carrington.

Ogbourne St. George.

Dr. Young and Voltaire (2nd S. viii. 134.)—I believe the following is the correct version of Dr. Young's epigram upon Voltaire, who had made some very free remarks upon the characters of Satan, Sin, and Death, in Milton's *Paradise Lost*. These lines are certainly more harmonious and poetical than those quoted from W. Cole:—

"Thou art so witty, profligate and thin,
At once we think thee Satan, Death, and Sin."

Soon after the death of Voltaire, some *philosophes* having proposed to erect a monument to his memory, an Englishman, who was staying at Paris, undertook to compose the epitaph, as follows:—

"Hic jacet
Voltarius:
Qui
In Poesi magnus,
In Historia parvus,
In Philosophia minimus,
In Religione nullus:
Cujus
Ingenium acre,
Judicium præceps,
Improbitas summa:
Cui
Arrisêre mulierculæ,
Plausere scioli,
Favêre profani:
Quem
Dei hominumque irrisorem
Senatus physico-atheus
Hoc lapide
Donavit."

F. C. H.

Paintings at Vauxhall (2nd S. viii. 70.)—I remember seeing, in 1842, six or seven of the paintings by Hogarth and Hayman, which formerly decorated this once fashionable place of amusement, at the house of a picture-cleaner, Mr. Gwennap of Tichborne Street, Haymarket. They were purchased at the Vauxhall Gardens' sale in 1841, and had been consigned to Mr. Gwennap for the purpose of cleaning, repairing, &c.

Most of the Vauxhall pictures have been engraved, and copies are preserved in the extraordinary collection of materials for the history of the gardens formed by John Fillinham, Esq., of Hanover Street, Newington.

Edward F. Rimbault.

Character of Mr. Hastings (2nd S. viii. 131.)—My reference to this article was derived from Sir John Hawkins's *History of Music* (the new edition), p. 568., where the passage stands:

"The Character of Mr. William Hastings, written by the First Earl Shaftesbury, and printed in Peck's *Collection of Curious Historical Pieces*, No. xxxiii."

Walpole includes it among the writings of the Earl in his *Royal and Noble Authors*, and adds:

"Printed *originally* in Peck's *Desiderata Curiosa*, and lately in the *Connoisseur*, vol. iii."

Park, however, in his edition of Walpole's work, says in a note:

"Dr. Kippis states, and so may the present editor, that he examined the whole of Evans's edition of Peck's *Desid. Cur.* without finding this character of Mr. Hastings inserted. Vide *Biog. Brit.*, vol. iv. p. 263. In the *Connoisseur*, however, it may be seen."

It is also printed in Bell's *Huntingdon Peerage* (second edition, with additions), 1821, where it is stated to have been inscribed, in "gold letters," under an original portrait of Mr. Hastings, preserved at Winbourne St. Giles, the seat of the Earl of Shaftesbury.

I should add that an engraving from this portrait forms one of the illustrations to Mr. Bell's curious volume. Edward F. Rimbault.

De Foe's Descendants (2nd S. viii. 51. 94.)—David Erskine Baker died without children. His brother, Henry Baker, died in his father's lifetime, leaving one child, the Rev. William Baker, rector of Lyndon, co. Rutland, who died in 1828, leaving three children—the Rev. Henry De Foe Baker, William Baker, M.D., and Mary Baker. The Rev. Henry De Foe Baker resigned the vicarage of Greetham on being appointed Warden of Brown's Hospital, Stamford, where he died in 1845, leaving two children—the Rev. Henry De Foe Baker and Harriet Elizabeth Baker. Dr. Baker died in 1850, leaving four children—the Rev. William De Foe Baker, Charles Bernard Baker, Sophia Baker (who died in 1853), and Emily Dallas Baker. H. S.

"*Le Bas Bleu*" (2nd S. viii. 27.)—This elegant little interlude is from the pen of one of your correspondents, Mr. William Hugh Logan, banker, Berwick-upon-Tweed. Besides two most useful works, a treatise on the System of Scottish Banking, and the Law of Bills and Promissory Notes, Mr. Logan is the author of several dramatic pieces, by way of *delassements* from his graver occupations. Mr. Logan's reputation for a financier is held in deservedly high repute on the

Border. He recently filled the office of sheriff of Berwick, and may be said to be "the leading man" of that burgh. M. L.

Handel's Hallelujah Chorus (2nd S. viii. 107.)—I hope there is a better reason for standing on this occasion than that given in the "newspaper-cutting," namely, the custom of the Christian church for its members to adopt that reverent attitude during the singing or saying of a doxology, at all times. W. J. Bernhard Smith.

Temple.

Cespoole (2nd S. viii. 110.)—Before giving a decided answer to your correspondent's Query, one would wish to see the "diary" which he cites, or at any rate to know something about it. It does appear likely, however, that Liverpool was, as he suggests, the place intended. Passing from Preston to Chester, a traveller would as probably as not go *viâ* Liverpool. But why should Liverpool be called *Cespoole?*

1. Chester, originally Deva, because situate on the river Dee, was afterwards *Cestria*, or *Cestrea*, and Cheshire was *Cestre-shire*.

2. Chester, or Cestrea, had by charter certain extraordinary privileges: —

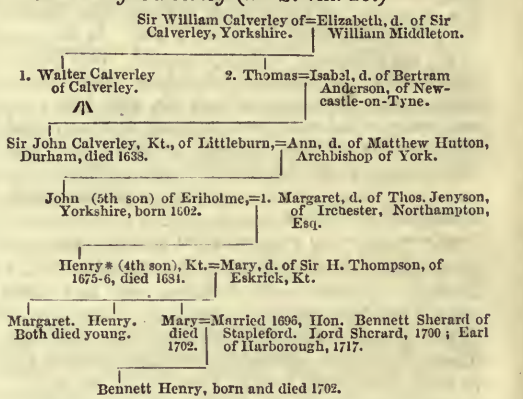
"In those tracts are several other ports, all subordinate to the comptroller of Chester; *and even Liverpool*, in the patent, *is styled a creek of the port of Chester.*"—Pennant's *Tour in Wales*, ed. 1784, i. 206.

May we not, then, form a fair conjecture as to the origin of the term *Cespoole?* While Liverpool, already an infant Hercules, was deemed only "a *creek* of the port of Chester" (or *Ces*tria), we must also bear in mind that a *pool* was in fact the original site of the town; and therefore, while the inhabitants called it *Lever-poole* or *Lyver-poole*, the men of Chester, zealous for their own patent rights, might very naturally call it *Cestre-poole*, and by abbreviation *Cespoole*, i. e. the *pool* of *Chester* — as an equivalent to what it was by the Chester charter, a creek of Chester.

With regard to the supposed shortening of Cestre-poole into *Cespoole*, it is worthy of observation that the old form of "Liverpool" itself, namely Leverpoole or Lyverpoole, experienced an abbreviation, and became *Lyrpole* (Leland), or, as we find it in an old map, *Lerpoole*.

It does not, however, by any means follow that Cespoole was a name ever very *generally* applied to Liverpool. The traveller may perhaps have first picked it up when he got to Chester, where the inhabitants, seeing nothing in their own trade but decay, and nothing in that of Liverpool but progress, might console themselves by locally employing the term Cestre-poole, and more briefly though less elegantly Cespoole, as the appellation of a prosperous rival, and as a memorial of their own past ascendency. For instance, seeing the motto on the Liverpool corporation-seal, "Sigillum Commune Burgensium *Lever*," the Chester people might exclaim, "No! Not *Lever*-poole, but *Cestre*-poole!" Thus Cestre-poole, or Cespoole, may have been a nickname of Liverpool occasionally used in Chester, but seldom heard anywhere else. Thomas Boys.

Sir Henry Calverley (2nd S. viii. 28.) —



There is a mezzotint of Mrs. Sherrard from a portrait by Kneller.

In the before-mentioned volume is a copy of the "Bill of Fees" paid by Sir Henry "for his honour of knighthood," and receipt for the same, amounting to 81*l.* 13*s.* 4*d.*, dated 10 Feb. 167$\frac{4}{5}$, and also "a copy of Sir Henry Calverley's letter to his agent in England, after his travels in Italy, &c. in '82 and '83," dated "Orleans, 18th June, '83, Sti. novo."

I have also a common-place book of Henry Calverley of 1657–8.

If your correspondent wishes for any farther information about this Sir Henry or his family, and will apply either through the columns of "N. & Q.," or by letter, I shall be glad, as far as in my power, to afford it.

Walter Calverley Trevelyan.

Wallington, Newcastle-on-Tyne.

P.S. If the date of the letter is correct, it is probable that the date of the death, as given in the inscription, is the true one.

Shelley and Barhamwick (2nd S. viii. 70. 116.) — On looking into Lord Coke's Report of Shelley's case, I find the place in question is in the

* Sir Henry, about whom the Query is made, is probably the above 4th son of John Calverley of Eriholme; but if so, there must be a mistake in the date 1685, as I find from a MS. volume (principally of genealogical collections) which I possess, and which had belonged to Sir Henry's grandfather, that he died at Paris, June 14th, 1684. The volume contains a copy of the inscription on his monument in the south aisle of York Minster, in which the date of his death is given, "vii. Kal. Jul. an. dom. mdclxxxiiii. ætatis plus minus quadragesimo."

pleadings called *Bursam-wicke*, alias *Barham-wicke* apud Angmering." (1 *Rep.* 88. b.) Perhaps on the principle "noscitur a sociis," the enumeration of the lands comprised in the deed set out in the pleadings will assist your correspondent W. O. W. It is dated 25 Sept. 1 & 2 Philip & Mary, 1554, and contains a covenant by Edward Shelley of Warminghurst, in the county of Sussex, Esq., to suffer a recovery of—

"The mannors of Worminghurst, Barhamwicke and Fyndon, with the appurtenances in the said County of Sussex, and all other his lands, tenements, possessions, and hereditaments, with the appurtenances, set, lying, and being in Fyndon, Worminghurst, Barhamwicke, Patching, Estangmering, Wastangmering, Wygenholt, Sterington, Washington, Ashington, Grenestede, Ashehurst, Stening, Wiston, Thackham, and Shipley, in the said County, except only the mannors of Sillington and Cobden, with the appurtenances, in the said County, and except also all those lands, tenements, and hereditaments called or known by the names of Cobden, Pulleto, Firses, and Palmershcombe, with their appurtenances."—1 Rep. 90.

Some of these, I believe, are names of parishes.

The special verdict in this case discloses the following pedigree, of the accuracy of which there can be no doubt:—

John Shelley, of Mychel Grove, Esq.=

Edward of Worminghurst,=Johanna (it does not appear who she was).
ob. 9 Oct. 1 & 2 P. & M., 1554. Qu. whether the eldest or only son.

Henry, ob. vita patris (it does not appear who his wife was: her name was Ann).

Richard, viv. 1578.

Maria.

Henry (the defendant), nat. post ob. patris.

DAVID GAM.

L. Latimers (2nd S. viii. 119.)—Lord Latimers is a slip of the pen for the Cavendish of Latimers, now Lord Chesham. C.

Swiss Maps (2nd S. viii. 90.)—J. M., if intending only a general tour through Switzerland, without attempting any of the more difficult passes, will probably find Leutholdt's map (Zurich) sufficient. It is certainly the best general map. Studer's map of the valleys between the Simplon route and the Pennine chain (*Karte der südlichen Wallisthäler*, von G. Studer, Zurich) is, however, of great value even to the ordinary tourist who intends to visit the valleys of Saas or Zernatt; much more so, and indeed essential, to any explorer of the high passes in the neighbourhood. His geological map (on the basis of Ziegler's), somewhat larger than Leutholdt's, is an excellent substitute for a general map, though the colouring is of course rather confusing for ordinary purposes. Though the Swiss Federal Survey is too bulky for general use, I have found single sheets, cut up and stretched on cloth in the usual way, quite invaluable and not incommodious. Sheet No. 17., for instance, includes the district from Vevay to Kanderstig; and sheet No. 18. that from the latter village to the Grimsel—the limit to the north being a line passing close to Lauterbrunnen; and to the south, a line drawn a little north of Martigny and south of St. Nicolas. The sheets containing the Oberland and the district around Zernatt are not yet published. J. M. will find these published sheets, and I dare say the other maps I have named as well, at Mr. Stanford's, Charing Cross.

South of the Alps, two sheets of the six-sheet Sardinian Survey will give the whole northern frontier of Sardinia, reaching south beyond Aorta and Borgo Ticino. There is an excellent one-sheet government map of Sardinia reduced from the above. The larger Sardinian Survey, in some thirty or forty sheets, is of course out of the question; though invaluable for a special district, and cheap—4*s.* per sheet. It is still in course of publication. The district due south of Monte Rosa has been issued, but not that in the neighbourhood of the Val Pelline.

The Alpine Club have just published the maps that accompany their *Peaks, Passes, and Glaciers*, in a separate form at 3*s.* 6*d.* These are of course local, but most valuable for the districts in question, as correcting many errors in the existing maps.

I may add that the *Practical Guide to Switzerland*, 2*s.* 6*d.* (Longman & Co.), is an admirable appendix to Murray, and that both should be taken. A. B. M.

Glasgow.

The Reprint, in 1808, *of the First Folio Edition of Shakspeare* (1st S. vii. 47.)—I should feel greatly obliged to your correspondent F. C. B., if he would kindly favour me with the loan of Mr. Upcott's collation of this reprint.

I have the volume, and should very much like to make notes in its margin of the 368 typographical errors, having neither time nor opportunity for making a collation with the original.

If F. C. B. will kindly entrust me with the document, I can assure him that every care shall be taken of it, and that it should be returned in a short time. WM. WARDLAW REID.

Peckham Rye.

Benjamin Cudworth (2nd S. viii. 167.) was a fellow-commoner of Christ's College. He has Latin verses in the University collection on the accession of William and Mary, 1689. On King William's visit to Cambridge, 7th Oct. in the same year, Mr. Cudworth was created M.A.

C. H. & THOMPSON COOPER.

Cambridge.

Richard Medlicot (2nd S. viii. 167.) was of St. Peter's College, Cambridge; B.A. 1618–9; M.A. 1622. C. H. & THOMPSON COOPER.

Ocean Table Telegraphs (2nd S. viii. 148.)—In Mr. Tho. Allen's pamphlet on his *Systems of Inland and Submarine Telegraphy*, he gives the following list of the cables which have been laid. It contains the information which J. W. G. G. requires, with the exception of the cost; and as I suppose it may be relied upon as correct, I copy it for his benefit:

Names.	Dates.	Distance. (Miles.)	Length of Cable. (Miles.)	Number of Wires.
Dover and Calais	1851	21	25	4
Dover and Ostend	1853	58½	64	6
Portpatrick and Donaghadee	1853	21	24½	6
Portpatrick	1854	25	26½	6
Forth and Tay	1855	6	6½	4
Spezzia and Corsica	1854	60	90	6
Corsica and Sardinia	1854	10	13	6
Hague	1853	114½	119	1
Ditto	1853	..	..	1
Ditto	1853	..	123	1
Ditto	1855	..	119	1
Holyhead and Dublin	1854	58½	61	1
Ditto	1854	..	..	..
Prince Edward's Island	1854	11	13	1
Varna and Constantinople	1855	125	150	1
Newfoundland	1856	70	85	1
Cagliari and Malta	1857	..	380	1
Malta and Corfu	1857	400	400	1
Channel Islands	1858	80	80	1
Varna and Balaklava	1855	306	..	..
The following were destroyed in submerging.				
Holyhead	1852	58½	64	1
Portpatrick	1852	21	16	6
Newfoundland	1855	63½	42	3
Sardinia and Africa	1855	125	80	6
Ditto	1856	125	160	3
Ditto	1857	147	180	4
Atlantic	1857	380	380	1
Ditto	1858	..	2500	1

This list is dated Dec. 1859. R. E. L.

Bull and Bear of the Stock Exchange (2nd S. viii. 79. 138.)—The following extracts are from Cibber's Play of *The Refusal, or the Ladies Philosophy*, produced in 1720.

This comedy affords ample proof that all the gambling terms of the day must then have been very generally understood; for it abounds in allusions to the doings in 'change alley, and one of the characters, Sir Gilbert Wrangle, is a South Sea Director.

"*Granger.* (To *Witling*, who has been boasting of his gain.)
And all this out of 'Change Alley?
"*Witling.* Every shilling, Sir, all out of stocks,
Puts, Bulls, Rams, Bears, and Bubbles."

And again:—

"There (in the alley) you'll see a Duke dangling after a Director; here a Peer and a Prentice haggling for an eighth; there a Jew and a Parson making up differences; here a young woman of quality buying Bears of a Quaker; and there an old one selling refusals to a lieutenant of Grenadiers."—Act I. Sc. 1.

"Puts" I take to be what is styled "put and call," and thus managed:—Price and time being agreed on, one party pays down a certain sum; in consideration of which he has the power to call for delivery of the stock, or difference, on the settling day. If the market be against him, he has the option of closing the transaction by the sacrifice of the "put," or deposit.

"Bubble" only meant an undertaking, or scheme, and was not used in its present sense.

Does the following, from the same play, offer a clue to the origin of the term "Bull"?

"*Witling.* I raised my fortune, Sir, as Milo lifted the Bull, by sticking to it every day when it was a Calf."

In conclusion, what was the signification of "Ram"? This is the only place in which I have met with it in connexion with the subject.

Charles Wylie.

The Etymon of "very" (2nd S. viii. 113.)—The profound critique and philological acumen of your correspondent M. Philarète Chasles, throw doubt on this word being a descendant of the Latin *verus*. I am of the same opinion on this point, whatever be its real parent—Kymric or Gothic. For in the East-Anglian counties, where the pronunciation is pure, and at least thoroughly exempt from the cockneyism of interchanging *v* and *w*, the word is always pronounced *wery*. And this form of pronunciation is the result of no confusion of sounds, but is an invariable error of speech. H. C. C.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Scriptural Poems, by John Bunyan.
Questions about the Nature and Perpetuity of the Seventh Day Sabbath, by John Bunyan.
A Discourse of the Building, Nature, Excellency, and Government of the House of God: a Poem, by John Bunyan.
A Case of Conscience Resolved, by John Bunyan.

Wanted by *H. Marshall*, 294. City Road.

Fielding's Works. Vol. IX. 8vo. 1806.
Ross (A.) Arcana Microcosmi.
Songs of Moses and Deborah Paraphrased (by Cleeve), 1685.
Digby (Sir K.), Choice Receipts, 1668, or other editions.
Fray (J. B.) Essai sur l'Origine des Corps Organisés et Morganisés. 1817.

Librarian, Leeds Library, Leeds.

Notices to Correspondents.

We have been compelled to postpone our usual Notes on Books.

G. S. Characteristics of Men of Genius *was completed in* 2 *vols.* 1846; *but* The Catholic Series, *of which it formed a portion, was continued by J. Chapman*, 142. *Strand, till the year* 1850.

A. Z. *Samuel Bagnall, Incumbent of Runcorn, is of Downing College, Cambridge.* Saul and David *is by* Edward *Bagnall.*—*The Rev. Richard Beadon Bradley, Incumbent of Ash Priors, died March* 22, 1851.

J. P. Phillips. *The term* Miss *has been discussed in our* 1st S. iv. 6. 44. 93.

Notices to other correspondents in our next.

Erratum.—2nd S. viii. p. 114. col. i. l. 20. *for* "Richard" *read* "Robert" Tichborne.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d., which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 10. 1859.

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Notes.

WAS LORD BACON A CALVINIST OR AN ARMINIAN?

This question is suggested by a passage in Lord Macaulay's well-known Essay. After observing that controversies on speculative points of theology seem to have engaged scarcely any portion of Bacon's attention, — a remark in which few who are conversant with his writings will be disposed to concur, his Lordship goes on to say, —

"He lived in an age in which disputes on the most subtle points of divinity excited an intense interest throughout Europe, and nowhere more than in England. He was placed in the very thick of the conflict. He was in power at the time of the Synod of Dort, and must for months have been daily deafened with talk about election, reprobation, and final perseverance. *Yet we do not remember a line in his works from which it can be inferred that he was either a Calvinist or an Arminian.*" — *Essays*, p. 397., one vol. ed.

These observations must have been written *currente calamo*, and without due recollection. Bacon's general acquaintance with theology was considerable: he was evidently quite familiar with the vexed and thorny questions involved in the great controversy alluded to, and there cannot be any doubt that he held strong Calvinistic opinions.

In the second book *Of the Advancement of Learning*, near the end, in speaking of the different functions of the several persons in the Trinity, he says that the work —

"of the redemption in the *election* and counsel" belongs "to the Father; in the whole act and consummation to the Son; and in the application to the Holy Spirit: for by the Holy Ghost was Christ conceived in flesh, and by the Holy Ghost are *the elect* regenerated in spirit. This work [of redemption] likewise we consider either *effectually, in the elect*; or *privately* [sic, sed qu. *privatively*] *in the reprobate.*" — *Works*, i. 129. ed. 1765.

In his *Confession of Faith*, the doctrine of election is very clearly asserted. He affirms his belief that God

"chose according to his good pleasure, man to be that creature to whose nature the eternal Son of God should be united; and amongst the generations of men *elected a small flock* in whom by the participation of himself he purposed to express the rays of his glory; all the ministration of angels, damnation of devils and *reprobates*, universal administration of all creatures, and dispensation of all times have no other end, but as the ways and ambages of God to be further glorified in his saints, who are one with their head the Mediator, who is one with God." — *Works*, iii. 121.

And farther on it is said

"That the sufferings and merits of Christ, as they are *sufficient* to do away the sins of the *whole* world, so they are only *effectual* to such as are regenerated by the Holy Ghost; *who breatheth where he listeth of free grace.*" — p. 124.

And afterwards, in the same page, we are told that the means of grace operate in the "vocation and conversion *of the elect*" only. And, again, that the Catholic Church consists "of the spirits of the faithful dissolved, and of the spirits of the faithful militant, and of the names yet to be born, *which are already written in the Book of Life.*"

These passages, I think, afford a conclusive answer to the question at the head of this Note. There are two other passages to which I shall very briefly refer.

In the *Charge against Mr. Oliver St. John*, delivered in the Star Chamber in 1615, Bacon praises James I. for "his constant and holy proceeding against *the heretic Vorstius*, whom, being ready to enter into the Chair, and there to have authorized *one of the most pestilent and heathenish heresies* that ever was begun, his Majesty by his constant opposition dismounted and pulled down." (*Works*, ii. 587.) In explanation of this it will be sufficient to remark that Vorstius was the unfortunate Professor of Theology at Leyden who was appointed to succeed Arminius, but against whom a violent outcry was raised by the Calvinistic party in Holland, and who was ultimately banished by the Synod of Dort in 1619. James had taken an active and prominent part against him; had pronounced his book to be full of heresies; had caused it to be publicly burnt at Oxford, Cambridge, and London, and had recommended the States of Holland not to tolerate such a heretic within their territory. He also wrote a tract against Vorstius; declared that burning was much too mild a punishment for him, and threatened to cause all orthodox Protestants to unite their strength against the Arminian heresies. — (*P. Cyc.* art. "Vorstius.") Such was the "constant and holy" proceedings commended by Bacon.

In the essay *Of the Vicissitude of Things*, pub-

lished in 1625, and therefore one of Bacon's latest works, Arminians and Arians are associated together, and their peculiar opinions are characterised as "*speculative heresies.*"

One cannot wonder that Bacon was a Calvinist. Whitgift was his tutor at Cambridge; Calvinism was during his time in the ascendant; the king was a strong Calvinist, and we know that royal favour was, unhappily, at all times much too precious in Bacon's sight. It would, indeed, have been surprising to find him an Arminian. DAVID GAM.

INDEXES TO EPISCOPAL REGISTERS.

The immense value of the registers of institutions, &c. preserved in the archives of the several dioceses, is known to all antiquarian inquirers, whilst the absence of indexes is, in general, too painfully felt. It might, therefore, be well to note in "N. & Q." the existence of any such indexes, for the advantage of those who are interested in the facts. As a first instalment I can mention two.

In the Registrar's Office for the Diocese of *Norwich* there is preserved an index, made by Bishop Tanner, when he was Chancellor of Norwich, in the beginning of the last century. The entries are arranged under counties, archdeaconries, rural deaneries, and parishes, and consist of notices of the dedication of each church; an abstract from the *Taxatio Spiritualis*, called "The Norwich Doomsday;" the names of all patrons, incumbents, and principals of religious houses, with the dates of their institutions, and references to the registers; miscellaneous notices of the greatest curiosity and value from the will-books, with dates and references; and additions of the most varied kind from the Le Neve MSS. and other authentic sources.

It consists of two thick folio volumes, originally intended as books of common-places for sermons, the printed headings of the various subjects in Latin, and some entries under them, being still extant, but upside down, at the bottom of the pages. And it is such a monument of patient and intelligent industry as in any case, except Tanner's, would of itself alone entitle the compiler to perpetual renown. In the office its value is fully appreciated, and it is affectionately named after its author, "Tanner."

The second is a series of synoptical indexes to the episcopal registers of the diocese of *Winchester*, in four small quarto volumes, beautifully written. An index is devoted to each volume of the registers, from the earliest of Bishop John de Pontissera to Bishop Gardiner's registers. Each index is alphabetical, and something more than a mere reference is given in most instances.

This invaluable adjunct to the Winton registers has been suffered, by some extraordinary accident, to remain in the possession of the accurate and diligent compiler of it, W. T. Alchin, Esq., the librarian of the Corporation of London, to whose courtesy I (amongst other literary inquirers) am indebted for permission to consult it. B. B. WOODWARD.

Haverstock Hill.

PROVERBS WORTH PRESERVING.

I think the following pict-up proverbs and proverbial sayings are worth enshrining in "N. & Q." Some have been met with in print, others only heard. If not preserved when first found, like winged seeds, they are often blown away and forgotten.

"Hasty people drink the wine of life scalding hot."

"Death's the only master who takes his servants without a character."

"Old age cools hot blood."

"A kind heart often saves a weak head."

"Yesterday's dew and tomorrow's sunshine feed the hopes of the fool."

"A sour-faced wife fills the tavern."

"Folly jumps into the river, and wonders why Fate has let him."

"Content's the mother of good digestion."

"When Pride and Poverty marry together, their children are Want and Crime."

"Oaks are never grown in hothouses."

"A blazing fire and a smiling wife
Kill temptation, and misery, and strife."

"Want one's housekeeper, and misery one's bedfellow, bring but few guests to the front door."

"Where hard work kills ten, idleness kills a hundred men."

"Folly and pride walk side by side."

"He that borrows binds himself with his neighbour's rope."

"The Devil and his servants never go to sleep at the same time."

"He that's too good for good advice, is too good for his neighbour's company."

"Friends and photographs never flatter."

"Dreams by night may give us delight,
But dreams by day must lead us astray."

"Wisdom's always at home to those who call."

"A silver tongue and a brazen face cover a heart of steel."

"The firmest friends ask the fewest favours."

HUBERT BOWER.

FOOD OF PARADISE.

On the passage "In the sweat of thy face shalt thou eat *bread*, till thou return unto the earth," the Quarterly Reviewer (No. 209. p. 233.) says, "originally a curse, it has become in the present state of the world a blessing." Writing on the manufacture of *bread*, the Reviewer has misapprehended the words of Moses, in supposing *bread* to have been an accursed product. For, first, the

terms of malediction are confined to the words "in the sweat of thy face," which is equivalent to a condemnation to *hard labour:* and secondly, the word translated *bread* (לֶחֶם, *lechem*) in the Hebrew text, like ἄρτος, its equivalent in Greek, is by no means confined to cereal productions (Matt. vi. 11.; Theocritus, xxi. 45.), and in this particular passage (Gen. iii. 19.) means *food* generally, and elsewhere, both for men and animals (Lev. iii. 11.; 1 Sam xx. 27.; Ps. xli. 10., cii. 5., cxxxvi. 25., cxlvii. 9.; Prov. xxvii. 27.); and *fruit* has the same name (לֶחֶם) in Jeremiah (xi. 19.) So in Arabic, لَحْم, *lechm*, means *flesh;* the radical idea being *something slain;* hence מִלְחָמָה, *milchamah*, in Hebrew (a formative from *lechem*) means *a battle*, wherein men are *slaughtered.* After the art of bread-making had been invented, the different kinds were also termed לֶחֶם, *lechem*, and they consisted of thin pancakes or biscuits, such as our oat-cakes, which were broken, and not cut, like our loaves of soft bread. (Isaiah lviii. 7.; Lam. iv. 4.; Mat. xiv. 19., xxvi. 26.) But there is no ground for the supposition that such bread was made or known in Paradise, as the expression of the Reviewer implies.

T. J. Buckton.

Lichfield.

SNUFF-BOX PRESENTED TO GEORGE IV.

As I do not pretend to be acquainted (though I intend to be) with the contents of all the nineteen volumes of the two series of "N. & Q.," I apologise for sending you the following (and thus occupying your valuable time) if it has appeared before: if not, it is a relic well worthy of a permanent place in "N. & Q." In the *Historical Account of King George IV.'s Visit to Scotland* (Oliver & Boyd, Edinburgh, 1822), at pp. 312–3., will be found an account of the snuff-box presented to him by Mr. Daniel Craig of Helensburg, through Sir Walter Scott:—

"The body of the box is made of sycamore-tree, with an invisible hinge of the kind at present (1822) so much admired, and the lid of it inlaid with authenticated specimens of several varieties of wood, most of which are well known in Scotland, and celebrated in Scottish song. These are so arranged as to shade and relieve each other by their beautiful diversity of colour. In the centre is a piece of the Cruikston yew, mentioned in history as the favourite of the unfortunate Queen Mary. Around this are the following: the Torwood-oak (of Stirlingshire), whose decayed trunk afforded shelter from his pursuers to the brave Wallace; the Trysting-tree, near Roxburgh Castle, celebrated in the border feuds, and mentioned in the novel of *Rob Roy;* the Elderslie-yew, which tradition reports to have been planted by Sir William Wallace on his uncle's estate of that name in Renfrewshire; the Bush above Traquhair; Birk of Invermay; Thorn above the Well; Broom of the Cowden Knows; Alloway Kirk oak,—with all of which the admirers of our Scottish poetry are familiar;—Elm of Waterloo, under which the Duke of Wellington stood during the battle; the Victory, part of the anchor-stock of Lord Nelson's flag-ship of that name. The whole of these are surrounded by a border of black oak from the ship Florida, which belonged to the Spanish Armada, and wrecked off Tobermory in the Island of Mull, 1588. On the bottom of the box, outside, the words and music of 'Auld Langsyne' are painted in a style of uncommon neatness."

His most gracious majesty was pleased to accept this unique gift, and to request Sir Walter Scott to convey his thanks to the donor of it. Is there any account of the subsequent fate of this box?

T. C. Anderson,
H.M.'s 12th Regt. Bengal Army.

8. Warwick Villas, Maida Hill, W.

FLORENCE WILSON: ERASMUS: JOHN OGILVIE, PARSON OF CRUDEN: FORBES OF TOLQUHON.

So little is known of the early history of eminent Scotsmen, that any contribution on the subject is usually acceptable. Florence Wilson is known as the author of a beautiful treatise in Latin, *De Tranquillitate Animi.* He came from Aberdeen, and went abroad.* Some letters of his will be found in the *Bannatyne Miscellany* (vol. i.), with a prefatory notice from the able pen of David Laing, Esq.

Since their publication another letter, now in the possession of the writer of this notice, has been discovered written on the fly-leaf of the edition of Erasmus's *Apothegmata*, 4to. 1533, presenting the volume to his friend John Ogilvie, parson of Cruden, in Aberdeenshire. This volume had been for two hundred and fifty years in the library of the family of Forbes of Tolquhon, and bore on the title the autograph of "Williame Forbes of Tolquhon, 1588."

This gentleman was a great book collector; and the very rare and curious volumes which recently came from the north, and were disposed of in detached portions by Mr. Nisbet in Edinburgh at various times, make it a matter of regret that the library was not sold in its entire state with a proper descriptive catalogue.

Among other curiosities was a beautiful volume which had belonged to the Earl of Bothwell, the husband of Queen Mary, in the original admirable binding, with the arms of the owner as Lord High Admiral of Scotland stamped on the boards. It was a French treatise on mathematics, and sold for 13*l.* 13*s.* Subsequently the work of Erasmus above-named was acquired by the writer, who accidentally had recognised the letter of Wilson, who presented the work to Ogilvie; who, in return, is requested to send a little nag, "equeleŭm," as Wilson proposes to go to the country,

[* See "N. & Q." 1st S. ii. 311.; iii. 29. — Ed.]

and requires the use of a horse. He reminds Ogilvie of the pleasure he sometimes had derived from Erasmus; and he makes many inquiries about their mutual acquaintances, and in particular sends his love to Master Hector Boece. To those interested in the worthies of Aberdeenshire, from the cast of names, the letter must be singularly interesting. J. M.

Minor Notes.

History of Pews. — A very curious addition to this interesting subject is in Hasted's *Kent*, vol. viii. p. 43.: —

"William Philpot of Godmersham by will, anno 1475, ordered that the making of the new seats called *le pewis* in this church [St. James Stowting] should be done at his expense, from the place where St. Christopher was painted to the corner of the stone wall on the north side of the church."

We gather from this extract that pews were then (*temp.* Edward IV. and seventy years before the Council of Trent) a novelty; but there is something more curious,—they are called *le* pewis, as if of French origin. The general notion has been that pews are a post-reformation invention; and Richardson derives the word from the Dutch *puyde*. The former idea is clearly wrong; in fact, they are mentioned in *Piers Ploughman*, and the latter is based only on conjecture. If the word be of French derivation, is it possible that *pewis* is a corruption of *pervis* — the parvise or enclosure of our old writers? See "N. & Q." 1st S. i. 215., &c.

Bale (*Image of both Churches*, B. b. viii. note) mentions "all shrynes, images, churchstoles, and pewes *that are well payed for*." This is very curious, as paying for pews is generally thought to be quite a modern innovation. A. A.

Poets' Corner.

Fate of three men of letters. — To the self-named *reformers* of the Royal literary fund, and to the real friends of the institution, the subjoined extract affords matter for serious reflection: —

"Nécrologie. Trois hommes de lettres à l'hôpital.

"La quinzaine qui vient de s'écouler a été fatale à la littérature. La mort, qui ne s'arrête jamais dans son œuvre de destruction a frappé successivement, et à quelques jours d'intervalle:

"M. Alexandre Privat d'Anglemont, le spirituel auteur des *Industries inconnues—La Childebert—Les oiseaux de nuit — La villa des chiffonniers*. M. Privat avait été longtemps l'un des rédacteurs du journal *Le siècle;*

"M. Gustave d'Avaigny, auteur dramatique et ancien feuilletoniste du journal *L'assemblée nationale;*

"M. J. Bordas-Demoulin, l'auteur du *Cartésianisme*, ouvrage couronné par l'Institut, des *Lettres sur l'éclectisme et le doctrinarisme*. M. Bordas-Demoulin avait aussi écrit la notice sur Bl. Pascal, insérée en tête de l'édition in-12 des *Provinciales*, publiée par MM. Firmin Didot frères.

"Plus heureux que Gérard de Nerval, son compagnon et son ami, M. Privat d'Anglemont est mort à la Maison municipale de santé du faubourg Saint-Denis. MM. d'Avrigny et Bordas-Demoulin sont morts à l'hôpital de la Riboisière."

The above is from the *Bulletin du bouquiniste*, No. 64., 15 August, '59. Bolton Corney.

Fontainebleau.

The last of the "Shannon." — In *The Times* of Friday the 2nd inst. I read that as soon as the breaking-up of the "Tartar" frigate is completed in Chatham dockyard, the "St. Lawrence," one of the old 46-gun frigates, "will be taken into the same dock and broken up." This "St. Lawrence" is, I believe, no other than that famous old "Shannon" which fought and captured the "Chesapeake" in the American war. Her name, having taken an imperishable place in history, was transferred some few years since to the large screw frigate which now bears it (and which has herself been made memorable by the late gallant Sir William Peel). The renowned old hull has since been lost sight of under the name of the "St. Lawrence." If I am not mistaken respecting these facts — and I can hardly be — many will doubtless be glad to learn that a last look may yet be taken of this famous old vessel. R.

A modern Giant. —

"Last week, near the new church at Rotherhithe, a Stone Coffin of a prodigious Size was taken out of the Ground, and in it the Skeleton of a man ten Foot long." —*The Weekly Packet*, Dec. 21–28, 1717.

W. P.

Somersetshire Poets. — I think I am not wrong in stating as a curious fact that Somersetshire has produced no poet of eminence. Fuller, indeed, places Daniel in his list of the worthies of the county; but if the poet's own epitaph is to be trusted, "he was borne at Wilmington in Wiltshire, nere ye plaine of Salisbury," and Somersetshire can only claim the honour of being his burial-place. C. J. Robinson.

Queries.

SUPER-ALTARS IN CATHEDRALS.

What is the origin, use, or symbolism of the raised ledge or step in the altar, known to ritualists as the *super-altar*, and which appears to be peculiar to cathedral churches?

A reference to the elaborate article on the Communion Table in Dr. Pinnock's *Laws and Usages of the Church*, volume C., and the authorities there quoted, as well as to other works on the Anglican ritual, has failed to supply the desired information.

I have recently had an opportunity of visiting very many of the English cathedrals, and in two only did I notice the absence of the super-altar, namely, at Bristol and Ripon.

In the latter case it may probably be accounted for by the fact of the minster having been made a cathedral on the creation of the see of Ripon in 1836 (by the act of 6 & 7 Will. IV. c. 77.), having been previously only a collegiate church.

Your correspondents may perhaps be able to mention other instances.

I should add that I have seen the super-altar in royal chapels, and lately remarked it in some of the college chapels at Oxford, and even in a church which was simply parochial.

Is there any definite rule about its being peculiar to any particular class of churches?

Can it be derived from the Roman Catholic practice of elevating the host? If so, what is the propriety of retaining it in our cathedrals?

I have been told it is for the purpose of exhibiting the communion plate, which now undoubtedly is its practical use (thus making a *buffet* of the altar), but could not be its original object; for if so, it would be just as necessary in most parish churches. John Ribton Garstin.

Dublin.

CALCUITH.

The situation of this place has been the object of great contention among historians and antiquaries, and has never been satisfactorily cleared up.

Collier, in his *Ecclesiastical History* (vol. i. p. 319., edit. 1852), says: "and as for the synod of Calcuith, in which Lambert was forced to resign part of his province," &c. This synod was held in 785 according to the *Saxon Chronicle*, Florence of Worcester, Huntingdon, Hoveden, &c.

The *Saxon Chronicle* (785) says: "this year, Abbot Bothwin died at Ripon; and this year there was a contentious synod at '*Chalk-hythe*;' and Archbishop Lambert gave up some portion of his Bishopric; and Higbert was elected; and *Offa resigning*, Egbert was consecrated King."

There is a tradition at Chalk in Kent of this council being held there.

Offa had then conquered Kent, and he is said "to have gone out of his own dominions to meet the high Dignitaries of the Church and the Pope's legate."

Spelman places this council in 787; others think it was two years earlier. Pope Adrian sent Gregory, Bishop of Ostia, and Theophylact, Bishop of Vodi, to assist at it, with the character of legates.

On their arrival one of these legates travelled into the kingdom of Northumberland to King Oswald. Eanbald was then Archbishop of York; and there was a meeting of all the great men of the kingdom, clergy and laity.

The legates state, in their letter to the Pope, that from the time of St. Augustine there had been no prelate or priest sent from Rome into Britain till now.

They likewise state that they had delivered the letters of his Holiness to Offa, King of Mercia, and Kinielph, King of the West Saxons; the first of which was present at the synod of Calcuith, and all declared themselves ready to submit to the directions of Rome.

In Collier's *Eccl. Hist.* (vol. i. pp. 320. to 323., edit. 1852) the reader may see the particulars of the twenty heads or canons of this council or synod at length.

These canons were first read in the Northumbrian synod; where, after they had been subscribed by the king, the bishops, nobility, and clergy of the province, they were brought by the legates and presented at the council or synod of Calcuith *in the kingdom of Mercia: this would hardly imply Kent.* And here they were unanimously received and signed by King Offa, Lambert, Archbishop of Canterbury, twelve other bishops, several abbots, and other great men of the laity. (See Spelman, *Concil.*, vol. i. p. 300., &c.)

It would appear that besides Archbishop Lambert, *who is said to have signed the canons of the synod of Calcuith before King Offa*, that twelve other bishops subscribed the roll. Matthew Paris says that Bishop Lambert resigned part of his province to the Archbishop of Lichfield at this synod of Calcuith; and that Offa had his eldest son Egfrid, a prince of great hopes, crowned here. (See Collier, *Ibid.*, p. 324.)

On the 26th of July, 816, another council was convened at Calcuith, or Celichyth. It was composed of the bishops south of the Humber, and within the respective kingdoms of the East Angles, Kent, Mercia, and the West Saxons.

Wulfrid, Archbishop of Canterbury, presided, and twelve of his suffragans. Kenelph, King of the Mercians, with his nobles, attended it, and the abbots, priests, and deacons *of the province*.

Eleven canons were passed at this council, and very important ones. The reader will find them set down in Collier's *Eccles. Hist.* (edit. 1852, vol. i. pp. 348. to 354.)

The *Saxon Chronicle* does not mention this council; but it is probable that the Celichyth mentioned here, caused Dr. Lingard to think it was held at Chelsea, which originally bore that name.

Will any of your readers be pleased to give any information they may possess on the situation of this place, and they will greatly oblige many of your readers? J. W.

Birmingham.

Minor Queries.

Vauxhall Punch, &c.—As these celebrated gardens are under rapid demolition, perhaps the representatives of "the immortal Simpson" will

tell us the composition of their famous "punch"—as much celebrated for giving headaches, when taken in excess, as "the Vauxhall sandwich" was remarkable for its nothingness. Perhaps (as it is no longer a secret) they could inform us how many of these "stop-gaps" were made out of ONE ham? Any other particulars as to the sale would, I should imagine, be acceptable. CENTURION.

Translators' Interpolations. —

"The critics who take offence at Achilles because he does not resemble King Arthur or Louis XIV. may be excused on the ground of incapacity so long as they confine their impertinence to the notes; not so with the translators, who, both English and French, have inserted their moral babblings in the text."—P. 23. (*On the Study of the Greek Classics*, London, 1756, 12mo., pp. 164.)

Examples of such "babblings" are not given. Are they known to any reader of "N. & Q."?

S. H. J.

Counsellor Tilly.—

"1734. Mr. Tilly, son of Counsellor Tilly, to Mr. Bestman's daughter, of Bridewell, with a fortune of 5000*l.*"—*Historical Register.*

I shall be much obliged to any reader of "N. & Q." who will favour me with any information respecting "Counsellor Tilly"—particularly as to his marriage. JAMES KNOWLES.

Sir Henry Killigrew.—We shall be glad of any information respecting this eminent diplomatist, who was a man of great accomplishments, and one of the early benefactors of Emmanuel College. We particularly desire to be informed on the following points:—

1. Who were his parents?
2. When was he born?
3. When was he knighted?
4. What were the christian names of his daughters? Elizabeth is said to have been the wife of Sir Nicholas Lower. Another (who is also called Elizabeth) was wife successively of Sir Jonathan Trelawney and Sir Thomas Reynell. Ann was wife successively of Sir Henry Neville and George Carleton, Bishop of Chichester, and Dorothy was wife of Sir Edward Seymour.
5. When did he die? He appears to have been living in 1602, when Carew published his *Survey of Cornwall.*
6. Where was he buried?
7. Is there any monument to his memory?
8. Is any portrait of him known to exist?
9. Is anything known respecting his paintings? Lloyd refers to him as a good artist, but we have not found any mention of him in Walpole's work.

Some curious particulars respecting him appear in "A Remembrance of Henry Kylligrew's Journyes in her Majesty's Service, and by Commandement from my Lorde Treasorer, from the last Yeare of Queene Marye" (Leonard Howard's *Letters*, 184.). We know not whether this is identical with "A Note of such Voyages as Mr. Henry Killegrew made for the Service of the Queen and her Highness's Realm" (MS. Lansd., 106., art. 31.). C. H. & THOMPSON COOPER.

Cambridge.

Sir Richard Steele's former Wife.—Can any one tell me (what neither Nichols nor any of Steele's biographers could find out) who the lady was at whose funeral Steele met Miss Scurlock, afterwards Lady Steele? Sir Richard's former wife (I do not say "first wife," for he may have had more than two wives) possessed an estate in Barbadoes; and, as "N. & Q." is read all over the world, perhaps some of your readers in that island can enlighten me? W. H. W.

Planet Showers.—This is a term in constant use by the vulgar. What does it mean? Has it reference to the *wandering* character of the rain-bursts, or is it supposed that the precipitation is caused by any peculiar configuration of the planets? JOHN PAVIN PHILLIPS.

Haverfordwest.

Beaumont's "Life of Dean Granville," or Grenville.—

"Mr. Beaumont, a clergyman resident in the county of Durham, seems to have composed a narrative of the Life of Dean Granville. Of this he had read sundry portions to Sir George Wheler, and received from him the following letter upon the subject."—Zouch's *Works*, vol. ii. 167.

Was this work ever printed, or does it exist in MS.? E. H. A.

Sir John Jacob, Bart.—I should feel obliged for particulars (beyond those given in Burke's *Baronetage*) with reference to the life of the first baronet of this name. He died in 1666, but I wish to know at what age and place? C. J. ROBINSON.

John Rowe, M.P.—Who was John Rowe, Member for Canterbury 39 Eliz.? C. J. ROBINSON.

Crossley of S. Leonard's, Shoreditch.—Information is requested respecting this family, which bore for arms, gules, a fess, or, between 3 cross molines, or; *crest*, a tiger's head. Samuel Crossley married Elizabeth, sister of Sir Matthew Blakiston, Bart., and died in 1784, aged forty-seven.* C. J. ROBINSON.

Mrs. Glasse's Cookery.—On dipping into a Biographical Dictionary the other day, I stumbled on the following paragraph:—

"On his outset in London, he [Astley, the painter] lived in St. James's Street, where Dr. Hill followed him, and wrote that book which, except the Bible, has had the greatest sale in the language, the Cookery of Mrs. Glasse."

I would inquire whether there is any farther

[* See Ellis's *Shoreditch*, p. 66., for the inscription on the family vault.—ED.]

authority for this; and whether the Hannah Glasse of Bridges Street can be shown to be anything more than an accidental similarity of name? To those who are acquainted with the getting-up of books, it will appear far more probable to assign that compilation to the "multo-scribbling" Dr. Hill than to a dressmaker engaged in business. DUBIUS.

Arabic Poem. — A few days ago I was shown a book which belonged to the King of Delhi, and which it was reported that he was reading when taken. It contained a *qacîdah*, or rhymed poem, beautifully written in the illuminated style. I observed that the last word of the first couplet was *kâbûl;* the last words of the first line of this couplet, and of the second line of every other couplet, rhyming with this.

Can any of your correspondents inform me whether there is any known Arabic poem which answers to this description? and, if so, what is its subject, its age, and the name of its author?

E. H. D. D.

Debating Societies. — Can any of your readers supply the following information? The names and principal features of all the "Debating Societies" which have existed in this country for the last century; or the name of any work containing such information?

We know that Burke, Sheridan, Johnson, and other celebrities were members of a debating club, and that many other such societies have existed, such as the famous "Robin Hood Club," but are their histories chronicled? I should feel greatly obliged to any of your readers who could inform me upon the subject. C. J. B.

Whitelock Pedigree. — Can any of your readers give me the particulars of the marriage, death, &c. of Bulstrode Whitelock, of Phillis Court, Henley (great-grandson of Sir Bulstrode), who was born about 1700, and sold the manor of Henley in 1723. I wish also to see the act of parliament (*antè* 1675) for settling the estates of Sir Bulstrode on his three sons, Bulstrode, Willoughby, and Carlton. JOHN S. BURN.

Henley.

Efford.—Two adjoining fords on a small stream in Hants bear the names of Efford and Wainsford, the latter higher up and the former lower down the stream. One is obviously "the waggon-ford," the other, I have been informed, means "the horse-ford." Can this be substantiated by its etymology, or is it more probably from Avonford? EDWARD KING.

"*The Royal Slave.*"—W. Cartwright's play, *The Royal Slave*, was acted by the students of Christ Church, Oxford, on 30th August, 1636, before King Charles I. and his queen. Dr. Busby, afterwards Master of Westminster, performed one of the principal parts in the play. Have the names of the other performers been preserved? A. Z.

George Lesly. — Can you give me any information regarding George Lesly, author of *Divine Dialogues*, published (2nd edition) in 1684. The author was rector of Whittering, Northamptonshire. What was the date of his death? A. Z.

Shakspeare. — Can any of your readers inform me whether any of the plays of Shakspeare have been translated into the Welsh language? A. Z.

The Lord Mayor of Dublin, 1764.—In No. 96. of the *Dublin Freeman's Journal* (Aug. 4, 1764), I find the following notice: —

"Whereas frequent attempts have been made, by wicked and evil-minded persons, to deprive the Chief Magistrate of the City Sword on the day of perambulating the Franchises thereof, I do give this public Notice, that I am determined to support the rights of this City, and not to suffer any infringement of my authority; and do require the Citizens to be aiding and assisting therein, as I am resolved to punish the offenders with the utmost severity. Dated the 4th day of August, 1664.

"WILLIAM FORBES."

To what is reference made? And where may I ascertain particulars? I cannot find any in the *Freeman's Journal.* ABHBA.

Minor Queries with Answers.

Yorkshire Worthies, by Hartley Coleridge. — I have in my possession an 8vo. volume extending to upwards of 700 pages, lettered *Worthies of Yorkshire.* It has no title-page, but the initials H. C. are at the end of the preface, which mean Hartley Coleridge, who was the son of the celebrated Samuel Taylor Coleridge. Hartley was a poet as original in his writings as his father, and he was as original a thinker, and excellent a prose-writer, without his father's mysticism. I knew him when a probationary Fellow of Oriel College, Oxford. He was an eccentric character; in truth, like Beattie's Minstrel, "he was a wandering, strange and wondrous boy." The value of these excellent *Lives of the Yorkshire Worthies*, as written by the younger Coleridge, have never, I think, been duly appreciated. My volumes contain those of Andrew Marvell; Dr. Bentley; Lord Fairfax; James Earl of Derby; Anne Clifford, Countess of Pembroke; Roger Ascham; John Fisher, Bishop of Rochester; William Mason, the poet; Sir Richard Arkwright; William Roscoe; Captain James Cook; and William Congreve, the dramatist. The characters of these Yorkshire Worthies, as depicted by Hartley Coleridge, show him to have been possessed with a singularly comprehensive knowledge of History, Politics, Poetry, and the Fine Arts; and, as in the case of Sir Richard Arkwright, of the construction and na-

tional benefits of the machinery which he invented. Such a combination of talent, interspersed with a variety of entertaining anecdotes, is not excelled by any of our modern biographers, and unfortunately the volume I possess, which has beautifully engraved portraits of Marvell and Ann Clifford, states it to be the end of volume one.

Can any of the readers of "N. & Q." inform me if there was a second volume ever published, and by whom? The work seldom appears for sale in our booksellers' catalogues. J. M. Gutch.

Worcester.

[The above biographies, by the late Hartley Coleridge, have been frequently reprinted. They were published originally under the title of *Biographia Borealis, or Lives of Distinguished Northerns*, 8vo., Lond. 1833. The second edition appeared at Leeds (8vo. 1834), and was entitled *The Worthies of Yorkshire and Lancashire: being Lives of the most distinguished Persons that have been born in, or connected with, those Provinces.* (*Vide* an admirable review of it in the *Quarterly*, vol. liv. pp. 330—355.) The third edition, 8vo., Lond. and Hull, 1835, was simply entitled *Lives of Illustrious Worthies of Yorkshire*, &c., and was an exact duplicate of pp. 1—480. of the *Biographia Borealis*, with the introductory Essay, but with two fine portraits of Andrew Marvell and Anne Clifford, Countess of Dorset. The fourth and most complete edition was published so lately as 1852 (12mo. Lond.) in 3 vols. under the title of *Lives of Northern Worthies*, with the last corrections of the author, and the marginal observations of his father, Samuel Taylor Coleridge. Our correspondent Mr. Gutch appears to possess all the Lives with the exception of that of John Fothergill, M.D., which closes the series.]

Vulture Hopkins. — In the south-west corner of Wimbledon churchyard is to be found a tombstone with this inscription: —

"In a vault under this stone lies interred the body of John Hopkins, Esq., familiarly known as 'Vulture Hopkins,' who departed this life the 25th April, 1732, Aged 69."

Can you inform an old subscriber who Mr. "Vulture Hopkins" was, and for what he was "familiarly" celebrated? Miles.

[John Hopkins was a wealthy London merchant, and resided in Old Broad Street. He was the architect of nearly his whole fortune, which originated in some highly fortunate speculations in the stocks, and was considerably increased at the explosion of the South-Sea bubble in 1720. He obtained the name of *Vulture* Hopkins from his rapacious mode of acquiring his immense wealth, which at his death amounted to 300,000*l.* On one occasion he paid an evening visit to Guy, the founder of the Hospital in Southwark, who also was as remarkable for his private parsimony as his public munificence. On Hopkins entering the room, Mr. Guy lighted a farthing candle which lay ready on the table, and desired to know the purport of the gentleman's visit. "I have been told," said Hopkins, "that you, Sir, are better versed in the prudent and necessary art of *saving* than any man now living, and I therefore wait upon you for a lesson of frugality; an art in which I used to think I excelled, but am told by all who know you, that you are greatly my superior." "And is that all you came about?" replied Guy, "why then we can talk this matter over in the dark." Upon this, he with great deliberation extinguished his new-lighted farthing candle. Struck with this example of economy, Hopkins rose up, acknowledged himself convinced of the other's superior thrift, and took his leave.

Unfortunately for Hopkins, he happened to be a Whig, and was moreover concerned in various loans to a government composed of Whigs; this may account for the exacerbation of Pope in the following lines from Epistle III. of his *Moral Essays*: —

"When Hopkins dies, a thousand lights attend
The wretch, who living saved a candle's end:
Should'ring God's altar a vile image stands,
Belies his features, nay, extends his hands;
That live-long wig which Gorgon's self might own,
Eternal buckle takes in Parian stone."]

Bibliographical Queries. — Where can I find an accurate description of the leaves which should precede and follow the text of Coverdale's Bible of 1553? My copy has a perfect title, differing slightly from Dibdin's Ames's *Typogr. Antiq.* (iv. 246-7.) The other preliminary leaves do not agree with the account given by Mr. Lea Wilson (p. 36.)

I have a "New Testament in Englishe, faythfully trāslated accordyng to the Texte of Erasmus," &c. "Imprinted ad London, in Flete strete, at the Signe of ye Rosegarland, by Wyllyam Copland for John Wayly, 1550," 12mo. (See Dibdin's Ames's *Typ. Antiq.*, iii. 131.) Does it occur in any of the printed lists? And is it at all rare? Joseph Rix.

St. Neots.

[*Coverdale's Bible*, 4to., published by Jugge, 1553. This book was printed at Zurich by Chrystoffer Froschower, 1550. On his title he, by mistake, says "purely translated into Englische by Mayst. Thomas Mathewe" [Wm. Tyndale]. This error was rectified when the book reached England, and Hester put a new title, with "faythfully translated into Englyshe by Myles Coverdale, 1550." My copy of this edition (a very fine one) has the same number of preliminary leaves contained in the issue of the same book by Jugge in 1553. My copy of Jugge is remarkably fine; it was Dr. Gifford's, and is bound in old blue turkey, and both this and Hester's are apparently unsophisticated, the preliminary leaves being the same in each, viz. *twelve*. But I am told that the Zurich edition had eighteen, Hester's eight, and Jugge's twelve preliminary leaves — each having three leaves of table at the end. Dr. Cotton, in his Appendix to the lists of editions, has an accurate account of the twelve preliminary leaves to the edition of 1553, under the date of 1550. Dibdin has only perpetrated *ten* errors in reprinting the title-page! An accurate facsimile of Froschower's title and table has been recently published.

The New Testament from Erasmus, by Copland, for Wayly, 1550, 12mo., is of very great rarity. The only account of it that I have met with, is that referred to by Mr. Rix — the fortunate possessor of this volume. I hope that he will, when coming to London, bring it with him, and make an appointment with me to meet at the British Museum, and compare it with a very beautiful copy of Copland's edition of 1549, which appears to be very similar. — George Offor.]

Wiclif's Testament.—I have lately picked up, at a bookseller's, a copy of Wiclif's translation of the New Testament, edited by Lewis, folio, 1731.

Lowndes gives no list of the plates. My copy has two brilliant mezzotinto portraits — one of Wiclif, the other anonymous, but I suppose of the editor; and a facsimile of the title-page to Cranmer's Bible, 1539. Are these all?

A MS. note on the fly-leaf informs me that "200 copies only were printed;" but Lowndes gives the number as 150. Which is the correct statement? BRISTOLIENSIS, Minor.

[Wiclif's Testament by Lewis, with his history of the translations of the Bible into English (1731, folio), is scarce, but not high priced; still a very interesting book. It was published at one guinea. The directions for placing the three plates describe the anonymous portrait as "the Editor's picture." The frontispiece to Cranmer's Bible is not a facsimile; it omits the sentences on the scrolls, and both the armorial bearings of Cranmer and Cromwell, instead of which their portraits are completed. It was copied, not from the original wood block, but from the painted frontispiece to the copy of the great Bible, printed on vellum, presented to Henry VIII., now in the British Museum. The third plate is a portrait of Wiclif, very different from the original published by Bishop Bale in 1548, the difference being between a handsome bishop and a poor hard-worked curate. These are all the copper-plates that were published with the book: the number of copies printed was very limited: about one hundred were subscribed for. The advertisement states that there were but *few* copies remaining beyond those that were delivered to the subscribers. The text is incorrect, but the reprint by Baber in 4to. is much more so. The only accurate text of this revised version by Wiclif is in Baxter's *Hexapla*, in editing which I used twenty-nine ancient MSS., and was zealously aided by the late Lea Wilson and other friends. The earlier, and probably the first version by Wiclif, was admirably published by my late friend Mr. Pickering from Mr. Wilson's manuscript, and is just now selling cheap. — GEORGE OFFOR, Hackney.]

"*Hallow e'en*": *the Wren Song.* — 31st Oct. is a remarkable night in Ireland among all classes of society. Rich and poor have their evening's amusement in burning nuts, apple snapping, melting lead, and a hundred incantations to saints, angels, and devils, as to the future husband or wife of the young person desirous of such a consummation of happiness. In the west of Ireland (the county of Galway in particular) the youth go about dressed in fantastic shapes, like our mummers, carrying a dead wren, and soliciting money from house to house in a chorus, of which the following is part first: —

"The wran (*sic*), the wran, the king of all birds,
St. Stephen's Day was cocht (*sic*) in the lurch;
God bless the mistriss of this house,
And if she dies, her *sowl* in heaven may rest."

The second part I could never learn, as it was a sorry doggrel composed of English and Irish; complimentary, I believe, to the householder, who, if he was liberal enough to bestow a trifle, was abundantly rewarded with flattery and a shout; but if the deputation was sent away empty, he was covered with expletives in Irish which made all the company roar with laughter, and which I understood was anything but polite.

Can any of your readers give the second part of the first song, and state the origin of this "wran" expedition? GEORGE LLOYD.

[Mr. Halliwell, in his *Nursery Rhymes* (2nd ed. 1843), gives, at p. 180., the English version of the "Hunting of the Wren;" and at p. 249., the Isle of Man "Hunting of the WRAN." But this used to take place in the Isle of Man on the 24th Dec.; but formerly St. Stephen's Day was the day for this observance, as is shown too by the lines quoted by our correspondent.]

Princess Elizabeth of Bohemia. — Where is the best information to be procured about the family of the Queen of Bohemia, daughter of our James I.? Her daughter, the Princess Elizabeth, appears to have been living in England, at Hertford, in 1662 or 1664. W. C.

[Mrs. Green's interesting Life of Elizabeth, Queen of Bohemia (*Princesses of England*, vols. v. and vi.), contains some particulars of her family. The notes, too, will probably afford a clue to the biography of her children.]

Lyric Works of Horace. — There was published, in 1786, a translation into English of *The Lyric Works of Horace, with other Original Poems*, by an American. Can you give me any particulars of the translator? A. Z.

[The translator was John Parke, of whom we learn from Fisher's notice of the Early Poets of Pennsylvania (*Mems. Hist. Soc. Penns.*, vol. ii. p. 100.) that he was probably a native of Delaware, and born about the year 1750, since he was in the college at Philadelphia in 1768; that at the commencement of the war he entered the American army, and was attached, it is supposed, to Washington's division, for some of his pieces are dated at camp, in the neighbourhood of Boston, and others at Whitemarsh and Valley Forge. After the peace he was for some time in Philadelphia, and is last heard of in Arundel County, Virginia. *Vide* Duyckinck's *Cyclo. of American Literature*, i. 305.]

Replies.

THE DUKE OF BUCKINGHAM'S YORK HOUSE.

(2nd S. viii. 121. 195.)

I am greatly indebted to MR. FOSS for correcting my mistake respecting York House. How I came to confuse the two York Houses could be explained, but it is not worth while to trouble you upon the subject.

MR. FOSS remarks that York House in the Strand "was purchased by Archbishop Heath in the reign of Queen Mary, *in substitution for Whitehall.*" This is not quite accurate. The history of the transaction appears in Stow and other writers; and those who have not access to the original authors may see the passages from them extracted in Mr. Peter Cunningham's *Handbook of London.* The Archbishops of York being without a town residence (in consequence of their loss of the first York House, afterwards Whitehall), Queen Mary gave Archbishop Heath "a

large and most sumptuous house, built by Charles Brandon, late Duke of Suffolk, in the reign of Henry VIII., which was called Suffolk House" or Place. Stow describes this mansion as situate "almost directly over against St. George's Church" in Southwark. The locality was probably found inconvenient even in those days; and Archbishop Heath, who was also Lord Chancellor, was soon able to transfer himself to a more suitable neighbourhood. In August, 1557, he "obtained a licence for the alienation of this capital messuage of Suffolk Place, and to apply the price thereof for buying of other houses, also called Suffolk Place, lying near Charing Cross." This second Suffolk Place (which had been previously a residence of the Bishops of Norwich, and in consequence was sometimes termed Norwich House), became, after Heath's purchase of it, the second York House in Westminster,—that one, namely, which came into the possession of the Duke of Buckingham, and, to speak accurately, (which I am sure Mr. Foss will agree with me that those who correct others ought to be careful to do,) was purchased not "in substitution for Whitehall," but for Suffolk Place. Mr. Peter Cunningham has given an enumeration of its distinguished legal inhabitants somewhat fuller than that printed by you. He tells us, that Heath was the only Archbishop of York who inhabited this second York House, and he only for a very short time; his successors from 1561 to 1606 "appear to have let it to the Lord Keepers of the Great Seal. Lord Chancellor Bacon, the son of Sir Nicholas Bacon, Lord Keeper, was born at York House in 1560–1, and here his father, the Lord Keeper, died in 1579. Lord Keeper Puckering died here in 1596; Lord Chancellor Egerton in 1616–17; and here, in 1621, the Great Seal was taken from Lord Bacon."

In his Life of Archbishop Heath, in the *Lives of the Judges* (v. 382.) Mr. Foss describes the way in which Buckingham procured possession of York House thus: — "After Lord Chancellor Bacon's disgrace, the Duke of Buckingham obtained it, giving other lands in exchange."

This is hardly sufficiently precise or accurate, as Mr. Foss will perceive from the following circumstances. The history of the transaction has never been fully developed; but the facts stated by Mr. Peter Cunningham, with the addition of those brought to light in the recently published *Calendars of State Papers*, enable us pretty well to understand its nature. Soon after Bacon ceased to reside there, applications were made to him to part with his interest — whatever it may have been. The Duke of Lenox solicited permission either to buy the place or to make an exchange for it. Bacon replied: "For this you will pardon me: York House is the house where my father died, and where I first breathed, and there will I yield my last breath, if it so please God and the King." Buckingham was more successful than Lenox. He got possession upon some terms, — what they were does not appear, but he is said not to have been careful in the fulfilment of them. On 1 July, 1622, Chamberlain writes to Carleton, "Visct. St. Albans has filed a bill in Chancery against Buckingham, on account of the nonperformance of his contract for taking York House" (Mrs. Green's *Calendar of State Papers*). How this was settled has not yet, I believe, been explained.

Once in possession under Bacon's title, Buckingham set himself, or rather the King did on his behalf, to persuade Archbishop Matthew to part with the freehold of the house. On 30 March, 1624, we find that the King wrote to Archbishop Matthew, soliciting that the inheritance of York House might be passed to the Duke of Buckingham, at the then present assembly of parliament. Mrs. Green's *Calendar* informs us that the King urged that his compliance could not injure his own see, as lands of greater profit should be given in exchange, and the house had not for a long time past been used as a bishop's residence. The King added that he had moved Buckingham to take the house, and wished to have the honour of "settling such a servant in it." The Archbishop had still some scruples: perhaps he objected to deal with the favourite; but on the 15 May, 1624, we learn from Archbishop Laud, as quoted by Mr. Cunningham, that "the Bill passed in Parliament for *the King* to have York House, in exchange for other lands. This was for the Lord Duke of Buckingham." We have here a glimpse of how Buckingham "obtained it," and whose lands, not Buckingham's, were given in exchange.

One other fact in connexion with Buckingham's buildings on this site, which also appears in one of the new *State Paper Calendars*, may be worthy of note. It is, that Portland stone was extensively used in the construction of Buckingham's magnificent mansion, and that James I. paid 1800*l.* for 2000 tons of that material to be used in Buckingham's building. (Mr. Bruce's *Calendar of Chas. I.*, vol. i. p. 541.) W. Noël Sainsbury.

HANDEL IN BRISTOL.

(2nd S. vii. 494.)

The story of Handel's visit to the city of Bristol is not worthy of the slightest credit. The supposition "that he was for a little while organist of St. Mary Redcliff," is the invention of some needy penny-a-liner. The article in *The Bristol Times and Felix Farley's Journal* goes on to say: —

"We suspect he visited Bristol on his way to Ireland, or perhaps returning from it, as we know he first produced the *Messiah* in Dublin, having determined to give

the Irish metropolis the benefit of that genius which was not at first so promptly recognised in the English capital. The importance of our city, and the society at the Hot-wells, may have tempted him to prolong his stay for a few months — during which time it was only natural he might have tried most of the organs here, as in that day there were some very fine instruments in the Bristol churches. But however this may be, Bristol can claim the honour of at least having had him as a visitor."

When, may I ask, did the great musician honour Bristol with a visit? Most certainly not when he was proceeding to or returning from Dublin. Nor, as far as we have any evidence, at any other time.

Handel witnessed the performance in London of Galuppi's pasticcio, *Alessandro in Persia*, on the 1st of October, 1741. About the 4th of November, he set out for Ireland; but being detained by contrary winds at Parkgate, did not arrive in Dublin until the 18th of the same month. He remained in Ireland nearly nine months, leaving it on the 13th of August, 1742. On the 9th of the following September, he dates a letter from London to his friend Charles Jennens, Esq., of Gopsal Hall. In this epistle he apologises for not staying on his road home to visit Lord Guernsey at Coventry, from which it may be inferred that he was anxious to arrive in London, which he probably reached some time before the end of August; at any rate he was at home, and writing to his friend on the 9th of September. When, then, did Handel visit Bristol? EDWARD F. RIMBAULT.

"BARATARIANA."

(2nd S. viii. 95. 139.)

I willingly comply with the request of ABHBA, that I should "furnish a tolerably accurate key to the characters which figure in *Baratariana*."

To the second edition of the book, published in 1773, there is appended the following so-called "key"; but the difficulty is to recognise, at this distance of time, the names which have been initialed, and to supply them.

1. Sancho - -	Lord T——d.
2. Goreannelli - -	Lord A——y.
3. Don Francisco Andrea del Bumperoso - - -	Rt. Hon. F——s A——s.
4. Don Georgio Buticarny - -	Sir G——e M——y.
5. Don Antonio -	Rt. Hon. A——y M——e.
6. Don John Alnagero	Rt. Hon. J—n H——y H——n.
7. Don Philip - -	Rt. Hon. P——p T——l.
8. Count Loftonso -	L. L——s, now E. of E——y.
9. Don John - -	Rt. Hon. J—n P——y.
10. Don Helena - -	R——t H——n, Esq.
11. Donna Dorothea del Monroso - -	Miss M——o.
12. Don Godfredo Lilly	G——y L——ll, Esq.
13. The Duke Fitzroyola - -	Duke of G——n.
14. Cardinal Lapidaro	The late Prim. S——e.
15. The Bishop of Toledo - - -	Dr. J——t B——e, late Bishop of C——k.
16. Don Edwardo Swanzero - - -	E——d S——n, Esq.
17. Don Alexandro Cuningambo del Tweedalero - -	Surgeon C——m.
18. Donna Lavinia -	Lady St. L——r.
19. Don Ricardo - -	R——d P——r, Esq.

The first named is, of course, George Viscount Townshend, who became Lord Lieutenant of Ireland October 14, 1767, and continued in the government until succeeded by Simon, Earl of Harcourt, Nov. 30, 1772.

2. Lord Annaly, Lord Chief Justice of the King's Bench in Ireland. As John Gore he represented Jamestown in Parliament for several years; d. 1783.

3. The Right Hon. Francis Andrews. He succeeded Dr. Baldwin as Provost of Trin. Coll., Dublin, in 1758. Andrews had previously represented Dublin in Parliament; d. 1774.*

4. Sir George Macartney, Knight†, born 1737; Envoy Extraordinary to the Empress of Russia, 1764, and Plenipotentiary 1767; Knighted October, 1764. Received the White Eagle from the King of Poland, 1766. In July, 1768, he was elected for the borough of Armagh. In 1769 he became Secretary to Lord Townshend, Viceroy of Ireland. In 1776 Sir George Macartney was raised to the Peerage. In 1779 we find him a prisoner in France, and subsequently Governor of Madras.‡ He married the daughter of Lord Bute: hence the nickname *Buticarny*.

5. The Right Hon. Anthony Malone. For upwards of half a century an ornament to the Irish Bar; d. May 8, 1776. For a long account of him see Hardy's *Life of Charlemont* (vol. i. pp. 133—139.); and Taylor's *Hist. of the Univer. of Dublin* (pp. 395–6.); and Grattan's *Memoirs*, passim.§

6. Right Hon. John Hely Hutchinson. In the *Directory* of the day he is styled "Prime Serjeant and Alnager of Ireland, Kildare St." He subsequently became Secretary of State and Keeper of the Privy Seal. For a long account of Hutchinson, see Hardy's *Charlemont* (i. 141.; ii. 185.). Having obtained a peerage for his wife, he became ancestor of the Lords Donoughmore.‖ The author of *Sketches of Irish Polit. Char.* (Lond. 1799) observes (p. 60.), "Lord Townshend said of Hely Hutchinson that if his Majesty gave him

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* Taylor's *Hist. of the Univer. of Dublin*, pp. 251-2.; Wilson's *Dublin Direc.* (1770), p. 41.

† *Vide* "List of Privy Councillors," *Dublin Direc.* (1770), p. 41.

‡ Archdall's *Lodge's Peerage*, Dub. 1789, vol. vii. pp. 90—92.

§ In Wilson's *Directory* for 1770, Malone is styled "King's 1st Counsel at Law, Sackville Street."

‖ Burke's *Peerage* (1848), p. 315. For an account of his regime as Provost of Trin. Coll. see Taylor's *Hist. of Univer. Dublin*, p. 253.

the whole kingdoms of England and Ireland, he would beg the Isle of Man for a cabbage garden."

7. Right Hon. Philip Tisdall, P. C., Attorney General. He represented the University of Dublin in Parliament, from 1739 until his death in 1777. For a long account and character of Tisdall, see Hardy's *Charlemont* (i. 152—156.). In the *Directory* of 1770, he is styled "Prin. Secre. of State, and Judge of the Prerogative Court, Leinster Street."

8. The Hon. Henry Loftus succeeded his nephew Nicholas as 4th Viscount Loftus*; b. 11th Nov. 1709; advanced to the earldom of Ely, 5th Dec. 1771.†

9. Right Hon. John Ponsonby, son of Lord Bessborough, Speaker of the Irish House of Commons, b. 1713; d. 12 December, 1789. He was the father of Chancellor, and of Lord Ponsonby.‡

10. "Robert Hellen, K. C., and Counsel to the Commissioners, Great Cuffe Street; called to the Bar Hilary Term, 1755." §

11. A gentleman who has long been intimately acquainted with Irish pamphlets of the last century, tells me that a Miss Munro was said to have been mixed up with some of the political intrigues which characterised the Townshend and other administrations. Another party informs me that "Dolly Munro" is traditionally described as a woman of surpassing beauty and powers of fascination. She was quite a Duchess of Gordon in the political world of her time.

12. "Godfrey Lill, Esq., Solicitor General, Merrion Square, M——, 1743." ‖ I was at first disposed to consider that *Godfrey Luttrel* was the name indicated. See Lodge's *Peerage*, vol. iii. 399. 401, 402.

13. Augustus Henry, third Duke of Grafton, b. 1735, filled the offices of Secretary of State, and First Lord of the Treasury in 1765 and 1766, and that of Lord Privy Seal in 1771.

14. Primate Stone. George, Archbishop of Armagh, alliteratively sirnamed the Ambitious, promoted 1746. He was the great political rival of Lord Shannon. Death closed the eyes of both within nine days of each other, in Dec. 1764.¶

15. Dr. Jemmet Browne, consecrated Bishop of Cork, 1743; promoted to Elphin, 1772.*

16. Edward B. Swan, Esq., Surveyor-General of the Revenue.† The Swan family seem to have had peculiar claims on the government. In the *Castlereagh Papers* there is a letter dated Jan. 7, 1801, mentioning that Mr. J. Swan has been forty years in the revenue; that his office is worth 900*l.* a year, and that he had claims to retire. Was this the father of the notorious Major Swan who arrested the thirteen delegates of the United Irishmen at Oliver Bond's in 1798 (Plowden's *Hist. Ireland*, ii. 424.), and who afterwards assisted in the capture of Lord Edward Fitzgerald? [*Castlereagh Correspondence*, vol. i. 463.]

17. "Surgeon Alexander Cunningham, Eustace Street," figures in the list of surgeons at p. 98. of Wilson's *Dublin Directory* for 1770.

18. Lady St. Leger. R. St. Leger (nephew of Hughes Viscount Doneraile, whose title became extinct in 1767) represented Doneraile from 1749 to 1776, when his majesty pleased to create him Baron Doneraile as a reward for parliamentary services. He married Miss Mary Barry. She died March 3, 1778.‡ Can this be the party referred to?

19. Richard Power, K. C. [at p. 265. of *Baratariana*, "Counsellor Power" is mentioned]. In *The Directory* of 1774, we find him styled "Third Baron of the Exchequer, and Usher and Accountant-General of the Court of Chancery, Kildare Street, Hilary, 1757." Mr. Daunt in his *Recollections of O'Connell* (ii. 145.) narrates an extraordinary anecdote of O'Connell's in reference to Baron Power, who having failed to take Lord Chancellor Clare's life with a loaded pistol, walked to Irishtown to commit suicide by drowning. It was remarked as curious that in walking off to drown himself, he used an umbrella as the day was wet. Baron Power was a convicted peculator. Died 1793.

The letters from Philadelphus, also published in *Baratariana*, repeatedly mention the name *Pedro Pezzio*. Dr. Charles Lucas (b. 1713; d. 1771), is the party alluded to.

William John Fitz-Patrick.

Stillorgan, Dublin.

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* His ancestor, A. Loft-House, accompanied Lord Sussex to Ireland. Various family links subsequently united the Loftuses to the house of *Townshend*. General Loftus married, 1790, Lady E. Townshend, only daughter of Marquis Townshend. Her daughter Charlotte married Lord Vere Townshend.

† Burke's *Peerage*, p. 371. (1848.)

‡ Burke's *Peerage*, p. 93.; Hardy's *Charlemont*, i. 184. 201. 293.

§ Wilson's *Dublin Directories*.

‖ *Ibid.*

¶ *Dublin Direc.* 1769, p. 42.; Hardy's *Charlemont*, vol. i. *passim*.

* Wilson's *Dublin Direc.* 1774, p. 52.

† *Dublin Direc.* 1774 [*Com. Rev.*], p. 73. The Viceroy at p. 228. of *Baratariana* is made to speak of "his trusty friends, Swan and Waller." In the *Directory* for 1774, "George Waller, Clerk of the Minutes in Excise," is mentioned.

‡ Archdall's *Lodge's Peerage*, vol. vi. p. 123.

PETER CUNNINGHAM.

(1st S. ix. 75.)

Happening a few days since to look into Nichols's *Illustrations of the Literary History of the*

18*th Century*, I met with a solution of a Query which I made, and to which, since its appearance in 1854, no reply has been inserted, respecting the gentleman mentioned above. The following extract is from vol. vi. pp. 47, 48. of the *Illustrations*: —

"The Rev. Peter Cunningham.—The ensuing letters [not those mentioned by me in my Query] were addressed by the Rev. Peter Cunningham, Curate of Eyam, near the Peak in Derbyshire, to the Rector of that place, the Rev. Thomas Seward, father of the poetess. I can add but few particulars of Mr. Cunningham to those which will be found in these letters. It will be perceived by them that he was the son of a naval officer (at Deal), and, adopting the clerical profession rather from his own studious predilections than from his father's choice, had no University education; but having been under the tuition of a respectable clergyman, was ordained in 1772 by Archbishop Drummond, and for the first two or three years after was Curate of Almondbury, near Huddersfield; where he was honoured by the notice of the Earl of Dartmouth, who resided at Woodsome Hall in that populous parish. In 1775, he became Mr. Seward's Curate at Eyam (celebrated as the scene of Christian heroism displayed by the Rev. William Mompesson during a great plague which raged there in 1666), and soon after addressed to him the letters now printed. How long he continued at Eyam I cannot say; but the Eulogium pronounced on him from the pulpit by Mr. Seward, and printed hereafter, seems to have promised a long connexion. It is surely a very singular document. Mr. Cunningham's name does not occur in any of the editions of *Living Authors*; but a poem entitled *Britannia's Naval Triumph* was the offspring of his pen. In the latter years of his life he was Curate of Chertsey, in Surrey; and he died there at his apartments in that town in July, 1805, having been a few minutes before suddenly attacked with illness while dining with the Chertsey Friendly Society, to which he had been in the habit of delivering an annual discourse."

The "Eulogium" is too long for "N. & Q.;" but a more beautiful tribute of praise to the character of a good parish clergyman, in the person of Mr. Cunningham, will not easily be found.

The writer of the commendatory note, inserted in the MS. volume of letters mentioned by me, was the Rev. Robert Finch, formerly of Balliol College, who died about the year 1830.

J. Macray.

SKELETONS WITH WAX HEADS AT CUMÆ.

(2nd S. viii. 170.)

I have very much pleasure in replying to your correspondent, but must really express my surprise that any respectable English archæological paper should publish such an idea. In Italy everything dug up is supposed in some way to be connected with a saint or a martyr that has any trace or emblem that can be so construed; but in this case there was no mark, nor vestige of anything Christian about the tomb or bodies whatever. The only thing that existed which could be tortured into such a supposition was that a small brass coin of Diocletian was found in the tomb. That emperor was a persecutor,—ergo, they were martyrs. A small bottle was found containing some dark dried-up substance,—ergo, that was the blood collected at the time of the execution by sorrowing friends. Now, first of all, it seems most improbable that the Christians should place a coin of their murderer along with the bodies of the murdered. In fact, the very existence of this coin in such a place seemed to infer that it was the ordinary *naulus*, or coin, to be given to Charon as the passage-money across the Styx, and therefore that the body was Pagan. Again; how came their bodies to be buried in a Pagan cemetery if they were Christians? We know the horror they had of interments among the altar-sacrifices and other rites of the heathen. At that period their burials were almost universally in catacombs, and not in such tombs as these. Again, the wax heads represented the persons as living, and having their eyes open: if Christian martyrs, surely they would have been represented with their eyes closed in the sleep of death. Again, near the female skeleton were all the objects of the lady's toilette, glass scent vases, a coffer, the fan, the necklace, hair-pins, and even a mirror. Surely no Christian was ever interred surrounded by such vanities of the world, though it was a common practice with the heathen. Besides this, we have the negative evidence of the absence of any token either of Christianity or of martyrdom; — no cross, palm, or holy lamb; no emblem of immortality, nor of the resurrection, in any shape or form, was found on or about the bodies.

As to the ink, supposed to have been blood, the analysis was made by the celebrated Sig. Luigi del Grosso. Here it is in his own words, as given me by Professor Minervini:—"Gallato e tannato di ferro sospesi nella viscosità di un' allungata soluzione di gomma arabica; con nero di fumo, che ha dovuto sciogliersi nell' alcool." This may be translated, "Gallate and tannate of iron held in suspension by a weak solution of gum arabic; with wood soot, which is separable in alcohol." Professor Guarini discovered traces of copper, which might be due to the bronze vessel in which it was found. He did not find the gallic acid, but he had but half a drachm to experiment upon. In other respects he fully agreed with Del Grosso that it was ink, not blood.

If your correspondent wishes to refer to any published authorities, I would direct him to the numbers of the *Bulletino Archeologia Napolitano*, 1853 to 1855, edited by Garucci and Minervini; the *Monumenti Cumani*, by Fiorelli, Naples, 1853; and *Gli Scheletri Cerocefali* of the celebrated Quaranta, also published at Naples. I cannot, however, refrain from again expressing my surprise that an English archæologist should adhere

still to so groundless an idea, especially as it is now abandoned by all the best scholars of Italy. Will M. N. S. favour me with the name of the publication? A. A.

Poets' Corner.

PATRON SAINTS.

(2nd S. viii. 141.)

Allow me to add to your correspondent's list, that Portugal also owns as a patron saint S. Antony, to whom will be found addressed, in the *Manual de Orações*, Lisbon, 1826, an affecting prayer which, in an abridged form, is here translated: —

"Illustrious Father S. Antony, thou who holdest the infant Jesus in thine arms, and who art the special advocate of *things lost*, — now, upon this day which Portugal dedicates to thine honour, pray to the Lord that, by his light and grace, I may *find* MYSELF, and so return, a lost sheep, to his fold and flock. Amen."

With regard to S. George of England, much that is curious stands connected with the claim to this illustrious saint, which is preferred by the Portuguese. On their grand annual festival, Corpo de Deos, S. George, a colossal image, richly attired, bearing a formidable lance, decked out with all the jewelry which the nobility of Lisbon can furnish for the occasion, and mounted on the largest and noblest charger that Lisbon can supply, passes through the main streets of the city between rows of kneeling multitudes, escorted by priests, soldiers, and grandees. During a two years' residence in Lisbon imposed by my official duties, 1839–41, I took some pains to ascertain the grounds on which our Portuguese allies claim an interest in S. George; and — if you will bear with a little bit of foreign folk-lore — the result of my inquiries was this: —

The claim is a consequence of our ancient alliance. A flotilla, bearing English crusaders on their voyage to the Holy Land, put into the Tagus just at the time when the insurgent Portuguese, having expelled the Moors from the city of Lisbon, had cooped them up in the castle, and, high as it stands, were about to assault it. We, of course, quite as ready to fight Lusitanian Moors as oriental Saracens, landed forthwith, took part in the assault, shouted after our wont "S. George! S. George!" and effectually aided in the capture of the castle. The Portuguese heard our shouts, and drew the inference, not only that the English saint was a valuable aid in his proper line as advocate, but that he himself, S. George, was actually in our midst, and, as our Captain, had led us on to the assault. Hence the distinguished honours which he now receives in Portugal. The report at Lisbon is, that S. George, to keep up the remembrance of his prowess, has since *killed a man*. That is, on one of those annual occasions when he is borne in procession through the streets, his lance slipped from his hand, came down with a run, and wounded an unfortunate and kneeling spectator, who died from the injury. I ventured to call this "a sad *accident*." But my Portuguese informant who narrated the occurrence gravely replied, "ELLE o tem feito" (HE did it!)

Another morsel of Peninsular folk lore. A poor wayfaring man knocked late one night at the door of a certain Lisbon convent, and was refused admittance. He then dragged his weary steps to another convent, where he was hospitably received, fed, and lodged for the night. Next morning the pious inmates of the convent made it their first concern to give the poor man an early meal; but he was nowhere to be found! The gates of the convent, closed at night, were not yet unbarred; he had mysteriously disappeared! They then, as usual, assembled in chapel for their morning orisons. But there, lo! a new object met their eyes. In the chapel they found awaiting them, brought there no one knew how, that noble image of S. George which is now borne annually through the streets of Lisbon. Doubtless it was the gift of the pilgrim they had lodged! And doubtless that pilgrim was no other than S. George himself! The same legend, however, is told of other images.

To your correspondent's list of patron saints who preside over "general matters," I beg leave to add my particular favourite Sta. Eufemia, who is firstrate for all affections of the sight and eyes. She has a "house" near Cintra, and also a fountain to which my own eyes were much indebted. On diverging from the road you have to pass over bare rocks, where your path to the spring can be traced only like an Indian trail, by the fragments of pitchers broken by those who go stumbling along over the uneven ground, to fetch the healing water on Sta. Eufemia's day.

The Portuguese are exceedingly perplexed by our introducing a certain saint, to them unknown. Our sailors have Anglicised the name of *Setubal*, and call it *S. Ubes!* No wonder at the change: for in our nautical geography, Coruña is "*the Groin*;" the Cachopos, a dangerous ledge of rocks at the mouth of the Tagus, are "*the Catchups*;" and the Ilheo, a small island off Funchal, is "*the Loo Island*." When we speak of S. Ubes, the natives earnestly ask: "What saint is that? Who is S. Ubes? We have no such saint in our calendario."

THOMAS BOYS.

It seems that the work entitled *Emblems of Saints*, published by Burns & Lambert in 1850, has not yet found its way to Hong Kong; or at least, that W. T. M. has never seen it. That work contains a very copious list of patron saints: first of arts, trades, and professions; and secondly

of countries and cities. These lists include all those given by this correspondent, with a few variations, and a great many others. Copious, however, as they are, they will be very considerably augmented in the new edition which will shortly appear. This will also contain a very large number of additional saints and emblems.

F. C. H.

ABIGAIL HILL.

(2nd S. viii. 9. 57. 155.)

Your correspondent Ithuriel gives no new light on "the connection between Abigail Hill and the Harley family." It has been always known that Lady Masham stood in exactly the same degree of relationship to Lord Treasurer Harley and to Sarah, Duchess of Marlborough, viz. that of first cousin once removed. The cousinship to Sarah Jennings is traceable enough; but I find no trace whatever how a similar relationship had arisen with Harley. Probably the record is preserved in the Hoare family, who, as far as I am aware, are the sole descendants of Lord and Lady Masham.

The *Conduct of the Duchess of Marlborough*, written (professedly) by herself, must be pretty notorious to most readers of "N. & Q." as a work in which she vents her rancour on persons and things in general, and particularly on Lady Masham and all belonging to her. As Ithuriel, however, quotes from it as from a text-book, it is only fair, and accordant with your invariable impartiality, to admit, on the other hand, a few testimonies illustrating the character of the work and its noble authoress: —

"For above twenty years she possessed without a rival the favour of the most indulgent mistress in the world, nor ever missed one single opportunity that fell in her way, of improving it to her own advantage. She preserved a tolerable court reputation with respect to love and gallantry; but three furies reigned in her breast, the most mortal enemies to all softer passions, which were sordid avarice, disdainful pride, and ungovernable rage. By the last of these, often breaking out in sallies of the most unpardonable sort, she had long alienated her sovereign's mind, before it appeared to the world. This lady is not without some degree of wit, and has in her time affected the character of it, by the usual method of arguing against religion, and proving the doctrines of Christianity to be impossible and absurd. Imagine what such a spirit, irritated by the loss of power, favour, and employment, is capable of acting or attempting; and then I have said enough." — *Four Last Years of the Queen*; Scott's ed. of Swift, v. 27.

Miss Strickland writes (*Queens of England*, viii. 104.:) —

"Lady Marlborough's arrogance had become absolutely *maniacal*."

"Thwarted ambition, great wealth, and increasing years (said Lord Haile) rendered the Duchess of Marlborough more and more peevish. She hated courts over which she had no influence, and she became at length the most ferocious animal that is suffered to go loose,—a violent party-woman."

Dr. Warton (*Essay on Pope*, vol. ii. 200.) relates that, in the last illness of the Duke, the Duchess, disliking the advice of his physician, followed him down stairs, swore at him bitterly, and was going to tear off his periwig.

The above may appear sufficient, but, in truth, no pen could fully paint the Duchess but her own. Pope's "great Atossa" showed "the ruling passion strong in death," and, *by her own account*, departed this life in perfect hatred to all the world. Almost the last lines which she penned are the following (1737): —

"It is impossible one of my age and infirmities can live long; and one great happiness of death is, that one shall never hear any more of anything they do in this world."

Lector Westmonasteriensis.

COCK AND BULL STORIES.

(1st S. iv. 312.; v. 414.; vi. 146.)

One correspondent refers the origin of this phrase to the tale of "the painter who drew a misshapen cock upon a signboard, and wrote under it, 'This is a Bull.'" (vi. 146.) Your readers will probably consign such an etymology to the same limbo as that in which is shut up the explanation of the word *Cockney*, from the story of the Londoner and the *neighing cock*. In vol. v. 414. we are reminded of Dr. G. S. Faber's *ipse dixit*, that the correct form of the phrase is "*Cock-on-a-bell* stories," as referring to "the fabulous narratives of Popery." But Dr. Maitland has shown in the same volume, p. 447., that this learned controversialist has misquoted Reinerius, whom he adduces as his authority for the assertion that "*Gallus-super-Campanam* was the ecclesiastical hieroglyphic for a *Romish priest*;" inasmuch as what Reinerius really does say is, "Gallus super campanile significat Doctorem," a simple and intelligible statement of a fact well known to the merest dabbler in ecclesiology, and having nothing on earth to do with either bulls or bells.

I can see little or no difficulty in the phrase. Is it not drawn from the old-fashioned fables, in which cocks and bulls, *et hoc genus omne*, are made to talk with human voices? *Monstrum horrendum!* Two quotations immediately occur to me, which seem to show that the phrase has at least been commonly so understood. Mat. Prior thus closes his "Riddle—On Beauty:"—

"For this I willingly decline
The mirth of feasts, and joys of wine;
And choose to sit and talk with thee,
(As thy great orders may decree,)
Of *cocks and bulls*, and flutes and fiddles,
Of *idle tales*, and foolish riddles."

And Cowper thus commences his Fable, "Pairing Time anticipated:"—.

> "I shall not ask Jean Jaques Rousseau
> If birds confabulate or no;
> 'Tis clear, that they were always able
> To hold discourse, at least *in fable*;
> And even the child who knows no better
> Than to interpret, by the letter,
> A *story of a cock and bull*,
> Must have a most uncommon skull."

The allusion in the first line is, of course, to Rousseau's absurd crotchet, that children ought not to read fables in which "cocks and bulls" are made to speak, lest they should learn deception.

Qu. How far back does the use of the phrase go?

I see by the "London Antiquary's" new *Dictionary of Modern Slang*, &c., that the term *cocks* is applied to the "fictitious narratives, in verse or prose, of murders, fires, and terrible accidents, sold in the streets as true accounts." He adds, "possibly a corruption of *cook*, a cooked statement." I would rather suggest, "a contraction, for *cock-and-bull* stories." ACHE.

Replies to Minor Queries.

Dr. Donne's Seal (2nd S. viii. 170.) — In reply to this Query, I extract the following from a letter I received from Dr. Bliss: —

"Oct. 1841.

"I send you an impression from my seal, which is not original, but a fac-simile from an original in the hands of Mr. Domeville Wheeler of Badham.

"I have seen two undoubted Donne seals; one in the hands of a boy at school with me forty-five years ago, and of which, boy as I was, I then sent an account to the *Gent.'s Mag.*; and this of Mr. Wheeler's. The former, I fear, is lost. You will see a print of a third in Pickering's 'Life of Walton,' prefixed to his magnificent edition of *The Angler*.

"In great haste, truly yours,

"PHILIP BLISS."

From the impression above alluded to, Tassie, of Leicester Square, made me a glass seal, with which I fasten this letter. No doubt he has the matrix of that; and Mr. Smith, of 42, Rathbone Place, has cut a die for envelope seals.

On receipt of postage stamps, I shall be happy to send an impression to any readers of "N. & Q." H. T. ELLACOMBE.

Rectory, Clyst St. George.

Ralph Rokeby, &c. (2nd S. viii. 89.) — MR. INGLEDEW will find ample information on the points about which he inquires in Burke's *Extinct Baronetage*. Ralph Rokeby of Mortham and Rokeby married Margery, eldest daughter and coheir of Robert Danby of Yafford, by a daughter of Sir Richard Conyers, Knight. Her will and the inventory of her eldest son Thomas Rokeby are to be found in vol. xxvi. of the Surtees Society's publications. The present representative of the family is the Rev. H.R. Rokeby, rector of Arthingworth, Northants. C. J. ROBINSON.

Sevenoaks, Kent.

Cromwell's Knights (2nd S. viii. 31.) — Thomas Dickeson, mentioned in the list given by L. H., appears to be the same with Thomas Dickinson, merchant of York, who was twice Lord Mayor, and also represented the city in parliament. He is described as "a mighty man against his royal master." — Vide *Fabric Rolls of York Minster*, p. 331. n. E. H. A.

Ring Posies (2nd S. vii. 251.) — The following are given from wills of the seventeenth century in the glossary appended to *Fabric Rolls of York Minster*, recently edited for the Surtees Society by the Rev. James Raine, p. 350.: —

> "Nosce teipsum."
> "Think on mee."
> "Desire and deserve."
> "Keepe faith till death."
> "As God hath appointed."
> "Soe I am contented."

E. H. A.

John de Witt (2nd S. i. 98.) — I have in my possession an autograph of John de Witt's appended to an official letter, and having recently seen some queries in the first volume of the present series relating to the proper way of spelling his name, perhaps I may be excused for again noticing this subject.

I believe autographs of John de Witt are not often met with. MR. HENDRICKS states (2nd S. i. 98.) that he has only seen one, although he subsequently came across a *lithographed* letter: in both, however, the name was spelt differently, — in the Latin with one *t*, in the Dutch with two. The evidence being thus equally balanced, I take the liberty of coming forward, and claiming a verdict for the *double t*, it being so spelt in my letter; thus — "Johan de Witt, 1657."

This letter is written in Dutch, on folio paper, and contains about twenty-two lines very closely written; and, being in Dutch, I am desirous of having it translated. Will any lover of these matters, through the medium of "N. & Q.," kindly undertake it for me? W. O. W.

Scarborough.

Ballad: Elland or Eland (2nd S. viii. 169.) — In reply to your correspondent's inquiry, I beg to refer him to the 5th vol. of Allen's *History of the County of York*, p. 398. to 400., where he will find a narrative of this feud between the Elands and the Beaumonts. JOHN NURSE CHADWICK.

King's Lynn.

Shooting Soldiers: Oak Leaves (2nd S. viii. 156.) — As punishments for wearing oak-leaves cannot have been inflicted within living memory, I crave reference to the books in which they are recorded. Were the soldiers tried by a court-martial on the specific charge of "showing an oak-leaf in their fingers?" As to civilians, wearing oak-leaves is not an offence at common-law, so the infliction of "imprisonment, whipping, and fine" could be legal only by statute. Was there any such statute? I think not. I am here without any means of reference except my Prayer-book, in which I find the service for the 29th May as appointed by the Act 12 & 13 Car. II., and which was in full force till the last session.

I wish to investigate these cases. We know that sometimes people are convicted of one offence and punished for another. Probert was found guilty of stealing a horse, and hanged for killing Weare; and I have seen at Quarter Sessions very severe sentences for very small larcenies, when the convicts were suspected as poachers; but the only case which has fallen within my reading of a civilian punished for wearing the Jacobite symbol is that of Amos Turner, mentioned in *The Memoirs of P. P.* as "a worthy person, rightly esteemed for his sufferings, in that he had been honoured with the stocks for wearing an oaken bough." FITZHOPKINS.

Amiens.

James Anderson (2nd S. viii. 169.) — Your correspondent Σ. Θ. will find some notices of James Anderson in Mr. Maidment's *Analecta Scotica*. But I think every particular may be gleaned from Anderson's own letters preserved in the Advocates' Library in Edinburgh. Many of these were addressed to Sir Richard Steele, who was Anderson's tenant while acting as commissioner for forfeited estates in that city. W. H. W.

Mowbray Coheirs (1st S. i. 213.) — Collins, in his *Peerage of England* (ed. 1812, vol. i. p. 18., art. HOWARD DUKE OF NORFOLK), says that the great partition of the Mowbray estates between Berkeley and Howard as coheirs of Thomas, last duke of that name, took place in the 15th Hen. VII., and refers to the Communia Roll of Easter Term in that year, No. 1. (C. P.), leading to the inference that the partition-deed would be found there enrolled. A querist (G.) in the first vol. of "N. & Q." inquired for the partition, which was not found upon a casual inspection of the roll referred to. A recent examination of the whole rolls of that term induces the conclusion that Collins was mistaken as to the matter, as the only entry referring to *Berkeley* among the deeds (towards the end of the roll) is a grant and confirmation, dated 20th August, 13th Hen. VII. (1498), from Wm. Denys, son and heir of Sir Walter Denys, Knight, of the half of the manor of Auste, with lands, &c. in the county of Gloucester, and half the manor of Litton, with the patronage of the church of Litton, and the manor of Northberyton, and patronage of the free chapel there, and all lands, &c. to Maurice Berkeley, Thomas Berkeley, Robert Green of Coventry, and Thos. Trye.

The recent search was made in reference to the manor of Bosham in Sussex, which has remained in the Berkeleys to this day, and the result may save future genealogists from repeating the reference of Collins, which is erroneous in relation to the partition of the Mowbray estates. W. D. C.

Thomas Talbot (2nd S. viii. 148.) — I find in my manuscript collections on this name, a Thomas Talbot set down at 1630 in Wood's *Athenæ Oxonienses*, vol. ii. p. 108.; and a farther notice of him, as at Paris in 1635, occurs in the same work, vol. iii. p. 1224. A reference to this work, which I have not at present near me, will be likely to satisfy R. W.'s query.

A correspondent of this useful periodical has accused me (2nd S. viii. 9.) of anticipating James I. in my *Illustrations of James the Second's Irish Army List* by a creation of (I believe he said) *sundry* baronets. As a new enlarged edition of these *Illustrations* is going to press, I should feel particularly obliged by a communication of my infringements on the prerogative of royalty, to enable me to correct, in my forthcoming volumes, errors of which I am as yet unconscious.

JOHN D'ALTON.

Dublin, 48. Summer Hill.

Hypatia and St. Catherine (2nd S. viii. 148.) — There are no grounds whatever for the statement referred to by K. P, D. E. St. Catherine had flourished and suffered martyrdom more than a century before the time of the learned lady Hypatia. Nor is it just to call her murder a "foul blot on the name of St. Cyril." The venerable hagiographer, Alban Butler, assures us that it was the act of an incensed mob, to the great grief and scandal of all good men, especially of the pious bishop." And he adds this judicious note: —

"It is very unjust in some moderns to charge him (St. Cyril) as conscious of so horrible a crime, which shocks human nature. Great persons are never to be condemned without proofs which amount to conviction. The silence of Orestes, and the historian Socrates, both his declared enemies, suffices to acquit him."

F. C. H.

Torture (2nd S. viii. 176.) — MR. CARRINGTON is strictly correct in saying that "in Scotland torture was allowed by law until its abolition at the Union in the reign of Queen Anne," but it is worthy of notice that in the Claim of Rights made in 1689 by the Scottish Estates of Parliament, it is asserted "that the using of torture *without evidence*, or *in ordinary crimes*, is contrary to law." This is cautiously expressed, and that it did not imply a protest for

the total abolition of torture, is supported by the fact that only ten days previous to the date of the Claim, the same Estates granted warrant to the magistrates of Edinburgh to torture John Chislie of Dalry, the murderer of Lord President Lockhart. See Arnot's *Criminal Trials*, p. 169., 8vo. edition, 1812. G.

Edinburgh.

John Evelyn (2nd S. viii. 46. 98.) — I think Messrs. Cooper must be wrong in identifying John Evelyn, born August 11, 1601, with J. E. of Emmanuel College, Cambridge, who graduated B.A. in 1618–19. It is hardly likely that a degree could have been taken at so early an age as seventeen. Perhaps some correspondent may be able to supply the date of Sir John Evelyn's birth, who was M.P. for Blechingly, and died in 1643. C. J. Robinson.

The Rev. John Rob. Scott, D.D. (2nd S. viii. 190.) — Your correspondent Φ alludes to the above gentleman, and designating him of Trinity College, Dublin, attributes to him *A Review of the Principal Characters of the Irish House of Commons*, under the *pseudonyme* of "Falkland," published in 1789. I have succeeded in obtaining the perusal of that work, which contains descriptions of between seventy and eighty distinguished orators and statesmen, forming quite a galaxy of senatorial excellence. Henry Grattan, Curran, Wm. Brownlow, the Beresfords, &c. &c. are portrayed in language as elegant and as eloquent as those grand and original models could in the luxuriance of imagination have adopted. I trust some reader of "N. & Q." will, for the honour of Ireland, favour us with some memoir of this illustrious author. Σ. Σ.

Bonaventure's Works (2nd S. viii. 128. 178.) — A complete list will be found in Darling's *Cyclopædia Bibliographica* (Authors), article Bonaventure. D. (1.)

"*Rire jaune*" (2nd S. vii. 172.) — The following passage may be added to the illustrations of this phrase given in a previous volume: —

"*Rire jaune comme safran*, se dit par antiphrase pour signifier qu'on n'a guère envie de rire." — *Dict. Comique*, in Safran.

The origin of the Greek phrase, σαρδόνιος γέλως, which likewise denotes a forced laugh, is equally obscure. See the curious collection of etymological legends invented for the explanation of this phrase in Zenob. v. 85., with the note in the Göttingen edition. L.

Sir Peter Gleane (2nd S. viii. 187.) — Sir Peter Gleane was an eminent Norwich merchant. He married Maud, daughter of Robt. Suckling, Esq., of Norwich, and was father of Thomas Gleane, and grandfather of Peter Gleane, M.P. for Norwich, who was created a baronet March 6, 1665–6. (See Burke's *Extinct Baronetage*.)

C. J. Robinson.

Captain Cobb (2nd S. viii. 169.) — When I was in the 31st Regiment quartered at Walmer in 1847, I remember Capt. Cobb of the "Kent" coming over to see us. He is a smart little man, and was at that time living at Dover.

W. Robertson, Lt.-Col.

Cromwell's Head (2nd S. vi. 495., &c.) — Cyrus Redding, in his *Fifty Years' Recollections*, speaks of having seen this head in the possession of a medical gentleman to whom he was given a letter of introduction by Horace Smith. After relating the usual story of its having been placed over the entrance of Westminster Hall, blown down by the wind on a stormy night, and picked up by the sentry on duty, who had "a natural respect for an heroic soldier, no matter of what party," and probably slightly interested views of his own; he goes on to tell us that the soldier "carried it to the Russells, who were the nearest relations of Cromwell's family, and disposed of it to them. It belonged to a lady, a descendant of the Cromwells, who did not like to keep it in her house. There was a written minute extant with it." The disappearance of the head is mentioned in some of the publications of the time. It had been carefully embalmed, as Cromwell's body is known to have been two years before its disinterment. The nostrils were filled with a substance like cotton. The brain had been extracted by dividing the scalp. The membranes within were perfect, but dried up, and looked like parchment. The decapitation had evidently taken place after death, as the state of the flesh over the vertebra of the neck plainly showed. It was hacked, and had evidently been done by a hand not used to the work, for there were several cuts besides that which separated the bone. The beard, of a chesnut colour, seemed to have grown after death. An ashen pole, pointed with iron, had received the head clumsily impaled on its point, which came out an inch above the crown, rusty and timeworn. The wood of the staff, and the skin itself, had been perforated by the common wood worm."

The subject having been so often mentioned in "N. & Q.," we may hope that Mr. Wilkinson's attention will be at last directed to the various articles, and that he will come forward and tell us what he knows about it. Vebna.

Tricolor Cockade (2nd S. viii. 192.) — It appears certain that the French revolutionists adopted at first a green cockade; but I have read, and the account seems consistent and most probable, that this was quickly discarded, from the recollection that it was the livery of the Count d'Artois. In adopting a few days after a cockade of blue, red,

and white, it seems most likely that they chose the arms of the infamous Duke of Orleans, but shorn of the fleurs-de-lys. I may here mention that I possess one of the original tricolor cockades, worn by a near relative in Paris in the Champ de Mars, July 14, 1790. It has an engraving in blue, on silk, in the centre, representing an angel writing on an oval these words: "La Federation Française faite au Champ de Mars, le 14 Juillet, 1790." The oval is surrounded by military ensigns and trophies, and below is the following: "Notre union et nos armes nous ont rendu libres." The cockade has a double circle of tricolor ribbon, and measures five inches across. F. C. H.

In farther elucidation of this historical subject, I find a note at pp. 115, 116., tom. ii., in M. Edouard Fournier's *Le Vieux-Neuf, Histoire Ancienne des Inventions et Découvertes attribuées aux Modernes*, 2 vols. 8vo., Paris, Dentu, 1859. The author, whose highly interesting work, written in the same spirit as that of Louis Dutens' *Récherches sur l'Origine des Découvertes attribuées aux Modernes*, published in 1776, which M. Ed. Fournier himself quotes frequently, says: —

"The tricolor as the national colour is not a new thing. It seems to have been first adopted in the time of Etienne Marcel. In one of the chapters of Secousse's *Recueil*, the partisans of the provost are mentioned as wearing silver *fermeilles* enamelled half red and azure. In most of the MSS. of that period, the miniatures are surrounded with a tricolor border. This peculiarity is even sufficient, as belonging exclusively to that period, to assign an almost correct date to MSS. in which it occurs: it is known, to a certainty, that they belong to the reign of Charles V. (*Bibliothèque de l'École des Chartes*, 1re Série, t. ii. p. 70.; Paulin Paris, *Manuscrit François*, t. i. p. 3.; t. ii. pp. 9. 291.) Why were these three colours chosen in those early seditious times? Because they already figured in the arms of the Hôtel de Ville, the focus of the revolution. 'The vessel of Paris was represented on *rouge* ground with *argent* sails, floating on water of the same metal: a blue band, covered with gold *fleurs-de-lis*, equal in width to the third of the surface of the crest, was laid across the top of it. In heraldic terms, these arms were expressed by saying that *Paris portait de gueules, sur vaisseau d'argent, flottant sur des ondes de même, le chef cousu de France.*' — Granier de Cassagnac, *Le Vaisseau et les Armes de Paris.* (*Revue de Paris*, t. 52. p. 241.) 'In 1789 the same cause led to the same choice. After having thought a moment of adopting *green*, which was rejected on recollecting that it was the colour of the Count d'Artois, the three colours of the City were finally adopted.'" (Mercier, *Le Nouveau Paris*, t. i. p. 58.)

GALLUS.

Brighton.

Buchanan Pedigree (2nd S. viii. 148.) — The following "Note" from Mr. Irving's forthcoming *History of Dumbartonshire*, may be of use to your Kilkenny correspondent: —

"The founder of the family seems to have been Gilbert, 'Senescallus comites de Levenax,' who obtained a grant of the lands of Buchanan, and thereupon assumed that name. George Buchanan's father was Thomas, the second son of Thomas Buchanan of Drumikill, and his mother, Agnes Heriot, of the family of Trabroun in East Lothian. His Buchanan descent connected him with the old house of Lennox. George's great-grandfather, Patrick Buchanan of that Ilk, was a grandson of Isabella, Duchess of Lennox, by her second daughter, Isabella, who married Sir Walter Buchanan of Buchanan. Genealogists are not by any means at one as to the person who connects the Drumikill branch with the olden stem; but Crawfurd, in indicating in his *Baronage* the descent of George from Robert second of Drumikill, refers to other two brothers—Robert and Thomas. Dr. Irving also mentions that George Buchanan's mother was left with a family of eight children — five sons and three daughters; but the family evidents do not clearly indicate the existence of more than the three mentioned above—Patrick, Alexander, and George."

One of the historian's sisters was married to a person named Morrison, whose son Alexander published an edition of his uncle's paraphrase of the Psalms. J. I.

Abbreviated Names of English Counties and Towns (2nd S. vii. 404.) — I cannot understand that Mr. Nichols has thrown any light upon the abbreviation *Sarum;* but I find a plausible, perhaps a probable, theory of it in the late Dr. Millingen's *Sketches of Ancient and Modern Boulogne* (Boulogne, 1826). Speaking of Druidical groves, he says: —

"These sacred Groves appear to have been of venerable oaks, a tree consecrated to the Supreme Deity: it was called *Saron*, from the name of the *Sun, Sar-on;* hence the Druids were by various ancient authors denominated *Saronides;* *Saron* was also a name given to rocky places, and we find an assemblage of huge stones, upon various spots which had been the Theatre of Druidical Worship: may not the name of our Old and New *Sarum*, from their vicinity to Druidical remains, be derived from *Saron?*"

JAMES KNOWLES.

Richard Mulcaster (2nd S. vi. 50.) — I am enabled to furnish R. M. with some farther particulars respecting this eminent schoolmaster. In the registers of Laurence Pountney parish the following entries occur: —

"Bapt. 156¾, March 12, Silvan, son of Mr Mulcaster, scolemaster.
„ 1572, August 11, Peter do.
„ 1573, Novemb. 26, Kathrine, dau. of do.
Married, 158¾, Feby 22, John Mintar and Margery Mulcaster.
„ 1586, Novr 21, Edward Johnson and Anna Mulcaster."

In the Probation Books of Merchant Taylors' School, I find "Richard Mulcaster, born August, 1602," and "Henry Mulcaster, born 1715."

C. J. ROBINSON.

Winkley Family (2nd S. viii. 170.) — If your correspondent W. will send an outline of the pedigree he possesses, and up to the time he can reach, I may probably be enabled to aid him in his inquiries, as I am acquainted with one of the family. JOHN NURSE CHADWICK.

King's Lynn.

Sing si diderum (2nd S. viii. 171.)—I agree with the answer to this Query, so far as concerns the words being a corruption of *si dedero;* but it is very improbable that when employed as a threat by the common people to their children, it should have any reference to a term of law. It appears to me far more likely that they alluded to something sung at church, and more familiar to their ears. In the psalm, "Memento Domine David," the 131st, and in the Hebrew notation the 132nd, the words occur in the 4th verse: "*Si dedero* somnum oculis meis," etc. How these came to be applied by angry mothers as a threat, I cannot explain; but I think this is the most probable source from whence they were taken. F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Cruise of the Pearl round the World, with an Account of the Naval Brigade in India. By Rev. E. A. Williams, *Chaplain, R. N.* (Bentley.)

The interest which must ever be attached to the important services, of an unprecedented character, rendered by the Naval Brigade during the late unhappy mutiny in our Indian empire, is sufficient to call attention to this unpretending volume written by the chaplain of the "Pearl;" and although the reverend gentleman's story is narrated in a tone befitting his cloth, yet few will rise from its perusal without thanking him for his description of the manner in which the officers and seamen left their ship, and taking their guns seven or eight hundred miles into the interior of the country served as soldiers, marching and countermarching for fifteen months through extensive districts, took an active share in upwards of twenty actions.

The Rose and the Lotus; or, Home in England and Home in India. By the Wife of a Bengal Civilian. (Bell & Daldy.)

India, it would seem, has not yet lost its charm for English readers; and this little tale, which exhibits in contrast home in the two countries, will furnish a pleasant hour's reading to those who, having relatives in India, delight in anything that brings before them pictures of the Home in India of those absent dear ones.

A Popular History of British Ferns and the Allied Plants; comprising the Club Mosses, Pepperworts, and Horsetails. By Thomas Moore. *Third and Revised Edition.* (Routledge.)

Mr. Moore's *Popular History of British Ferns* has long been so great a favourite with the admirers of that class of plants, which have of late years added so much grace and beauty to many London homes, that we can scarcely be surprised to find that a *third edition* of it has been called for. It is essentially the same as the second, but with a revised text, with the addition of descriptions of some of the more prominent new varieties. The plates have been redrawn, but not otherwise changed.

Books Received.—

The Handbook of Autographs, being a Ready Guide to the Handwriting of Distinguished Men and Women of every Nation, designed for the Use of Literary Men, Autograph Collectors and others. Executed by F. G. Netherclift. *Part III.* (Netherclift.)

We have already pointed out, at some length, of how great use this little work is likely to be to literary men; and must therefore content ourselves by saying that this Third Part, which contains facsimiles of upwards of a hundred autographs, seems as carefully executed as its predecessors.

Devonshire Pedigrees recorded in the Heraldic Visitation of 1620; *with Additions from the Harleian MSS., and the Printed Collections of Westcote and Pole. By* John Tuckett. *Part II.* (Ashbee & Dangerfield.)

We hope the appearance of this Second Part of Mr. Tuckett's ingenious application of lithography to the publication of Pedigrees is a proof that it is receiving the patronage which it deserves, at all events from the noble and gentle men of Devonshire.

Buchan. By the Rev. J. B. Pratt, M.A. *Second Edition. With Illustrations and a Map.* (Smith, Aberdeen.)

The rapidity with which Mr. Pratt's first edition has been exhausted shows that his book was both wanted and well done: the second edition is also well-timed—ready for the use of the British Association at Aberdeen.

On the Fundamental Doctrine of Latin Syntax. By Simon S. Laurie, M.A. (Constable & Co.)

Theory of Compound Interest and Annuities, with Logarithmic Tables. By Fedor Thoman. (Lockwood & Co.)

We are compelled, for obvious reasons, to confine ourselves to the acknowledgment of the receipt of these two volumes.

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O'Sullivan's (Samuel, D.D.) Remains. 3 Vols. 8vo. Vol. III.

The Census of Ireland, 1821. Folio.

————, 1851. 10 vols. folio. Parts II. and III.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Pope's Yearly Journal of Trades. 8vo. 25s. edition for year 1856.

Wanted by *H. Moody*, Albert Street, Nottingham.

Martyn's Life of Shaftesbury.

Wanted by *Edward Foss, Esq.*, Churchill House, Dover.

Notices to Correspondents.

J. P. Phillips. *The omission in Moore's* Almanack *appeared in our* 2nd S. iii. 278.

Walter Mapes's Drinking Song. *A correspondent informs Young Master Barnabee that Leigh Hunt's translation* (ante, p. 185.) *is printed in his* Poems, *edit.* 1844.

G. Lloyd. *The Paper is left at the Publisher's, as desired.*

W. *The trial of Lord de Ros for cheating at cards was on Feb.* 10, 1837. *See* The Annual Register, 1837, p. 13., *and the newspapers of that date.*

J. D. S. *The review of the Volunteers on Tower Hill by George III., when he was mounted on a white charger, was on June* 21, 1799. *See* Gent.'s Mag. lxix. pt. i. p. 521.

W. S. Browne. *The engravings are by John Mariette, whose extensive collection of prints became the property of his son, Peter John Mariette. See Bryan's* Dict. of Painters and Engravers.

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LONDON, SATURDAY, SEPTEMBER 17. 1859.

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Notes.

THE EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

Perhaps no work in the English language has been more lastingly popular, or has passed through so many editions, either entire or in an abridged form, as *The Actes and Monuments of the Church*, by John Foxe, commonly called The Book of Martyrs. But the old copies, by constant use and in part perhaps from sectarian spite, have so far disappeared, that it is most remarkable how few seem to remain; and, what is more extraordinary, no bibliographer has given a correct account of them. The first edition was produced in 1563, but even Strype, in his *Memorials of Cranmer*, says that the work was first published in English in 1566. And again, in the history which he gives of the work (*Annals*, vol. iii. chap. xiv.) he assigns the first edition to 1562, and the second to "about 1582,"—none of which dates, I need scarcely say, are corrected in the Oxford edition of Strype's *Works*, 1812. Mr. Macray, in his *Manual of British Historians*, 1845, remarks that, "Up to this date (1684), Lowndes and Watt each give only nine editions, but together they give eleven; the compiler [*i. e.* Mr. Macray himself] has omitted one mentioned by Watt, that of 1612, and has inserted one of 1610, which is possibly the one Watt means, and is in Douce's collection in the Bodleian." Mr. Macray thus reckons eleven editions; but the edition of 1684 was called the ninth, and I believe correctly so. The discrepancies of the bibliographers will be best shown in the following table: —

	Watt.	Lowndes.	Macray.
First -	1563	1562–3	1563.
Second -	1570	1570	1570.
Third -	1576	1576	1576.
Fourth -	1583	1583	1583.
Fifth -		1596–7	1596–7.
Sixth -			1610.
	1612	1618	1618.
Seventh -	1632	1632	1632.
Eighth -	1641	1641	1641.
	1650		1650.
Ninth -	1684	1684	1684.

It will be seen that the dates 1612, 1618, and 1650 were mistaken. The two former were clerical errors for 1610. The year 1650 may appear on some copies; but if so, it was not a new edition, but a new title applied to that of 1641.

Now, my present object of inquiry is, Where do any copies of the old editions exist? I have been successful in finding very few. Even the archiepiscopal library at Lambeth possesses of the first five editions only the second volume of 1596. The library at Sion College has no other edition but that of 1684. At the Athenæum and at the London Institution there is that edition only. The Bodleian possessed only the fourth, eighth, and ninth editions until the accession of Mr. Douce's collection, which brought two copies of the first edition of 1563, one of 1610, and a second of 1641. Even the national library at the British Museum wants two of the editions, those of 1570 and 1583. It possesses duplicates of 1576 and 1641, which were the only copies in the library of George the Third, whilst that of Mr. Grenville brought none whatever.

Of the *first edition*, 1563, there are, then, one copy in the British Museum, and two in the Bodleian, one in the library of Magdalene College, Oxford, presented by Foxe himself, and two, both imperfect, in the University Library at Cambridge.

Of the *Second Edition*, 1570, there is a copy in the University Library at Cambridge, with the cuts coloured.

Of the *Third Edition*, 1576, two in the British Museum, and one at Queen's College, Cambridge.

Of the *Fourth Edition*, 1583, one in the Bodleian.

Of the *Fifth Edition*, 1596, one in the British Museum.

Of the *Sixth Edition*, 1610, one in the British Museum, one in the University Library at Cambridge, and one in the Bodleian.

Of the *Seventh Edition*, 1632, one in the British Museum, and one in the University Library at Cambridge (dated 1631).

Of the *Eighth Edition*, 1641, two in the British Museum, two in the Bodleian, one at Cambridge University Library, and one in the library of St. Paul's Cathedral.

Of the *Ninth Edition*, 1684, it is unnecessary to mention the copies, as they are not uncommon.

Many of the readers of "N. & Q." will remember to have seen the assertion, which has been often repeated, that in the reign of Elizabeth the *Book of Martyrs* was ordered to be set up in all parish churches. If that were the fact, the almost entire disappearance of the book would be marvellous. The statement rests upon the authority of Strype (*Annals of the Reformation*, iii. 503.); but I do not find that it is well-founded. It appears that by the Convocation of the Province of Canterbury, held in 1571, it was injoined that every archbishop and bishop should have the *Monuments of the Martyrs* in his house; that every dean should place the book in his cathedral church; that every dean or residentiary dignitary should have it in his house; and the same with every archdeacon. I find nothing as to parish churches. Still, there must have been some thousands of copies printed in the sixteenth century, — the edition of 1596 is recorded to have consisted of 1200,—and what has become of them all? The fate of those exposed to public reading is obvious: by constant handling, by damp and decay, they became imperfect, and their remains have been either destroyed for waste paper, or cut up for the sake of the woodcuts. I have seen several such imperfect copies, and two or three have come into my own hands. But where are the copies that usually rested on the library shelves? I shall be glad to hear of any of them.

It is not unknown that Foxe at first wrote the work in Latin; but it is remarkable that the bibliographers are confused upon this publication also. Watt mentions four editions: — 1554, 8vo.; 1554, folio; 1559, folio; 1563, folio; and Lowndes speaks also of an edition, 1556, 8vo. There were in fact but two editions; one printed at Strasburgh in 1554, and the other at Basle in 1559. The book was called *Commentarii Rerum in Ecclesia Gestarum. Argentorati*, 1554, 8vo. This title appears to have been reprinted with the date 1556: and the same book was certainly reissued in 1564 with the fresh title of *Chronicon Ecclesiæ*, &c., as given in full in "N. & Q," 2nd S. vii. 83., from a copy in the possession of the Rev. Dr. Maitland. This was done to sell off the remaining copies of the small Strasburgh book, after the author had inlarged the book into a folio volume, which was printed at Basle in 1559. The date 1563 belongs to the Second Part of the *Commentarii*, which was compiled, not by Foxe, but by Henrico Pantaleone, a physician of Basle. This related to the continental reformers, and was not translated for the English work. I should be glad to be told of any copies of Foxe's *Commentarii* dated 1556. Otherwise, the history of this work is tolerably clear. With regard to *The Actes and Monuments*, the progress of which I am now endeavouring to trace, any suggestions will oblige me. John Gough Nichols.

THE DUKE OF BUCKINGHAM, A GHOST STORY.

Gervase Holles would appear to have been fond of the supernatural, and to have delighted in a good ghost story. Scattered among his various genealogical and topographical collections, we find noted down several as related to him by persons of credit, and among others the following, as communicated to him by letter, the introduction to which let him tell in his own words:—

"Since William Lilly the Rebell's Jugler and Mountabanke hath in his malitious and blasphemous discourse concerning our late martired soueraigne of ever blessed memory imprinted (amongst other his lies and falsehoodes) a relation concerning an apparition wch foretolde severall events wch should happen to ye late Duke of Buckingham, wherein he falsefies both the person to whom it appeared and ye circumstances, I thought it not amisse to enter here (that it may be preserved) the true account of that apparition, as I have receaved it from the hand and under the hand of Mr Edmund Wyndham of Kellesford in ye county of Somerset.

"I shall set it downe (*ipsissimis verbis*) as he delivered it to me at my request, written with his owne hand.

"'Sr, according to yr desire and my promise, I have written downe what I remember (divers things being slipt out of my memory) of ye relation made me by Mr Nicholas Towse concerning ye apparition wch visited him. About the yeare 1627 I and my wife (upon an occasion being in London) lay at my brother Pyne's house wthout Bishopsgate, wch was ye next house unto Mr Nicholas Towse's, who was his kinsman and familiar acquaintance, in consideration of whose society and freindship he tooke a house in yt place. The sayd Towse being a very fine Musitian, and very good company, and for ought I ever saw or heard a virtuous, religious, and well disposed gentleman.

"'About yt time ye said Mr Towse tolde me yt one night being in bed and perfectly waking, and a candle burning by him (as he usually had), there came into his chamber, and stood by his bedside, an olde gentleman in such an habit as was in fashion in Q. Elizabeth's time, at whose first appearance Mr Towse was very much troubled; but after a little time, recollecting himselfe, he demanded of him, in ye name of God, what he was? whether he were a man? and ye apparition replied No! Then he asked him if he were a devill, and ye answer was No! Then Mr Towse said, In ye name of God, what art thou then? and, as I remember, Mr Towse told me yt ye apparition answered him yt he was ye ghost of Sr George Villers, father to ye then Duke of Buckingham, whome he might very well remember, since he went to schoole at such a place in Leicestershire (naming ye place wch I have forgotten). And Mr Towse told me yt ye apparition had perfectly the resemblance of ye sd Sr George Villers in all respectes, and in ye same habit yt he had often seene him weare in his lifetime. The sayd apparition then told Mr Towse yt he could not but remember ye much kindness that he, ye said Sr George Villers, had expressed to him whilst he was a scholler in Leicestershire as aforesaid, and yt out of yt consideration he beleived yt he loved him, and that therefore he had made choyse of him, ye said Mr Towse, to deliver a message to his sonne ye Duke of Buckingham, thereby to prævent such Mis-

cheife as would otherways befall y^e^ said Duke, whereby he would be inævitably ruined. And then (as I remember) M^r^ Towse tolde me y^t^ y^e^ apparition instructed him what message he should deliver to y^e^ Duke, unto w^ch^ M^r^ Towse replied that he should be very unwilling to go to the Duke of Buckingham upon such an arrant wherby he should gaine nothing but reproach and contempt, and to be æsteemed a mad man, and therfore desired to be excused from y^e^ employment. But y^e^ apparition pressed him w^th^ much earnestnes to undertake it, telling him y^t^ y^e^ circumstances and secret discoveries w^ch^ he should bo able to make to y^e^ Duke (of such passages in y^e^ course of his life w^ch^ were knowne to none but himselfe) would make it appeare y^t^ his messago was not the fancy of a distempered brain, but a reality. And so y^e^ apparition tooke his leave of him for y^t^ night, telling him y^t^ he would give him leave to consider untill y^e^ next night, and then he would come to receave his answer, whether he would undertake to deliver his message to y^e^ Duke of Buckingham or no.

"'M^r^ Towse past that day w^th^ much trouble and perplexity, debating and reasoning w^th^ himselfe whether he should deliver this message to the Duke, or not, but in conclusion he resolved to do it, and y^e^ next night, when y^e^ apparition came, he gave his answer accordingly, and then receaved his full instruction.

"'After which M^r^ Towse went and found out S^r^ Thomas Bludder and S^r^ Ralph Freeman, by whom he was brought to y^e^ Duke of Buckingham, and had severall private and long audiences of him. I myselfe, by y^e^ favour of a freind *, was once admitted to see him in private conference w^th^ the Duke, where (altho' I heard not their discourse) I observed much earnestnes in their actions and gestures. After w^ch^ conference M^r^ Towse told me y^t^ the Duke would not follow y^e^ advice y^t^ was given him, w^ch^ was, as I remember, that he intimated y^e^ casting of and y^e^ rejecting of some men who had great interest in him, and as I take it he named Bishop Laud and y^t^ he, y^e^ Duke, was to do some popular actes in y^e^ ensuing Parliam^t^, of which Parliam^t^ y^e^ Duke would have had M^r^ Towse to have been a Burgesse; but he refused it, alledging that, unles y^e^ Duke followed his directions, he must do him hurt if he were of y^e^ Parliam^t^. M^r^ Towse then tolde y^t^ y^e^ Duke of Buckingham confessed y^t^ he had tolde him those thinges w^ch^ no creature knew but himselfe, and y^t^ none but God or y^e^ Devill could reveale to him. The Duke offered M^r^ Towse to have y^e^ king knight him and to have given him præferment (as he tolde me), but y^t^ he refused it, saying y^t^, unles he would follow his advice, he would receive nothing from him.

"'M^r^ Towse, when he made me this relation, he tolde me y^t^ y^e^ Duke would inævitably be destroyed before such a time (w^ch^ he then named), and, accordingly, y^e^ Duke's death happened before y^t^ time. He likewise tolde me y^t^ he had written downe all y^e^ severall discourses y^t^ he had had w^th^ y^e^ apparition, and y^t^ at last his comming to him was so familiar y^t^ he was as little tronbled w^th^ it as if it had beene a freind or acquaintance y^t^ had come to visit him.

"'M^r^ Towse tolde me further y^t^ y^e^ Archbishop of Canterbury (then B^p^ of London), D^r^ Laud, should, by his councells, be y^e^ author of very great troubles to y^e^ kingdome, by w^ch^ it should be reduced to y^t^ extremity of disorder and confusion, y^t^ it should seeme to be past all hope of recovery w^th^out a miracle; but yet when all people were in despayre of seeing happy days againe, y^e^ kingdome should suddenly be reduced and resetled againe in a most happy condition.

"'At this time my father Pyne was in trouble, and committed to y^e^ Gatehouse by y^e^ Lordes of y^e^ Councell, about a quarrell between him and y^e^ Lord Powlet, upon w^ch^ one night I said unto my cosen Towse, by way of jest, I pray aske y^r^ apparition what shall become of my father Pyne's business, w^ch^ he promised to do, and y^e^ next day tolde me y^t^ my father Pyne's enemies were ashamed of y^eir^ malitious prosecution, and y^t^ he would be at liberty w^th^in a week or some few dayes, w^ch^ happened accordingly.

"'M^r^ Towse his wife (since his death) tolde me that her husband and she, living in Windsore Castle, where he had an office, y^t^ somer y^t^ y^e^ Duke of Buck. was kilde, tolde hir (that very day y^t^ y^e^ Duke was set upon by y^e^ mutinous Mariners at Portesmouth), saying then y^t^ y^e^ next attempt against him would be his death, w^ch^ accordingly happened. And at y^e^ instant y^t^ y^e^ Duke was kild (as shee nnderstood by y^e^ relation afterward), M^r^ Towse was sitting in his chayre, out of w^ch^ he suddainly started up and sayd, Wife, y^e^ Duke of Buckingham is slayne.

"'M^r^ Towse lived not long after y^t^ himselfe, but toldo his wife y^e^ time of his death before it happened. I never saw him after I had seene some effectes of his discourse, w^ch^ before I valued not, and therefore was not curious to enquire after more than he voluntarily told me, w^ch^ I then entertained not w^th^ those serious thoughts w^ch^ I have since reflected on his discourse. This is as much as I can remember of this business, w^ch^, according to your desire, is written by

"'Sir, y^r^, &c.,

"'EDMOND WYNDHAM.

"'Boulogne, 5 Aug. 1652.'"

* S^r^ Ed. Savage.

Wanted to know where to find an account of the affair between Pyne and the Lord Powlet?

ITHURIEL.

THE GREAT EXHIBITION OF 1851.

Among the most successful efforts of this century has been the Great Exhibition of 1851. It pleased everybody, paid its way, and retired with a large fortune, and made reputation for all concerned in its management. On casually looking through a volume of the *Mechanics' Magazine*, I found the following criticism on the *Executive Committee*, to whom so much of the success of the undertaking is due (Part 326., vol. lii., March 2—30, 1850, p. 168). It is but common justice that it should be reprinted, and preserved in a journal to the index of which historical inquirers are likely to turn.

"But, secondly, the Crown has dealt with the sham nomination by the Society of Arts of certain persons to be an 'Executive Committee in the premises;' as if it were an actual matter of fact, and invested these persons with all the functions and powers of a real executive. It is much as if her Majesty had, on the recommendation of Sarah Gamp, included Mrs. Harris in the Commission of the Peace. Who are these parties? Are they such as one might expect to see picked out, to be placed at the head of a grand public undertaking such as this professes to be? Men among the most eminent of their day in art, or science, or letters? Men not only well-known and highly esteemed in their own country, but of European, at least, if not of world-wide reputation? Individuals whose names require but to be mentioned to inspire confidence, 'not only in all classes of our subjects, but of the subjects of foreign countries?' *Risum teneatis, amici?*

Their names are, Henry Cole, Charles Wentworth Dilke, Jun., George Drew, and Francis Fuller, with one Mathew Digby Wyatt for Secretary; five as obscure individuals as could well be got together in one group—not such even as you might impress from the streets, but such as could only be found out by poking into sundry holes and corners after them,—people distinguished for nothing whatever in the world,—people whom nobody knows,—never heard of, either in their own country or out of it. Persons, too, who if not the very same who falsely passed themselves off as the representatives of the Society of Arts, have been put forward to reap the benefits of the fraud practised on the Crown,—the nominees of impostors, if not impostors themselves! How is it possible that such an 'Executive' can inspire either respect or confidence? Or how is it to be expected that any great party in the state would choose to identify themselves with a pack of such characterless nobodies?

"We have purposely left out the name of Mr. Robert Stephenson from the Executive batch, because it was notoriously added at the last moment, for the sake of garnish merely, and after an express intimation from that gentleman that he could lend them his name only."*

It is due to the journal quoted to say that its management is not now in the same hands as it was at the time when the above was written.

A. De Morgan.

JOHN LILLY, DRAMATIST.

This Elizabethan dramatist wrote nine plays, reprinted by Blount in 1632, who in his dedication to Lord Lumley gives us a specimen of the wit he admired in Lilly—"the Spring is at hand, and therefore I present you a Lilly." Lilly was a candidate for the post of Master of the Revels, in which he was unsuccessful; and after many years of fruitless court attendance, was obliged to petition the Queen for support in his old age. I have stumbled on a letter from the late Dr. Philip Bliss to Joseph Haslewood relating to this dramatist, which may be considered worthy of a niche in your literary athenæum:—

"Dear Haslewood.—Oldys, MS. Notes on Langbaine, *Cens. Lit.*, i. 161., says that there are many copies of Lilly's Letters to the Queen (Elizabeth) extant in manuscript. These Letters show that he expected the post of Master of the Revels. Now where are these many copies? Do you, who are so skilled in dramatic biography, know where to find one? If so, tell me; but don't transcribe it, for I have it now under my roof, in a contemporary manuscript,

"Yours, almost worn out with proof-reading and poverty,
"Anthony à Wood, Jun."

It is gratifying to learn from your last volume (p. 514.) that an improved and enlarged edition, by a competent editor, of the *Athenæ Oxonienses* by Anthony à Wood, Sen. and Jun. is in preparation. What the two Woods have accomplished for Oxford, the two Coopers are now honourably performing for Cambridge. May their united labours be sustained and encouraged by the whole literary brotherhood! J. Yeowell.

* "Mr. Stephenson has since resigned; and has been replaced by Lieut.-Col. W. Reid, R. E."

Minor Notes.

Diligences.—

"'So down thy hill, romantic Ashborne, glides,
The Derby dilly, carrying three insides.'

"When the late Mr. O'Connell applied these celebrated lines to the present Earl of Derby, he made the Dilly carry six insides, which had the double advantage of describing the vehicle more accurately and of giving additional point to the joke."

(*Edinb. Review*, No. 219. p. 118. July, 1858.)

Public vehicles which carried six insides were generally called stage coaches, stages, or coaches, or had some specific name as the Rapid, Telegraph, Defiance, &c. &c. But there was also a vehicle whose generic name was Diligence, and which carried *three* insides only.

Ashbourne Hill is clearly visible from the windows of Ashbourne Hall, where Canning was a frequent visitor, and in his days was an object of peculiar interest; for, upon the arrival of the mail at the top of the Hill, the guard, if he had good news to tell, and our navy supplied him with numerous occasions, discharged his blunderbuss to summon all the quidnuncs of the place.

The diligence of those days carried three insides; two sat with their faces towards the horses, the third sat opposite upon a seat partly inserted into a recess in the carriage, but projecting a little. Whether such a vehicle ran or rather crawled between Derby and Ashbourne, I do not recollect, but I do recollect riding in such a one, somewhere between Warrington and Liverpool, once on my way to school: its external appearance I do not remember, but the internal discomforts have fixed its form in my memory, though seventy years have elapsed since that memorable journey.

I should not have noticed the Edinburgh critic's mistake, but that it seems to indicate that the very existence of such a vehicle as a diligence had passed out of mind. Edw. Hawkins.

Synonymes.—The original edition of Bishop (then Archdeacon) Nicolson's *English Historical Library*, London, 1696, 8vo., has a preface which was not reprinted. The last paragraph of this preface is worth preserving, not only for the consideration of some living authors, but as marking a time at which the demand for elegant synonymes was strong:—

"I have but one thing more to Apologize for; and that's the frequent Repetitions, the Reader will be apt to observe, of the same Word, and (perhaps) Expression and Phrase. I have repeated Occasions to take Notice

of this and the other Man's *Undertaking* and *Performing*, *Penning* and *Publishing* his several Historical Labours: And possibly a nice Critick in the Finery and Cadence of the *English* Tongue would expect that I should have Collected a good Number of Synonymous Sentences for this Purpose. I can only say, I never intended my Papers for the View of such Delicate and Curious Judges of Language and Oratory. If I had but a Word in readiness that would serve my Turn, I never vex'd my Brains in Pumping for another that could only do as well: And, being to cloath so many People of the very same Size and Shapes, it were too severe (I think) to force me to provide each of 'em with a different Habit and Fashion."

This archdeacon deserved to be a bishop.

A. De Morgan.

"*Masterly Inactivity*."—This expression was used by the late John C. Calhoun, in a debate in the senate of the United States upon the acquisition of Cuba, in which he alleged that when the proper time came Cuba would gravitate towards the United States, and that in the mean while the policy of the United States was a masterly inactivity. I have lately heard that the phrase was used in the British House of Commons during the first French revolution. The idea seems to be found in a sentence in one of the Hebrew prophets: "His strength is to sit still." Uneda.

Suffragan Bishop.—As an addition to the list of Suffragan Bishops in Appendix V. of Stubbs's *Registrum Sacrum Anglicanum*, will you note the following from Tanner's MS. Index to the Norwich Episcopal Register, *s. v.* Mettingham: "xi. Nov. 1539, Thomas Manning, Suff. Eps. Gypewici."* B. B. Woodward.

Queries.

THE GREAT ST. LEGER: UNDE VOCATUR?

The name of this famous race at Doncaster is "familiar in our mouths," and especially so at this time of year, yet I have never been able to ascertain with accuracy its origin.

Certain it is that it was derived from the celebrated Colonel St. Leger (concerning whom information was requested by a querist in your 1st S. ix. 76., who elicited replies in the following volume, pp. 94. 175. 376.), but whether he founded the Sweepstakes, or it was only called after him in compliment to such a celebrity on the turf, I cannot discover. Will your correspondents aid me? I should be much obliged for a reference to any memoir or notices of him.

I have been told that a biographical sketch of him appeared in one of the Magazines about the time of his death (1800); but I have searched in vain for it, finding only some incidental notices of him. Whom did he marry?

In the Corrigenda appended to Burke's *Landed Gentry* (1st edit.), p. 379., I find the following:—

"[Major-] General John St. Leger, commonly called 'Handsome Jack St. Leger,' was appointed Lieut.-Col. in the 1st regt. of Guards, 5 Sept. 1787; he was the intimate friend of his late Majesty King George IV. [when Prince of Wales], and His Royal Highness the Duke of York. And was subsequently Commander of the Forces in India [Ceylon?], where he died on service.

"The portrait of this celebrated *roué* is in the Queen's Guard Chamber, Hampton Court; in the Corridor, Windsor Castle; and at the residence of Anthony B. St. Leger, Esq., Berkeley Square, London."

The first of these pictures, which is a full-length by Gainsborough, and one of his best performances (see Fulcher's *Life of Gainsborough*), was engraved by G. Dupont in 1783, and has been lately lithographed from a copy taken by Mr. Wales from the original at Hampton Court.

As I am told, the Prince and the Colonel both had their pictures painted, in the same uniform and attitude, by Gainsborough, and exchanged them with each other,—that of the Colonel being now at Hampton Court—where, by the way, it is placed in a most unfavourable light; that of the Prince being in the possession of A. B. St. Leger, Esq., of Berkeley Square, who courteously permitted me to see it. Had this picture been placed among the Gainsboroughs at the late exhibition at the British Institution it would doubtless have added to the painter's reputation.

Lucus a non lucendo.

"SYR TRYAMOURE."

Explanations of the following passages desired (Percy Society's edition):—

1. "*Y may evyr* after thys
That thou woldyst tyse me to do amys,
No game schulde the glewe!"—P. 4. l. 106.
2. "The fyrste that rode *noght for thy*
Was the kyng of Lumbardy."—P. 25. l. 736.
3. "And yf hyt so betyde,
That the knyght of owre syde
May sle yowrys *be wyth* chawnce."
P. 35. l. 1014.
4. "For he had a champyone,
In every *of* londe of moste renowne."
P. 35. l. 1022.

Is any other instance known of the use of *of* after *every*?

5. "And sche answeryd them there *on hye*."
P. 22. l. 642.

Does *on hye* = *in haste*?

6. "Syr Asseryn, the kynges sone of Naverne,
Wolde nevyr man hys body *warne*."
P. 27. l. 785.
7. "Then swere the fosters alle twelve,
They wolde no weed but hymselfe,
Othur we *be* hyt noght."—P. 36. l. 1065.
8. "Tryamowre gaf hym with hert free,
The palmer for hym can *grete*."
P. 44. l. 1308.

[* Wharton's *List of the Suffragans* states, "Thomas Mannyng, Epus Ipswicensis, consecratus 1536," not 1539.—Ed.]

9. "'A lytulle lower, syr,' seyde hee,
'And let us *smalle* go wyth thee,
Now are we bothe at oon assyse!'"
P. 53. l. 1556.

10. "And the knyght be there assentc,
Schulde *wayne* wyth the wynde."—P. 9. l. 246.

Does *wayne* = swing?

11. "To mete as they were sett in halle,
Syr Marrok was there ferre *withynney-wys*."
P. 19. l. 531.

Is *withynney-wys* for *within y wis?* E. S. J.

Minor Queries.

Canterbury Registers.—In Gorham's *Hist. of Maidenhead Chapel*, p. 7., there occurs the following note:—

"The (Canterbury) Registers previous to that year (1279), were purloined by Archbishop Kilwardby, and were carried by him to Rome, on his being made a cardinal. In Peckham's *Regist.* (f. 152. b.), there is a curious record, dated 1283, of an appeal made by the Archbishop to the Court of Rome for the return of the Registers, judicial processes, plate, &c., belonging to the church of Canterbury, and unjustly detained by his Holiness!"

Has an application for these muniments been repeated in modern times, and might it be altogether hopeless? Δ.

Chickens feed Capons; or a dissertation on the Pertness of our Youth in general . . . . . Written by a friend of the person injured. Third edition. London. 1731. 8vo. (Pp. 24.) Is anything known of the parties, or of the circumstances? M.

Curious Prophecy.—In the year 1667, on the 8th of August, in the sepulchre of Bishop Christianas Ageda, who died on the 2nd of September, 1204, according to a statement made in the *Gentleman's Magazine* of March, 1814, p. 214., was found the following curious prophecy. The mitred prophet was born at Paris on the 10th of May, 1172:—

"When these my prophecies shall be found, the sun shall shine upon my native Kingdom of France, which at that time shall be united to the Lion, viz. the King of England, and shall pluck many feathers out of the Eagle's wings, which shall then hold her glory, but will be of no duration, for in the century following it will prove to her utter destruction; for there will be great shedding of blood by the people of the kingdom; there shall be wars and fury which will last long; provinces divested of their people, and kingdoms in combustion; many strongholds and noble houses shall be ruinated, and their cities and towns shall be forsaken of their inhabitants, and divers places their ground shall be untilled, and there shall be great slaughter of their nobility; their sun shall be darkened, and never shine forth more, for France shall be desolate, and her head person destroyed; and there shall be much deceit and fraud among her inhabitants, for they shall judge and kill one another, whereupon shall ensue the aforesaid great confusion among the kingdoms. And near this time there shall be great mutations and changes of kings and rulers; for the right hand of the world shall fear the left, and the north shall prevail over the south. A great part of Italy shall be desolate, but Venice shall be preserved. Rome shall be burned and the Popedom destroyed, and Britain shall rule that empire. In these times, a mercurial hero, a son of the Lion, shall inherit the crown of the *Fleur-de Lis* by means of the Kingdom of England. He shall be a lover of peace and justice, and not swerve from the same, and by his means the nation's religion and laws shall have an admirable change. When these things come to pass there shall be a firm alliance between the Lion and the Eagle, and they shall have lived in peace between themselves long times. In these times mortals, wearied with war, shall desire peace. And all these my prophecies shall be fulfilled before the end of the 19th century from the time of our Blessed Saviour."

I would feel obliged for any hints towards a solution of this prophecy.

T. C. Anderson,
H. M.'s 12th Regt., Bengal Army.

Roast Lobster.—Mandeville, in his Fable of the Bees, mentions "the cries of lobsters tied to a spit." Is there any extant receipt for roasting a lobster? Dubius.

"*Anatomy of Melancholy*" (Tegg, London, 1857.)—Democritus Junior *alias* Burton, apologising for the title of his able and learned book, quotes the *Anatomy of Wit*, by Anthony Zara, Pap. Episc.; and Democritus Minor (*alias* unknown to the writer), editor of this edition, quotes *Anatomy of Popery; Anatomy of Immortality;* and *Anatomy of Antimony* (note, p. 4.); but omits authors' names or authority: so in this, as in many other cases, I turn to "N. & Q." as my *vade mecum.*

Query. Should not *Anatomy* of Antimony be *Analysis* of Antimony? It is more like the nature of the thing. George Lloyd.

Discountenancing Bills of Exchange.—In Strype's *Stow*, i. Part 3. p. 33., he gives an account of Grocers' Hall, and the attacks made on the Bank of England when first established there, and quotes a passage from the vindication of that establishment, of which the following is a part:—

"So far from obstructing Trade, that they had very much incouraged, and enlarged it, by *discountenancing* foreign and inland Bills of Exchange."

Can any readers of "N. & Q." inform me whether this word was ever generally used, or is it an error of the transcriber or the press? A. A.

Poets' Corner.

Lieutenant-General Thomas Pearce.—Sir Edward Lovett Pearce, as I stated in 2nd S. viii. 28., was buried in the old graveyard of Donnybrook in the year 1733. There also was subsequently interred his brother, Lieutenant-General Thomas Pearce, who had displayed great courage and abilities in Spain and Portugal, and who, besides being a Privy Councillor, was at one and the

same time governor, mayor, and representative in parliament of the city of Limerick. Ferrar thus speaks of him in his *History of Limerick*, p. 83.:—

"Lieutenant-General Thomas Pearce was Governor of Limerick in the year 1726. He had various disputes with the Common Council and citizens; after a very contested election, he obtained the office of Mayor, and was at once Governor, Representative in Parliament, and Mayor of the city. His opponents protested against the legality of the election, and refused to deliver him the regalia, nor did he get them until the year following, when they were necessary to proclaim the accession of George II."

I am anxious to learn, for a particular purpose, whether there is any similar, or nearly similar, case upon record. Abhba.

Ballop.—In a skit on the Rump, printed in *A Collection of Loyal Songs, &c.*, 1731 (vol. ii. p. 57.), are these lines:—

"And gouty Master Wallop
Now thinks he hath the ballop,
But though he trotted to the Rump,
He'll run away a gallop."

What is *ballop?* W. C.

Chaumont Church.—Can any of your readers refer me to an account of the ancient church of Chaumont, Department of Upper Marne, France? Chaumont lies half-way between Basle and Paris, and would well repay the trouble of a visit to any student in ecclesiastical architecture. I have seen few such interesting specimens of the pure Decorated style. K.

John Milton: a Latin Poem against.—Is anything known of the following Latin poem, which I have seen in MS.?—

"Iambus in impurissimum Nebulonem Johannem Miltonem Parricidarum et Parricidii Advocatum a *Petro Molinæo.*"

It consists of about 24 lines. Has it ever appeared in print? Ithuriel.

Glow-worm Light.—Has any person produced a photographic image of the *Cicindela* by means of its own light? I am anxious to learn whether the *Pyrosoma Atlantica*, and other phosphorescent creatures, yield with their light the Actinic ray? Septimus Piesse.

Cambridge Latin Plays.—Can you give me any information regarding the authorship of the following Cambridge Latin plays? also the date of their performance? 1. *Stoicus Vapulans*, 8vo., 1648. 2. *Cancer*, 8vo., 1648. 3. *Simo*, 4to., 1652. (I am not certain whether these last two are by Cambridge authors.) 4. *Clytophon.* 5. *Euribates.* 6. *Parthenia.* 7. *Zelotypus.* (MSS. in the library of Emmanuel College, Cambridge.) The MS. copy of this play in Emmanuel College library contains the names of the performers. The following are *a few* of the names:—Mr. Rawlinson, Henchman, Mr. Grace, Mr. Clifton, Gibson et Stow, Walton, Ds. Smith, Ds. Miller, Ds. Powell, Ds. Maude, Habersley, Mr. Taylour, Jun., Sampson, &c., &c. A. Z.

Legends of Normandy and Brittany.—A tourist would be glad of any information respecting books in which legends of these two provinces of France may be found. Neither Nodier's work nor Raymond Bordeaux's contain any. T. W. S.

Publication of Banns.—Can any correspondent mention a church in which the banns of marriage are still published after the Nicene Creed, as is the case at Whitwick in Leicestershire?

P. J. F. Gantillon.

Nonjurors and Jacobites.—Among a number of books sold by John Marshall, advertised in Bunyan's *Heavenly Footman*, 1700, is,—

"A friendly Conference between the suffering Saints for Conscience Sake and the Jacobites met together at the —— Tavern, particularly R. L. A. S., My Lord Bishop of *Salisbury* promised to be so by King *James* when he returns, and other precious ones there assembled at least to consult about and Read Prayers for the dethroning the best of Kings and Restoration of the worst."

Can anyone refer me to a copy of this book, or inform me who was R. L. A. S., or whether the prayers read were printed? These inquiries are peculiarly interesting to anyone employed in writing a history of the Nonjurors. George Offor.

Rev. Philip Ridpath, &c.—Can any of your correspondents inform me of the descent, parentage, or lineage of the Rev. Philip Ridpath, minister of Hutton in Berwickshire, author of a translation *De Consolat. Philosoph.*, by An. Man. Severin. Boethius, Lond. 1785?* Did he belong to the ancient family of Ridpath, of Ridpath in Lammermoor? Any particulars relating to him, or his brother the Rev. George Ridpath, minister of Stitchill in Roxburghshire, author of the *Border History*, will be acceptable to me, as well as to others of your readers. I believe Philip left no family, but whether his brother George had issue I have yet to learn. It has been told me that the widow of the minister of Hutton died at Eyemouth of spontaneous combustion. Menyanthes.

Chirnside.

Bradstreet Pedigree.—Will any Transatlantic correspondent obligingly transcribe and forward me (direct by post) the pedigree of the Bradstreet family, as given in the *New England Historical and Genealogical Register*, vol. viii. p. 312., a favour which I should gladly return in any similar way (in my power) which he might suggest.

Probably the work named is in the British Museum Library.

I want to find who were the father and mother

* He was ordained minister on May 3, 1759, and died on May 18, 1788, in the thirtieth year of his ministry.

(especially) of Major-General John Bradstreet, Lieutenant-Governor of St. John's, Newfoundland (1746). He is mentioned in "N. & Q.," 2nd S. iii. 396. Any aid in this research will greatly oblige JOHN RIBTON GARSTIN.

Merrion Street, Dublin.

Two Kings of Brentford. — There is a legend relating to "Two Kings of Brentford" with which no doubt some of the readers of your most excellent work are familiar: it would confer a favour on one of your earliest subscribers by giving an epitome of it, or directing me to what book or other authority to refer for its history.* J. B. HAYNES.

Abigail Hill (Lady Masham). — There is a work in which the date of the birth, marriage and death † of Abigail Hill is recorded. Will any of your correspondents oblige me with the title?

H. D'AVENEY.

Cardinal Wolsey. — As everything connected with the great and good Cardinal Wolsey must be an object of interest to every real Christian, perhaps you will be kind enough to give insertion to the following Query.

Is it the fact that this pious and learned priest was ever chaplain to Sir John Nanfan at Morton Court, Worcestershire, which fine baronial seat, after belonging for many years to the family of Coote, Earls of Bellamont, is now the property of John Cam Thackwell, Esq., D.L., and magistrate for Gloucestershire and Worcestershire, nephew of the late General Sir Joseph Thackwell, G.C.B.? Can any of your readers inform me how long Cardinal Wolsey was an inmate of Morton Court? and who is the representative of the ancient Cornwall family of Nanfan? ARMIGER.

Minor Queries with Answers.

Heralds' Visitation: Assumption of Arms. — Will some one skilled in heraldic lore kindly give me the date of the last Heralds' Visitation in Britain, and tell me whether it extended to all corners of the kingdom?

In a country churchyard near the Border there exists a tombstone bearing a sculptured coat of arms. The head of the house "departed this life in 1721, aged 60, and his spouse in 1760, at the age of 90 years." The tombstone appears to have been erected shortly after the date first mentioned.

I desire to know whether the coat of arms so sculptured must necessarily have belonged *of right* to the family? Or, was there in 1720–30 the same laxity in the use of heraldic bearings as there is in the present day? Would a man who *then* ventured to use arms to which he was not legally entitled have been guilty of a punishable offence? HOPEWELL.

[The two last Visitations would appear to have been those of Hampshire in 1686, and London in 1687. Divers others were taken A.D. 1681-4, which are to be found only in the College of Arms. Our correspondent having omitted to furnish us with the name of the family, and the bearing in question, we are unable to reply to the latter portion of his Query.]

Inscription on a Ring.—I find in an old MS. note here the following: —

"Inscription on an ancient gold ring found at Widdington, 1771:

"+. DEBAICECVIDESVITAANI"

Can any of your correspondents explain this inscription, which I have copied exactly? or inform me if this ring is still in existence in any collection, or elsewhere?

Widdington is five or six miles distant from this place. BRAYBROOKE.

Audley End, Essex.

[The inscription being on a ring, we are inclined to suspect that its two ends *meet;* and we would accordingly suggest in the first place that the cross and full stop, which stand at the commencement of the line, might be more properly viewed as its termination. The inscription will then run thus: —

"DEBAICECVIDESVITAANI +."

The C, which occurs twice, we take as an old and not very unusual form of S. The fourth character, Λ. (Gr. *lambda*), stands occasionally in old inscriptions for L. ("Λ. Græcum pro L. occurrit in aliquot vett. Inscript." Du Cange.) The AA towards the close of the line may be read M (as VV often for W). With these explanations the line becomes: —

"DEBLISESVIDESVITMNI +."

But the last two letters, NI, are a not infrequent Roman contraction for *Nomine Ipsius;* or they may be *Nomine Jesu.* (The former explanation we prefer, for a reason which will appear presently.) Substituting, then, two entire words for the initials NI, and also introducing in Italics, for the completion of two other words, two vowels that are deficient, we have

"DEB*I*LISESVIDESVIT*AMNOMINEIPSIUS* +."

That is,

"Debilis es; vides vitam nomine ipsius +."

Or,

"Debilis es? vides vitam nomine ipsius +."

The cross at the end piously indicating in WHOSE name we are to see life; and the "vitam [in] nomine ipsius" being doubtless suggested by the Vulg. version of John xx. 31., "*vitam* habeatis in *nomine ejus.*" According to this view the sense would be: "Feeble though thou art, thou hast the prospect of a better life in Him who died for thee on the cross."

One would wish, were that possible, to see the inscription as it stands or stood on the ring itself; for there seems reason for suspecting that the character which we have

[* We have never met with the legend; but the two Kings of Brentford who figure in *The Rehearsal,* by Villiers, Duke of Buckingham, are probably well-known. See "N. & Q.," 1st S. iv. 369.—ED.]

[† Lady Masham died at an advanced age on Dec. 6. 1734.—ED.]

taken as the S in VIDES is in reality some old-fashioned contraction, a word crumpled up which might somewhat vary the sense. For instance, the true reading might be, —

"Debilis es; vide tamen vitam nomine ipsius +."

Of course, however, this is only conjecture.

In the first six letters of this posy (Deblis), we may possibly detect some traces of the party *to whom the ring belonged.* "Debiles personæ" were persons who, through bodily or mental infirmity, were incapable of managing their own affairs. The purport then might be: "True, thou art debilis, thou canst not help thyself or take care of thyself; yet know that in Him who died for thee thou hast the prospect of a better life hereafter:" on which supposition the ring may have been affection's gift to the sufferer; and let us hope it was not worn as a mere charm or amulet, as similar articles often were.

But if, as frequently was the case, the posy contains a verbal reference to the owner's name, Deblis may be a quaint allusion to the old name De Bles = *De Blois*, which we think very probable. Cf. "*Henricus de Bles*," a painter; "Joannes de Blesis," *alias* J. de Blois; and "*Blesum Castrum*," the town of Blois. The nearest equivalents in modern English to the old "de Bles," or "de Blois," appear to be the not very unusual surnames "Bliss," "Bligh," "Deeble," "Dibble."]

Leese: Lancers. — I should be glad to know at what period, and by what authority, the word *leese* was altered into *lose* in the authorised version of 1 Kings xviii. 5.; and *lancers* into *lancets* in verse 28 of the same chapter? I find the antiquated forms still standing in an Oxford edition (Basket), A.D. 1727; and in all the preceding editions to which I have access. If these were Dr. Blayney's or mere printers' corrections, they were surely somewhat adventurous.

C. W. Bingham.

[The Holy Bible appointed by Royal Authority is National property — nor ought a word to be altered except by the same authority. It has, however, been frequently altered and improved by persons who have produced no such authority. If these alterations have been sanctioned by the University and King's Printers in Bibles *to be read in Churches*, all editions have usually followed them. The word "leese" was altered to "lose" in Bentham's Cambridge edition, large 4to., 1762; and in Baskerville's Cambridge royal folio, 1763. The word "lancers" was altered to "lancets" in John Basket's London 4to., 1716; but restored to "lancers" in his subsequent editions. Blayney, Oxford, 1769, has adopted "lose" and "lancets," which has been followed from that time. Much greater care is now, and has been for some years, taken by the Universities and the King's Printer with regard to the accuracy of the text, than was formerly the case. — George Offor.]

"*Pull Garlick.*" — Can any of your readers inform me why a person submitting tamely to ill-treatment is said to "pull garlick?" whence the expression "pill-garlick" for a *souffre-douleur.*

H. W.

[We are informed by a friend learned in the vernacular of Wales, that to make a person "*pull* his leek" is equivalent in the Principality to making him "eat his leek." This may throw some light on the saying "to pull garlick" in the sense now indicated by H. W. We think, however, it was sufficiently shown by our correspondents in 1st S. iii. 42. 74. 150., that by *pil*-garlick we are to understand one who *peels* garlick. "*Pilled* garlick," indeed, was one whose hair had fallen off through disease, as is clear from a citation in Todd's *Johnson.* But for *pil*-garlick, a servile person who *peels* garlick, see the lines of Skelton, 1st S. iii. 74., where the pyllers of garlyck are classed with those who cary sackes to the myll, with those who shyll pescoddes, and with those who rost a stone.

The term pil-garlick, as we now hear it occasionally used in conversation, has this peculiarity, that it not only signifies, in a general sense, one who has suffered ill-treatment, but, specially, one who has been *abandoned* by others, and *left in the lurch* ("a poor *forsaken* wretch," Todd's *Johnson*); the speaker, the party who uses the term, being *himself* the forsaken sufferer, the pil-garlick. "At first I was well supported; but in the end all my backers-up proved to be backers-out, and so poor pil-garlick was left in the lurch." The "poor pil-garlick" of this monody is evidently no other than the speaker himself.

Garlick of necessity *isolates.* The Greeks forbad those who had eaten garlick to enter their temples. But, connected with our mediæval therapeutics, there was a *peculiar* case, in which those who had to do with garlick were placed in a state of isolation. The *leprosy* was a common disease; lepers were shunned, they dwelt apart; and a prime *specific* for leprosy was *garlick.* "Maculos et nævos, scabriciem cutis, scabiem, *lepras* et porriginem capitis emendat," Brunfels, *Herbarium*, 1540, p. 135. "It is also good against the foule white scurffe, *leprie*, and running ulcers of the head, and all other manginesse, pound with oyle and salt, and laid thereon," Dodoen, *New Herbal*, by H. Lyte, 1619, p. 458. May we not infer, then, that the "poor pil-garlick," forsaken by all men, and left in the lurch, was originally the hapless leper, who peeled his own garlick, to be "pound with oyle and salt" as a poultice for his own cuticle, and who was thus *doubly* cut off from the society of other hnmans, first by his malady, and secondly by his remedy? In Latin the word itself, allinm, garlick, is supposed to be derived from the Gr. ἀλέω, to keep one's distance; and as far back as the time of Moses the leper was required to "dwell alone." Lev. xiii. 46.

Qu. Might we not derive L. *scortum* ("cujus etym. multum vexatur") from the Gr. σκόρδον, short for σκόροδον, garlick? Cf. the Fr. *putain* from It. *putire.*]

Mr. John Coleman. — What circumstance is referred to in the following? —

"Married, in London [April 28, 1791], Mr. John Coleman, of Berkeley Square, to Miss Porter of St. James's Street; and thus Mr. Coleman is rewarded for having brought the *monster* to punishment by the lady whose cause he so gallantly espoused."

Uneda.

Philadelphia.

[During the months of May and June, 1790, the streets of the metropolis were infested by a villain of the name of Renwick Williams, commonly called *The Monster*, whose practice it was to follow some well-dressed lady, and after using gross language, to give her a cut with a sharp instrument he held concealed in his hand, either through her stays or through her petticoats. Eventually he was captured by Mr. Coleman, whose friend Miss Porter had been assaulted by Williams. The Monster was convicted for an assault and battery, and sentenced to six years' imprisonment. — *Annual Register*, xxxii. 207. 223. 226. 264.]

"*Itacism.*" — I shall feel obliged if any of your readers will kindly inform me the derivation of

the word *itacism*. It occurs several times in the review of the edition of the Vatican manuscript of the New Testament, by the late Cardinal Mai, in the last number of *Titan*. The meaning of the word appears to be *interchange of vowels* — such as α for ε, ο for ω, &c.; but I have not been able to discover its derivation. E. D. K.

[*Itacism* originally signified the pronunciation of the Greek η as ι, so that *eta* became *ita*. This mode of pronunciation is now stated to have been for some years publicly adopted in France. If we rightly understand, it brings the French pronunciation of *eta* to ours, that of *ee* in *peel*. Otherwise, the continental pronunciation of *eta* is that of *a* in *hare*. But farther, and in a more extended sense, *itacism* is the faulty substitution of η for οι, ει, ι, υ, or of these for that. It appears from our correspondent's communication that, in the publication to which he refers, *itacism* is used in a meaning still more comprehensive.]

Filleroy. — "He showed me a little square building surmounted with filleroy." (*Connoisseur*, No. 33.) What was this? Dubius.

[On a careful reference to three editions of the *Connoisseur*, namely, 1. the *editio princeps*, fo. 1755; 2. edit. 1788 (vol. vi. of Harrison's *British Classicks*); and 3. edit. 1823 (vol. xxv. of Chalmers's *British Essayists*); we find that the "little square building" in the citizen's garden was "*surrounded* with filleroy," not "*surmounted*" with it. The *filleroy*, which surrounded the said *little building* (or "*temple*") was *phillerey*, L. *phylleria* or *phyllyrhœa*, Fr. *filaria* or *philaria*, — commonly called *mock privet*. "Phylleria, *phillerey*, the name of a genus of plants," *Suppt.* to Chambers, *Cyclop.*, 1753; "Phillyria, mock privet," Webster; "Filaria, mock privet .... *toujours vert*," Flem. & Tibb. Both the mock privet and the privet proper, from the *density of their foliage*, are peculiarly available for surrounding such "little buildings" as that in question, and accordingly one constantly sees them so employed in rustic gardens. The *evergreen* sorts are evidently the best, as they answer their purpose in winter as well as summer.]

Replies.

ZACHARY BOYD.

(2nd S. viii. 10.)

In reply to J. O. it certainly would have been to me a source of much pleasure to have furnished him with "any precise information regarding the dates and peculiarities of the several editions of "*The Psalmes of David in Meeter*, by the Minister of the Baronie Church," Mr. Zachary Boyd, if I had been so qualified; but I fear to be able only in a very inadequate manner to respond to his inquiries, and particularly to a correspondent of "N. & Q." who has formerly shown himself so enlightened in curious old "Bokes."

As the result of some "*diggings* in this *old field*," perhaps it may not be thought altogether egotistical in me to state that as a kind of "labour of love" to the memory of a neglected Author so much respected amongst us, I edited in 1831, for subscribers, a fac-simile reprint of 300 copies, Glasgow, 8vo., pp. 476 of his "Last Battell of the Sovle in Death, Printed at *Edinburgh* by the Heires of Andro Hart, 1629," a most original, valuable volume of 1336 pages, which had become so scarce as to be on the eve of being lost to the world. To the new edition I prefixed a Biographical Sketch of the Author, with some Account of his Printed Works, prose and poetical, and a detailed Catalogue of his large collection of MSS., as deposited in the Library of the University of Glasgow, together pp. xlviii. In 1831 little was known of the author, except through some scattered, incidental notices, and nothing almost of his MS. works. The former, along with new facts and information progressively picked up, I wrought into a more accurate and complete biographical chain than in 1831, and at a leisure moment, in 1855, published them in 400 copies, fcap. 4to., Glasgow, Printed by George Richardson, including "*Four Poems from Zion's Flowers*," (his so-called "Bible"), edited from his MS. in the University of Glasgow, *in whole* pp. 255. The author has now, in some degree, been restored to society, and it affords me occasionally much satisfaction to observe that in several literary productions of modern times, he has obtained a place among other celebrated men of his age. It is to be hoped that the Faculty of the University will do him more justice than he has hitherto received, by the printing of his "Workes," for which he bequeathed funds to be appropriated to that purpose, never applied, so far as has yet been discovered; and for the *Documents* connected with this mysterious subject, *see* the *work last above referred to*, pp. 22—28 of "Introduction," and "Appendix," pp. xxiii.—xxx.

In relation to the "Psalmes" in question, I heard, in 1831, that he had published three or four editions of a metrical version, but from the extreme rarity of his printed books the difficulty was to find any copy of his Psalter: I, however, succeeded at last in obtaining one which was generally believed to be the *third* edition (and as such inserted N° 17 in *List of his Printed Works*), 12mo., *Glasgow*, 1646, from which, in the reprint first above named at p. xliv., I gave a few specimens of the Psalms, and also of "The Songs of the Old and New Testament." The two editions of his Psalter, said to have been previous to 1646, I have never been so fortunate as to see; nor are they noted by the Rev. H. Cotton, or any other bibliographer whom I have happened to examine. Indeed, from the topic having to some extent worn out of memory, I have only lately had an opportunity of consulting the edition of 1648, with "the Prose interlined," quoted by J. O., which latter I think to be a *peculiarity* not of the 1646 edition. This of 1648 may doubtlessly be concluded upon as the final and crowning work "of the *travells* of *Mr. Zachary* in this line," ac-

cording to his own declaration, "whereof I give to you now this last edition." He demitted all his labours, as indicated by a MS. Note of his, on "*3rd March*, 1653. *Heere the Author was neere his end and was able to doe no more.*" It may now be regarded as a pretty well ascertained fact, as to which formerly there were many conjectures, that he was born in 1585, and died towards the end of March, or in the early part of April, 1653. The poetical afflatus had more specially descended upon him within the last twelve years or so of his life.

In "The Epistle Dedicatory" of the Psalms "To the right *Reverend, the faithfull* Ministers of God's Word of *Britain* and *Ireland*. From Glasgow, 1648, your humble servant in the Lord, M. Zachary Boyd," we are informed "At the direction of the Generall Assembly, *Anno* 1644, I put my hand to the work of the Psalmes," so that it would appear in the course of four years he had diligently tasked himself in putting forth four editions "for the publike service of God in his Church." These, like others of his printed books, had probably been so much appreciated as to be bought greedily and read to tatters, and to such a cause may be imputed the present scarcity of the first two editions, and also that of the last two. The 1646 was in all likelihood the competing edition he had before the Assembly, as by their Minute, dated 11 Feb. 1647, "The Commission appoynts a letter of encouragement to be written to Mr. Zechariah Boyd for his paines in his Paraphrase of the Psalmes, shewing that they have sent them to their Commissioners at London to be considered and made use of there by those that are upon the same work." These Commissioners may also have had the "use" of the 1648 edition, as the author had time to prepare it before the close of their labours in 1650. I think every circumstance sufficiently weighed in reference to his version, the author, and his auxiliary friends, that they were all somewhat harshly treated by Principal Baillie*, who, perhaps, as in some others of his opinions on affairs, in the heat of his enthusiasm had overrated himself. Hear the simple explanations of Mr. Zachary, in 1648, and so disinterested that few authors can speak in the same tenour: "I desire that no man esteem that in a mercenary way I am seeking gain by those my labours, though the work hath been both painfull and chargeable. I with a most willing mind offer all in a free will offering to the Lord; seek gaines who will, I will have none, nor do I stand in need, praised bee the Lord. I hope the judicious reader shall finde this last mended in many things. If any thing hath been observed by any in the former editions, let them consider it, if it bee mended in this last, which as I have hitherto done, I submit in all humility to the judgement of my Brethren in the Ministry. *The Spirits of the Prophets are subject to the Prophets*, 1 Cor. 14. 32." Rather curiously in the copy before me there are in several places *rifacimenti* of the metres printed on small slips of paper pasted over the former readings (a practice he adopted also in his MS. works), in which remaking, in his own idea, he had striven even for greater improvement. There are also on the face of the print numerous pen and ink emendations in an old hand, those likely of some clerical brother who had carefully "considered" the version agreeably to the author's advice. From the version authorised by the Assembly, in 1650, his did not carry the day; but he had the honour of sharing in a Minute by the Commissioners of the Assembly, "how usefull their travells have been in the correcting of the Old Paraphrase of the Psalmes, and in compiling the New, Doe therefore returne their heartie thanks for these their labours," &c.

With an equal zeal he had employed much of his attention in a metrical translation of the "Holy Songs of the Old and New Testament." The first edition of them which I find, is "Printed at Glasgow by George Anderson, 1648 (forming the last part of the 2nd vol. 8vo. of the "Garden of Zion," by the same printer, and dated a year earlier), which he dedicated to the "Royall Lady *Mary*, his Majesties Elder *Daughter*, *Princesse* of Orange." "To the Reader," he says: —

"I as yet have known none that in poesie hath turned all the Songs of Scripture, except *Theodore Beze*, who hath done it very accurately in the French tongue. If the *Song of Songs*, and the *Songs of Moses, Deborah, Hannah, Ezekiah, Mary, Simeon*, and *Zechariah*, and divers others, be so heavenly as all may see, it were to be wished that in the Church they had place to be sung with the Psalmes of David, unto the which they are not inferiour."

He published them also with his Psalms in 1646, and in the subsequent edition, dated "From Glasgow, 27 of February, 1648," in an Address "To the right Reverend the faithfull Ministers of God's Word of the Church of *Scotland*," he notices

"That it pleased You in the Generall Assembly last, at Edinburgh, *Anno* 1647, to take to your consideration the great utility the Church of *God* may have by the Songs contained in Holy Scriptures. After due deliberation, it pleased You to ordain that I should labour in that work: In obedience to You, I have endeavoured to come as neer to the Text as was possible for me to do. And those my labours, I in all humility offer to be considered," &c.

And in conformity to his statement in the preceding, the Assembly, by a Minute of 28th Aug., same year, "doth further recommend that Mr. Zachary Boyd be at the paines to translate the other Scripturall Songs in meeter, and to report his travells also to the Commissioners of the As-

* He was a remarkably learned, able servant of the Church, and an intimate friend of Mr. Zachary, but took to his heels when Cromwell came to Glasgow, while the latter remained firm to his ministerial post, and bravely faced and reprimanded the invader of the city.

sembly." Again, on 10th Aug. 1648, "The Assembly recommends to Mr. John Adamson and Mr. Thomas Craufurd, to revise the labours of Mr. Zachary Boyd upon the other Scripturall Songs." We hear no more of the subject, till in this, as in respect to the Psalms, he is thanked by the Assembly, in the Minute of 1650, above cited. Were it not that the author has been so distinct in the Preface to the edition of his Psalms in 1648, in adverting to "*former editions*" of them, so as almost to preclude our conjecture, I have sometimes been tempted to think that, by a possibility, through a certain loose form of expressing himself, he may have meant to include as his Psalms the two editions of the Holy Songs of 1645 and of 1646, and that the latter may have led to the supposition held of there being two editions of the Psalms previous to 1646. It will be observed, moreover, that he held these Songs in as high estimation as the Psalms of David.

With regard to *peculiarities* in his metrical renderings of both the Psalms and the Songs, there will be seen, on comparing the two different editions mentioned, as he went along, considerable variations. Whether that one class of them was more happy than another, he had at least thought so. The rules by which he had tied himself down may here be slightly abridged from the "Epistle Dedicatory" of 1648, and which are now so precious and interesting to be perused.

"First. That the interpretation approven and received by our Church be not changed in the verse by any particular man's * opinion, &c. Secondly. That all difficile words be shunned, by reason that many people and children must sing that are unlearned. Thirdly. That so far as is possible no words of the Text be wanting, for in the Text there be no idle words, or superfluities to be retrinched as in men's discourse. Fourthly. If any words be added, that they be pertinent to make the sense clear, &c. Fifthly. A special care would be had that the verse be very clear, and easie to be understood by the most ignorant, that unlearned people and children may, as God's Word directs, *Psalm* 47. 7. *Sing with understanding.* It is better pertinently to adde some words for explication, as we see done in the Text itself, then without them to leave the matter so obscure that the people and children should sing they know not what . . . Saint Paul is a great enemie to obscurity, and all faithfull Pastours must and will set their face against it in all things that concerne the soules that their Master hath bought with his bloud, and concredited to them; Let therefore all difficile words be shunned that are not in the Bible; as for the words of the Bible, all should understand them. Sixthly. A speciall care would be had that, so far as may be, the words of the Text be not changed with any other, that those that have their Bibles before them may read the words of the Text in the song; when other words are in the verse, the Text seemeth uncouth to him that readeth or singeth. Seventhly. He that medleth with such a work should have good understanding in the *Hebrew*, which is the Originall and fountaine. The want of this, or the not taking heed, hath made all English verse that I have seen, make a very great fault, in mistaking that which is said of God himself in the *Psal.* 82. 1. where it is said, *God standeth in the congregation of the mighty, he judgeth among the gods:* All the Psalmes in English verse that I have seen, by the *mighty* there understand *mighty men*, which is a very great mistake . . . Our English version in this verse would be mended; whereas it hath *God standeth in the Assembly of the mighty*, it were better and more clear to put *God standeth in the Assembly of God.*"

The foregoing remarks are a few of the more salient points of Mr. Zachary's *travells*, but do not pretend to be any history either of them or of his books of Psalms and Songs. They may have a little exceeded the Query of J. O. I, however, throw myself on the principle of the adage that "the abundance of the law never breaks it." From his critical and literary investigations, with a more enlarged field for information, perhaps he may excuse me for being so avaricious as yet to expect to hear some *report* of his own "*travells* in this line," or in any other matter anent the author and his works in general. G. N.

* Probably he had here in view Baillie, who had a predilection for the MS. version of Sir William Mure of Rowallen, also before the Assembly.

MALABAR JEWS.

(2nd S. iv. 429.)

Only a few days ago I discovered a stray number of the *Algemeene Konst-en Letterbode* (for 1857, Nov. 14), which, though directed to me, had been mislaid amongst other papers and had slumbered there for about two years, only to reappear at the very moment when the writer of the article I am going to translate breathed his last. It contains a reply to a question put by me in the same periodical (p. 346), and inserted in "N. & Q." as an appendix to a Query proposed to the *Navorscher* by Dr. Todd of Dublin.

The *Konst-en Letterbode* says: —

"Mr. S. de Wind, LL.D., writes us as follows from Middelburg, in reply to the queries of Mr. J. H. Van Lennep, on p. 346 of this volume:

"'Mr. V. L. will find his inquiries fully illustrated in the first series of the *Works* published by the Zealand Society of Sciences (*Oudere Werken van het Zeeuwsch Genootschap der Wetenschappen*), vol. vi. (Middelburg, 1778) and ix. (1782), which thoroughly investigate the history of the Cochim Jews.

"'The first-mentioned volume contains a Treatise, entitled "Historical Particulars regarding the White and Black Jews at Cochim on the Coast of Malabar, extracted from a Correspondence with the Governor and Director of that Coast, Mr. Adriaan Moens, Counsellor '*in extraordinari*' of the Dutch East Indies; collated with the Accounts of several Writers, by Adrianus 's Gravezande."

"'This treatise amply discusses Hamilton's account, a number of statements from Dutch and Portuguese writers, Mr. Van Rheede's "Extract" (*Uittreksel*), and A. Moens's communications: whilst a fac-simile is added of the two brass plates mentioned by Hamilton.

"'In the ninth volume occurs, on p. 515 and following, a paper, inscribed "Appendix to the Historical Particulars regarding the White and Black Jews at Cochim, by A. 's Gravezande," and then comes a "Postscript, re-

specting the White and Black Jews at Cochim, after the most recent Advices from Mr. Moens." This last part includes a full analysis of the *Memoir*, which Mr. Moens had had to leave to his successor, when quitting the Malabar Coast, and which is dated April 18, 1781. It is this *Memoir* Mr. Van Lennep alludes to in his query. Mr. Moens had communicated his record to the Directors of the East India Company, and, through the medium of Mr. C. Kien Van Citters, Mr. 's Gravezande was furnished with a copy of the part referring to the Cochim Jews.

"'I do not think it unlikely that 's Gravezande's treatise, in the sixth volume, was translated into Portuguese by order of Moens, and that it was then shown by him to Ezechiel Rabby.

"'As for the rest I must add that the several objects mentioned by 's Gravezande, as: Ezechiel Rabby's portrait; the piece of wood, with the inscription INAZR-REXIVDE (the letters read from right to left); the Malabar *olla*, cæt., are to this day preserved in the Zealand Society's Museum, whilst some manuscripts — as three letters written by John Collet, one of which is directed to the Cochim Jews, and some papers, descending from A. Moens, which 's Gravezande made use of — are also kept in the same repository.'"

J. H. Van Lennep.

Huis te Leiduin, near Haarlem,
August 31, 1859.

THE PRETENDER.

(2nd S. viii. 51. 99.)

Mrs. Frances Shaftoe's *Narrative* is quoted at great length, and the truth of its statements asserted, in a tract, now before me, bearing the following title: —

"*More Memoirs:* or, the Pretender, what He Really *Pretends* to be: Some Explications of His Birth Reviv'd: and Reasons for Questioning His Title Set Aside. In a Letter to a Right Reverend L . . . . . London: Printed, and Sold by J. Baker, at the Black Boy in Pater-noster-row. 1713. Price 6*d*."—Pp. 40.

Besides the above two pamphlets, I have also the following upon the same subject: —

1. "The Pretender an Imposter: Being that part of the Memorial From the *English* Protestants to their Highnesses The Prince and Princess of Orange, concerning their Grievances, and the Birth of the Pretended Prince of *Wales*. Which is more than a sufficient Answer to the Old Depositions about that Matter lately Published. *London*, Printed and Sold by the Booksellers. 1711. Price Sixpence."—Pp. 40.

2. "The Several Declarations, Together with the several Depositions made in Council on *Monday*, the 22d of October, 1688. Concerning the Birth of the *Prince* of Wales. N.B. *Those Mark'd with this Mark* were* Roman Catholicks. *London:* Printed, and Sold by the Booksellers of *London* and *Westminster*." Pp. 40. At the end: "Published by His Majesties special Command."

3. "A Full Answer To the Depositions, And to all other the Pretences and Arguments whatsoever, Concerning the Birth of the Pretended Prince of Wales. The Intrigue thereof detected. The whole Design being set forth, with the Way and Manner of doing it. Whereunto is annex'd, A Map, or Survey, Engraven on Copper, of St. *James's* Palace, and the Convent there: Describing the Place wherein it is suppos'd the true Mother was Deliver'd: With the particular Doors and Passages, thro' which the child was convey'd to the Queen's *Bed-Chamber*. Printed in the year 1711." Pp. 56. The map referred to has been abstracted from my Copy.

4. "Some New Proofs, By which it appears that the Pretender is Truly *James* the Third. London: Printed for *J. Baker*, at the *Black-Boy* in Pater-Noster-Row. 1713. Price 6*d*." Pp. 28.

5. "A Full Demonstration that the Pretended Prince of *Wales* was the Son of *Mrs. Mary Grey*, Undeniably prov'd by Original Letters of the late Queen and others; And by Depositions of several Persons of Worth and Honour, never before publish'd; and a particular Account of the Murther of *Mrs. Mary Grey* at *Paris*. Humbly recommended to the Consideration of both Houses of Parliament. By *William Fuller*, Gent. London: Printed for the Author, and sold by *A. Baldwin*, at the *Oxford Arms* in *Warwick lane*. 1702." Pp. 40.

6. "The *Great Bastard*, Protector of the *Little One. Done out of* French. And for which a *Proclamation*, with a Reward of 5000 Lewedores, to discover the Author, was Published. *London*, Printed in the Year 1701." Pp. 15.

Some of the above tracts are referred to, and much interesting information, from contemporary sources, on the subject of them is given, in the Oxford edition of Bishop Burnet's *History of his Own Time*, 1833.

I can scarcely agree with C. D. E. that if Bp. Lloyd's* "notes on this subject could be found, probably little more could be desired," because, equally so with his brother bishop, he was not only a warm and busy stickler for the interests of the Prince of Orange, but also a thorough-paced hater of the Stuart dynasty, and, as it appears, ever ready to yield a willing ear to, and spread abroad, the cruel reports that were in circulation respecting the "pretended" delivery of James's queen, heedless of the maxims, that the receiver is as bad as the thief, and the retailer of slander as the inventor of it. But see, in reference to his "great collection," the note to Burnet, as above, vol. iii. p. 258. As to the latter's own private thoughts in this matter, the editor of his *Own Time* remarks (Preface, x.): that, "notwithstanding the idle stories told by him, on the authority of others, concerning the birth of the Prince of Wales, he nowhere, in the present time at least, explicitly avows an opinion of his illegitimacy." Wm. Matthews.

Cowgill.

[* As there were two Bishops at this time of the name of William Lloyd, our correspondents should distinguish them by their respective sees. Of course, the bishop alluded to was William Lloyd, consecrated Bishop of St. Asaph, and translated to Coventry and to Worcester, ob. 1717. The other William Lloyd was consecrated Bishop of Llandaff, translated to Peterborough and Norwich, and deprived at the Revolution: ob. Jan. 1, 1709–10.—Ed.]

CHATTERTON MSS.

(2nd S. 94. 194.)

Your correspondent Mr. Hugh Owen asks triumphantly, "Is there any evidence that Chatterton ever exhibited a single scrap of the supposed literary labours of Rowley, said to have been found in the Redcliff chest?" I am not going to raise a controversy which it is hopeless should now be ever determined, for poor Chatterton in the year 1869 — a period fast coming upon us — will have gone to his last account one hundred years ago; but when his memory is so continually made the subject of attack, and we hear "forgery" and "a long career of deception" charged upon him, there are some considerations which, I think, in fairness, should be stated; and it does not seem to me that they have yet been sufficiently brought before the public.

Whether Chatterton himself ever obtained any papers from the chests in Redcliff church or not, and whether the parchments now in the British Museum ever came from the repositories over Redcliffe porch or not, it seems quite admitted, on all hands, that his father did abstract both parchments and papers from Canynge's chests, and used them for his own purposes. These MSS. *seem* afterwards to have been in his son's hands, and what could have become of them?

If we refer to Dr. Gregory's *Life of Chatterton*, the first occasion upon which attention was attracted to these MSS. was upon the publication of one in *Felix Farley's Bristol Journal*, giving an account of the friar's passing the old bridge. In consequence of the inquiries of the friends of Dr. Barrett, who was then writing a History of Bristol, it was discovered that the transcript was brought to the Journal Office by a youth named Thomas Chatterton, who, when questioned and *threatened*, refused to enter into particulars. Upon this statement two questions may be asked, — Was the conduct of the youth that of one entering upon a career of deception? and secondly, upon what ground *could* he have been threatened? I see none, except that he was in possession of papers which certainly did not belong to him.

Chatterton was articled to an attorney, and would know very well the real bearing of his case. He had taste enough to find out the genuine merit of the writings, and sufficient knowledge of law to be aware that he had no claim to them. But there was one certain mode of making them his own, — by transcribing the poems, and burning the originals. And this, I suppose, he did.

This will explain a thousand difficulties; and doubtless he bitterly repented of what he had done, and would have given all he had to get the originals back, so soon as he was made sensible of their real value, and that his own ignorance and blunders in transcription had rendered it doubtful whether there were ever any originals at all. But it was too late. The parchments in the British Museum I conceive to be merely attempts to repair his error; for many of the characters are his, though imitated from old ones. But the most serious evil is, that he probably introduced his own words to make the verse run more smoothly, and at other times absolutely blundered through ignorance, as in the verse,—

"Noe, bestoikerre, I will go,"

the second word of which line Bryant has shown was really *beswikerre;* and to any one conversant with old writing, the mistake of the first part of the letter *w*, then carried above the line, for the letter *t*, is easy and palpable. Again: it is said that his forgeries are clear, because he has introduced blank verse, not known until Surrey's time, into the tragedy of *Ælla*. There are some lines in blank verse in the tragedy of *Ælla*, which is a regular and finished poem, and very bad they are, the worst in the piece. But why should any one who could write so much better in the other parts insert these? Simply, I believe, because some stanzas of the tragedy there were lost, and Chatterton put them in to carry on the story, either from inability or want of time to write in the strain of the original.

True it is, that Chatterton was very unpopular with the corporation of Bristol. He satirised them, and they hated and persecuted him in return. But it is time these feelings should rest in his grave, and his sad story be thought of only with regret. Railroad improvements have demolished the little school in which he first received the early rudiments of education; the curious little sign of the "horse milliner" has disappeared; strangers are required to give in their name before they can be admitted to look at W. Canynge's chests and boxes; and the Rowley stone at St. John's is carefully covered up, though it is to be hoped not damaged or destroyed. But the strains, whether Rowley's or Chatterton's, still survive, despite the art and malice of Walpole, κτῆμα ἐς ἀεί, an eternal possession. When we peruse them, let us no longer speak of "impostors" or "deceivers," but drop a tear to the memory of him, who, in whatever capacity, was the unhappy instrument of introducing them to the notice of the world. W.

Perhaps I may be allowed in reply to Mr. Hugh Owen to say I was *not* the person who took this MS. to the Bristol Literary Institution for comparison with Chatterton's will; for my knowledge of his handwriting rendered it unnecessary.

On looking through my two volumes of the De Bergham Pedigree, in Chatterton's Autograph, I find some of the Latin paragraphs translated by

Barrett's pen, and there seems to be a resemblance between such translations and Mr. Owen's MS.; which if Barrett also wrote, being a friend and patron of Chatterton, paper with a similar watermark in it and a portion of the will would be accounted for. Another contemporary, Catcott, has left behind him some modernised poems of Rowley, composed by Chatterton, but in Catcott's autograph, and possibly Mr. Owen's fragment of *Ælla*, may be one of these.

In answer to the question, "Is there any evidence that Chatterton ever exhibited a single scrap said to be found in the Redcliff chest?" I believe there are several such curious and illegible documents: for instance, "The Account of Wm. Canynge." And I am sure Sir Frederic Madden would kindly allow your correspondent to see them, if he wishes to do so, at the British Museum, and at the same time satisfy him Chatterton never wrote any other than the "stiff attorney's clerk copying hand," which is the same even in his pocketbook taken with him to London, and now in my possession.

The fragment referred to as having belonged to the late Mr. Richard Smith was, I think, "Lamyngstone" (I have not Grant's edition of Chatterton's *Poems* at hand); and if so, it was presented by him to the Bristol Subscription Library at the top of Park Street, where it is still to be seen. Bristoliensis.

James Moore.

(2nd S. viii. 197.)

If any one has doubts about the literary and historical value of "N. & Q.," let him look into the history of this obscure family, which sprung into existence from a footman, about 1700, and was extinct before 1750. Mr. Croker, we may assume, was especially informed on the subject, for Pope had immortalised the Moores; yet even Mr. Croker was compelled to ask, in 1854, for information; and already any one of your readers could write a history of the Moores as full of minute details as if he had lived next door to them in Southampton Street, or sat in the same pew at Fetcham. Still there are obscure points which may as well be cleared up. Pope, we know, carried on his battle with his adversaries in the *Grub Street Journal*, and we learn from the Preface to the collected volumes, that he and his friends generally wrote under the signature "A." It was Pope, therefore, or one of his friends, but Pope no doubt, who addressed a letter in that journal, professedly from the worm-powder Moore to his nephew, James Moore Smythe, and the nephew's penitential reply. Was this pure fiction, or founded on some sort of relationship? It has always struck me as strange that Pope should in the Forest have even heard of or concerned himself about the worm-powder Moore; and I have attributed the fact of such knowledge to Lewis the Catholic bookseller, and Pope's first publisher, being himself a seller of worm-powders, or rather worm-lozenge seller. The curious may find his advertisements in the *Evening Post* for May, 1712, with all the usual trumpetings about wonderful success. But Moore Smythe was a boy at that time, and it is not likely that the Moore family was even known to Pope. I presume, therefore, that Pope's attempt to associate them as blood relations was for the mere purpose of annoyance.

We ought, however, to know something about Pope's "Moore of Abchurch Lane." I will ask, therefore, whether he was the same person or the father of James Moore, described as proprietor of extensive plantations of medicinal herbs at Mitcham, who, subsequent to 1749, bought the manors of Biggin and Tamworth in Surrey? Was he related to Mrs. Bridget Moore, for whom Woodfall printed labels for Daffy's Elixir (see "N. & Q.," 1st S. xi. 420.), or was Mrs. Bridget the widow of A. Moor, the bookseller, near St. Paul's, or of Moor the "highflyer"-tory, mentioned by Negus in 1724? J. M. (2.)

Replies to Minor Queries.

Dr. Shelton Mackenzie's Life of Dr. Maginn (2nd S. viii. 169.) — I have a very short and very decisive answer to make to Philo-Turpin. There is not a word of truth in Dr. Shelton Mackenzie's statement. I have not seen the piece of biography in question, and never heard of it before; but I take it for granted Philo-Turpin's report is correct. If so, I repeat, the statement is false in every particular. Dr. Maginn never wrote one line of *Rookwood*, text or ballads. He never saw any portion of the work prior to its publication, and for aught I know to the contrary, he never saw it then. Certain I am that he would have scorned to claim the credit of any production which did not emanate from his own pen, while a proceeding like the present would have filled him with disgust and indignation. In putting forth this unwarrantable statement, Dr. Shelton Mackenzie has committed an act of gross injustice towards the memory of Dr. Maginn as well as towards myself, and is bound to make every reparation in his power. W. Harrison Ainsworth.

Brighton.

On Buying a Bible (2nd S. vii. 434.) — These verses were in existence and in print more than seventy-five years ago. They are to be found, precisely as now printed, in (Dr. Franklin's) *Poor Richard's Almanac* for the year 1743.

Uneda.

Philadelphia.

Early Catalogues (2nd S. viii. 183.)—In reference to a footnote at p. 183., I think it will be found that the first generalised list of publications in our language was compiled by Andrew Maunsell, whose sign was the "Parrot" in St. Paul's Churchyard. It is intitled:—

"The first part of the Catalogue of English printed Bookes. Which concerneth such matters of Divinitie as have bin either written in oure tongue, or translated out of some other language; and have bin published to the glory of God, and edification of the Church of Christ in England. Gathered into Alphabet and such method as it is, by Andrew Maunsell, bookseller. London: printed by John Windet, for Andrew Maunsell, dwelling in Lothburie, 1595, in folio, with the device of a Pelican and its offspring rising out of the flames, round which is 'Pro lege, rege, et grege. Love kepyth the lawe, obeyeth the kynge, and is good to the commonwelthe.'"

In the first volume of the *Athenæum*, pp. 43. 45., an analysis is given of this Catalogue. It is a curious fact made apparent on some of the old catalogues whereon the prices are marked, that the sum of *one penny* was a very common bidding.

It may be supererogatory to notice that catalogues of books were very early compiled by the monks. The most extensive example is one written by Henry de Estria, prior of Canterbury (1285), now preserved in the Cottonian Library. It occupies no less than thirty-eight treble-columned folio pages, and contains the titles of more than 3,000 works. Printed catalogues were produced as early as 1574, if not sooner, for the use of the book fairs which used to be held at Frankfort, in a street there called Book Street; and George Willer of Augsburg is said to have been the first who "fell upon the plan of causing to be printed every fair *a Catalogue of all the new Books*, in which the size and printers' names were marked." His last catalogue is said to be dated 1597, and printed by Bassæus of Frankfort. In a great measure owing to the restrictions placed upon the publishers at Frankfort, few catalogues were printed there after 1604, the bookselling businesses having been carried to Leipsic, and the shops in Book Street were generally converted into taverns. It is a singular coincidence that it was for a very long period the custom for booksellers to make all their bargains at these places.

W. J. Stannard.

Hatton Garden.

Grotesques in Churches (2nd S. viii. 196.)—F. E. Carrington's explanation is by no means satisfactory, though I am not prepared with a better. Admitting its truth, however, it does not explain why the grotesque figures so frequently to be seen in our churches were placed there at all, nor yet for what purpose. Many of these figures are positively indecent. I know a sacred building still used for public worship, in which the misereries (though very beautiful as carvings) are so filthy and obscene in their references, that they are nailed down by the authorities that they may not be seen. Perhaps some one can give a good reason for allowing their admission into sacred buildings, and the objects intended to be served.

R. S.

Rev. Richard Johnson (2nd S. vii. 394.)—An inquiry is made by Delta as to the Rev. Richard Johnson. If not too late I can supply a little farther information as to that clergyman. He remained, I am informed, about twenty years in New South Wales, and on his return to England Government presented him (through Mr. Percival) with the living of St. Antholin's, Watling Street, worth about 200*l.* a-year, and which he held till his death in 1827. I do not know of any biography of him, but I have no doubt that if your correspondent requires farther information respecting him, and would communicate directly with me, I should be able to supply it.

Jno. Edward Hill.

Halifax.

[We have intimated to Delta, Mr. Hill's obliging offer to supply him with biographical information respecting the Rev. Richard Johnson; but he scarcely thinks, on his own individual account, he ought to trespass on Mr. Hill's courtesy: still he is of opinion, if it meet his approbation, the public generally might feel an interest in some short memoir of the reverend gentleman.

The Rev. Richard Johnson was of Magdalen College, Cambridge, B. A. 1784, and presented by the crown to the rectory of the united parishes of St. Antholin and St. John Baptist in 1810, and was instituted to Ingham, held by sequestration, in 1817. In the *Wilberforce Correspondence*, there is a letter in vol. i. at page 15. from the Rev. John Newton, 15 Nov. 1786: "Who can tell what important consequences may depend upon Mr. Johnson's * going to New Holland? It may seem but a small event at present:—so a foundation stone when laid, is small compared with the building to be erected upon it; but it is the beginning and the earnest of the whole," &c. &c.; and at p. 61., "Prettyman," writes Mr. Pitt, on 14 Oct. 1788, "has sent me your (Mr. Wilberforce's) letter, mentioning the curate you have found [Mr. Johnson] for New Holland. I will take care of the business, and let you know as soon as the stipend, &c. is fixed. I conclude he will be ready, if he takes the charge, immediately." There are several other notices in the *Correspondence* of Mr. Johnson and the duties of the chaplain, but we will only observe that while Mr. Johnson singly laboured at that time in the vineyard, there are now considerably above three hundred clergymen of the Church of England officiating in Australia and New Zealand. Mr. Johnson died on March 14, 1827, aged 72.—Ed.]

Inn Signs by Eminent Artists (2nd S. viii. 77.)—In the village of Newick in Sussex there is the sign of a bull of the Sussex breed which was painted by the late J. H. Hurdis, Esq., and presented by him to his neighbour, the host of the "Bull and Butcher" there.

Mr. Hurdis was an intelligent and kind-hearted man, and an ingenious artist. He studied en-

* "The first chaplain sent to New South Wales."

graving under the celebrated Sharpe, and many of his works in that line are excellent. The sign is very well painted, but time and the elements are telling upon it. R. W. B.

Lord Fane: Count de Salis (2nd S. viii. 186.)—A reference to Sir Bernard Burke's *Peerage* (Appendix, Foreign Noblemen) supplies the information Mr. Redmond desires. He will there find that Jerome, second Count de Salis, married in Jan. 1735, the Hon. Mary Fane, eldest daughter of Charles Viscount Fane, by whom he was ancestor of the present Count.

This lady, on the decease, without issue, of her brother Charles, last Viscount Fane, in 1772, succeeded to the estates of the Fane family in Ireland, and her grandson Jerome, Count de Salis (a J. P. and D. L. for Armagh and Middlesex), obtained in Dec. 1835 a royal licence permitting him to assume the name of Fane in addition to that of De Salis, as the inheritor of the estates and next male representative of Charles, last Viscount Fane.

On the same authority we find (*vide* Cleveland) that *William*, younger son of Sir Christopher Vane, Knight, created Lord Barnard, "was elevated to the peerage of Ireland, 13 Oct. 1720, as Baron Duncannon and Viscount Vane, honours which expired with his lordship's son and successor, *William*, second Viscount, in 1789."

These two accounts differ both in the Christian names of the peers (as to the sirname, it is written *Fane* or *Vane* indifferently), and in the date of the extinction of the peerage.

On the former point I find in the *Liber Munerum Hiberniæ* an abstract of the creation of—

"*William* Vane, Esq. (younger son of Christopher, the first Lord Bernard in England)—

"Title — Viscount Vane in Ireland.

"Privy Seal, St. James's, June 12th, 1720; Patent, Dublin, Sept. 13, 1720."

On the other hand, I find it stated in Collins's *Peerage* by Brydges, vol. iv., that a sister of James, first Earl Stanhope, married Charles Fane, Esq., of Basleton, co. Berks, who was created Lord Viscount Fane and Baron of Longhuyre (*sic*), in the co. Limerick, in 1719.

How are these variations to be explained? I believe an account of extinct Irish peerages is still a genealogical *desideratum*.

John Ribton Garstin.

Dublin.

Bartholomew Cokes (2nd S. viii. 187.)—Your correspondent will find, among the *dramatis personæ* of *Bartholomew Fair*, "Bartholomew Cokes, an Esquire at Harrow." A glance at the play (*e. g.* Act I. Sc. 5.; Act II. Sc. 4. and 5.) would soon convince R. B. P. that B. Cokes, Esq. is a very good representative of an empty-headed, vain simpleton. Probably Crowne borrowed the word from this play. Libya.

The Termination "-hayne" (2nd S. viii. 171.)—Your querist may be assured that the instances of the termination "-hayne," as applied to the names of homesteads, is to be found in many other parts of the county of Devon, as well as around Sidmouth. It cannot, therefore, have any reference to the occupants of Blackbury camp. I take it, like the termination "-layes," which is equally common, to be the plural of the word *hay*, than which there is no ending to the names of farms used more frequently in the county. *Hay* is the Anglo-Saxon *hege*, a hedge, fence, or enclosure, and is in daily use in the more secluded parts of the north of Devon. A hedge and its two ditches are there called the "hay and ditchen." J. D. S.

It would have been desirable to know all those names ending in -hayne. In the few which are mentioned, this termination appears to be of Saxon origin; and I have little doubt that it is a contraction of the Ang.-Sax. *hagan*, or *hagum*, nomin. or dat. plur. of *haga*, which means a thorn, a fence, a fenced piece of land. This derivation becomes more plausible if we bear in mind that the German *Hain*, which also occurs as the second part of compound names of places, is likewise a contraction of the Middle High German *hagen*=a thorn, a hedge, an abatis, which latter signification may perhaps also be admitted for the Anglo-Saxon *haga*, being particularly convenient for localities in the neighbourhood of an ancient castle. G. D.

Weapon-salve (2nd S. viii. 190.)—I have much pleasure in attempting still farther to satisfy Professor De Morgan on the authorship of the *Discours*. The title of the French work does not in any way indicate the seat of the "célèbre assemblée" before which the lecture was pronounced. But, at p. 69., speaking of the amazing ductility of gold, the author thus expresses himself:—

"Il est constant que par ce moyen, ce petit bouton d'or peut estre tant étendu qu'il arrivera de *cette Ville de Montpellier* à Paris, et pourra même passer au delà."

The translator, White, at p. 49. of my copy, thus renders the original:—

"Let us do the like to all the rest of the beaten gold, it will appear by this means this small button of gold may be so extended, that it may reach from *this city of Montpellier to Paris*, and far beyond it."

In the "Information to the Knowing Reader," prefixed to the translation, White says, "This discourse was made lately (&c.) in one of the most famous academies of France;" and the passage above cited would, without farther evidence, justify the announcement on the title of "Montpellier" as the academy in question. Digby himself may not have sanctioned the publication of his lecture; still less have superintended the work. White, however, states in the same "Information," that the facts and opinions "were

delivered by way of oration, and taken in short-writing upon the place as 'twas uttered." That the work is genuine can hardly be doubted; for the translation is dedicated to Sir Kenelm's son, "John Digbye, Esq.," which would be an inconceivable impertinence were the original attributable to any person other than the knight himself."

R. S. Q.

Origin of the Judge's Black Cap (2nd S. viii. 130. 193.)—The *meaning* of the judge putting on the black cap when passing sentence of death will be obvious to every thinking person; but I should have asked in my former Query (p. 130.), When do we first read of an *English* judge putting it on? I cannot believe in England it is a very ancient custom. Surely when the sentence of death was as common as it formerly was, it could not be customary for the judge to go through this solemnity, there being but little solemnity about the sentence of death itself. We cannot imagine Jeffries putting it on when passing sentence on Sir Thomas Armstrong, or on any of the miserable persons who perished during the Bloody Assize, and there is no mention of the custom to be found in any of the State Trials. It does not seem likely that the nightcap of the modern hangings is founded on the Roman practice, but more probably it arose wholly in a civilised and humane age, and was first used to hide the distortions of the criminal's face, and for that use alone. Perhaps some of your readers will be able to throw more light on the subject,—more especially on the *first* use of the black cap in England.

W. O. W.

Side-saddles (2nd S. viii. 187.)—Stow's error has been constantly reproduced: as by Camden, *Remaines;* Beckmann, *Hist. of Inventions*; Pulleyn, *Etym. Compend.*, &c. Mr. F. W. Fairholt, in the first of his interesting papers on "Ancient Carriages," in *The Art Union Monthly Journal* (No. 106., p. 119., April, 1847), says: "riding on side-saddles was in use by ladies in England during the Saxon times." In proof of this assertion he engraves an example (on p. 118.) of a lady thus riding, copied from an A.-S. MS.; and adds, "that this fashion was continuous is shown by the seal of Joanna de Stuteville appended to a document dated 1227, who is represented riding in a similar manner." It is engraved in the "first volume of the *Journal of Brit. Archæol. Assoc.*, p. 145."

By the bye, Dean Trench says, in his *Select Glossary*, p. 23.: —

> "I do not know the history of the word 'boot,' as describing one part of a carriage; but it is plain that not the luggage, but the chief persons, used once to ride in the 'boot.'"

As so eminent an English scholar confesses his lack of information on this point, it may not be superfluous to mention that the "boots" were the two projections from the sides of the carriage; open to the air, and in which the occupants were carried sideways. Such a "boot" is seen in the carriage containing the attendants of Queen Elizabeth in Hoefnagel's well-known picture of Nonsuch Palace, dated 1582. Taylor the Water-poet, the inveterate opponent of the introduction of coaches, thus satirises the one in which he was forced to take his place as a passenger: —

> "It wears two boots, and no spurs; sometimes having two pairs of legs in one boot: and oftentimes, against nature most preposterously, it makes fair ladies wear the boot. Moreover, it makes people imitate sea-crabs, in being drawn sideways; as they are when they sit in the boot of the coach."—C. Knight, *Pictorial Halfhours*, vol. i. p. 56.

Ache.

Cokam House, &c. (2nd S. viii. 146.)—In answer to the Query of W. C., I have no doubt that Cokam House meant Colcombe House or Castle, in the parish of Colyton, a mansion formerly the property of the Courtenay family, and since of the Poles, Baronets, of Shute Park, which is about two miles distant from it. The place will be found mentioned in all the histories of Devon.

Chidcock (no doubt originally Chidwick) is a village with a mansion-house in Dorsetshire, between Axminster and Bridport, and was formerly the property of the Arundels. The castle at that place, now destroyed, was occupied by the royal party in 1644, and an unsuccessful attempt to storm it was made by the parliamentary forces on the 19th November, on which occasion they had nine men killed and seven wounded. I cannot find any place in the neighbourhood as the residence of Mr. Crewe (probably Carew), unless it be Mohun's Ottery, seven or eight miles from Shute. There is no such place as Wyrwail in the east of Devon. It will perhaps be found in the west of Dorset, for which I refer your correspondent to Hutchins. "Lord Poulett's" was Hinton St. George, near Crewkerne in Somersetshire.

J. D. S.

Chideock (2nd S. viii. 146.) is a tything, manor, and hamlet, in the parish of Whitchurch-Canonicorum, in West Dorsetshire, and was formerly possessed by the Arundells, ancestors of the present Lord Arundell of Wardour. Leland spells it *Chidwick*, *Chidiock*, *Chidiok*, and *Chidioke*, almost with the same dip of ink; and Vicars, it would seem, adds two more modes of spelling it, viz., *Chadwick* and *Chideok*. Its identification may help to ascertain *Cokam*, or *Coxam*, and *Wyrwail*, of which I know nothing.

C. W. Bingham.

1 *John*, v. 7. (2nd S. viii. 175.)—Allow me to correct an error in Mr. T. J. Buckton's article. He says the "Vatican MS. . . . contests with that

at Cambridge the palm of antiquity. The latter is referred to *by the letter A, and the term Alexandrine.*" The Alexandrine MS. is the one preserved in the Brit. Museum, while the one at Cambridge is known as "Codex Bezæ, sive D."

Δ.

Harry Sophister (2nd S. viii. 86.)—There is no difficulty as to the meaning of this expression. A student at Cambridge, who has declared for Law or Physic, may put on a full-sleeved gown, when those of the same year, who go out at the regular time, have taken their degree of Bachelor of Arts. He is then styled a *Harry-Soph*, i. e. ἐρισοφός. So says the *Cambridge Calendar* for the current year. WM. MATTHEWS.

Cowgill.

James Thomson (2nd S. viii. 50.) — I remember reading, about thirty years ago, an article on the poet Thomson in the (London) *Monthly Magazine*, in which it was said that he was married, but privately, to a woman in what he considered an inferior station in life to his own. UNEDA.

Philadelphia.

Cambridge Costume (2nd S. viii. 74. 191.) — It is not customary, I believe, for any but heads of houses to wear the stole in chapel.

P. J. F. GANTILLON.

Marriage Customs (2nd S. viii. 186.) — In addition to the marriage customs alluded to by J. N., there is another yet lingering among the lower classes in the West Riding of Yorkshire,—that of throwing the stocking. After the married couple has retired, or as the common phraseology is, "got bedded," the guests enter the room, and standing with their backs to the foot of the bed, each throw a stocking over the left shoulder at the bride, who during this ceremony must sit up; the first who can hit her is adjudged to be next married.

This practice must be anything but pleasant to the more modest damsels; but so pertinaciously do the peasantry cling to the custom, that long and strong has sometimes been the strife for admission to the bridal chamber when the parties have refused to submit to it, and many have been the schemes resorted to (assisted by the elder dames) to slip off to bed unobserved.

There is yet another, viz. the *hen-drinking*. On the evening of the wedding day the young men of the village call upon the bridegroom for a *hen*—meaning money for refreshments; which having obtained, they have a merrymaking on that or some subsequent evening in honour of the occasion, &c.; but should the hen be refused, the inmates may expect some ugly trick to the house ere the festivities terminate—perhaps find the chimney-top and the door fastened up at the same time. *Hen* is by some supposed to be a corruption of "end," to distinguish this from former contributions levied in the shape of pitcher-money, given by the swain as a fee to secure the freedom of visiting his sweetheart at all times without let or hindrance.

These, and the other practices mentioned by J. N., are observed here; but, like him, I never could come at any satisfactory conclusion as to their origin.

No doubt the love of fun, frolic, and carousal, so inherent to the English peasantry, contributes more than anything to keep up the practices, though they may have originated in far different circumstances. C. F.

Wakefield.

Liverpool, &c. (2nd S. viii. 110. 198.) — The etymology of Liverpool is a vexed question. It is noticeable that there is a relationship among the names in which *Liver* is a component,—a relationship which extends farther than the first two syllables. Thus I find, Liver-*mere*, Liver-*more* (probably *moor*), Liver-*pool*, Liver-*sedge*, and, which is the same, Liver-*sage*. This does not suggest to me any clue to the derivation or origin of *Liver* in these cases; but it is noticeable that it appears always to stand in a certain class of relationships,—*mere*, *moor*, *pool*, and *sedge*. Perhaps some one can give other examples from the names of persons or places. B. H. C.

I am much obliged to REV. THOMAS BOYS for his communication, which has led me to inspect the Diary again carefully, and I am satisfied that it is Lerpoole, as he has conjectured. It is curious, however, that so good an argument can be made for Cespoole as an old name for Liverpool. It is said in a petition from Chester of 1602, printed in Baines's *Hist. of Lancashire* (iv. 73.), that "the town of Liverpoole is but a creek of the port of Chester." W. C.

"*Wirried at a steack*" (2nd S. viii. 58.) — I thank Z. for his explanation of this phrase; and I frankly confess the ignorance which he, in his courtesy, hesitates to impute to me. But I was misled by Mr. S. Collet, in whose *Relics of Literature*, p. 158., I had met with the report of the case referred to. To the words above quoted, he has appended the following editorial footnote:—"Worried like a bull or a badger by dogs in human shape." My common sense rejected this figurative interpretation of a solemn judicial sentence; and I thus fell into an error of another kind. I mention this as a warning to the tyro, how little dependence is to be placed upon the glosses of some editors; who, indeed, often favour us with "comments harder than the text." ACHE.

Theocritus and Virgil (2nd S. i. 472.) — I can now partly reply to my own Query by referring to Gebauer, *de Poetarum Græcorum Bucolicorum Carminibus a Virgilio adumbratis.*

P. J. F. GANTILLON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Stones of Etruria and Marbles of Ancient Rome; or Remarks on Ancient Roman and Etruscan Architecture and Remains, the Result of recent Studies on the Spot. Partly read at the Institute of British Architects. By George L. Taylor, Architect. (Longman & Co.)

Mr. Taylor, the author of *The Antiquities of Rome* (of which, by the bye, he announces a new edition with the addition of the antiquities discovered since 1820), gives us in this nicely illustrated quarto volume the results of a second visit paid by him to the Eternal City after an interval of nearly forty years — during which period, he remarks, the monuments which he saw, drew, and published, have deteriorated much; but he adds that during the same period much has been done in the way of excavating and bringing to light objects of the greatest interest and importance. It is impossible, in our limited space, to point out how well Mr. Taylor shows us page by page how "*parlan le tombe e murà, ove la storia è muta*" — but to all who take an interest in the study of Rome and Etruria, to the scholar who regards Ancient Rome as the cradle of modern civilisation — to the antiquary who looks upon Rome as the great centre of all knowledge — to those who have visited Rome as a pleasant remembrancer of sunny hours spent among its beautiful ruins — to those to whom fate has denied that pleasure, as some compensation for their loss, Mr. Taylor's volume cannot fail of being very acceptable.

The Life and Times of Samuel Crompton, Inventor of the Spinning Machine called the Mule; being the Substance of Two Papers read to the Members of the Bolton Mechanics' Institution. By Gilbert T. French. (Simpkin & Marshall.)

Called upon in his capacity as President of the Bolton Mechanics' Institution to make arrangements for the delivery of a series of Lectures to the Members of it, Mr. French set the example of giving gratuitous Lectures, and selected for his subject a native and townsman of Bolton, who by his ingenuity and perseverance had enriched, not only his birthplace, but his native country, to an unparalleled extent; and yet who had been by that town and that country most strangely neglected, most grievously misused. That the life and times of Samuel Crompton, the inventor of the Mule, which has been the means of giving employment to so many thousands, and of creating so many princely fortunes, should be favourably received by Mr. French's auditors, can be readily believed. For the narrative is one which may be read with pleasure by all who take an interest in the History of English Manufactures, and with profit by all for the useful moral which Mr. French draws from the disregard paid by Crompton to the obvious duty of acquiring a knowledge of our fellow men.

The Friends, Foes, and Adventures of Lady Morgan. (Kelly, Dublin.)

Those who took up the *Irish Quarterly Review* of last July will remember the pleasant, genial, and gossiping paper on that most brilliant of Ireland's daughters, Sydney Lady Morgan, and be well pleased to learn that it has been reprinted in a separate form. The writer, who is understood to be Mr. Fitzpatrick (a gentleman to whom the readers of "N. & Q." have been frequently indebted), tells us that his object has been rather to assist the researches of an accomplished English lady who is understood to be gathering materials for the life of Lady Morgan, than to put himself forward as the biographer of his gifted countrywoman: he has, be his motives what they may, succeeded in throwing much new and interesting light upon Lady Morgan's early life and labours, and produced a book creditable to her memory and to his own talents. Mr. Fitzpatrick's valuable *Note on the Cornwallis Papers* gave evidence of the store of curious materials for the literary and political history of Ireland which he has at his command; and the present volume encourages us to hope that we may soon be favoured with fresh evidence of his readiness and ability to make use of them.

Books Received. —

Surnames metrically arranged and classified, with an introductory Inquiry into their Origin and Use. By Thomas Clark, Esq. (Simpkin, Marshall & Co.)

This may be said to be a versification of Mr. Lower's admirable *Essay on Family Nomenclature*,—an endeavour to tell in homely rhyme

> "Whence do our names originate,
> And from what era take their date."

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., &c. *With New Designs by* Wolf, Harvey, Weir, &c. *Part VI.* (Routledge, Warne, & Co.)

This Sixth Part — being in a great measure devoted to the natural history of the Dog, and admirably illustrated with drawings of the various species — will add to the great popularity which this work has already attained.

The Poetical Works of Thomas Moore. People's Edition. Part the Sixth. (Longman & Co.)

This Part contains some of the best of Moore's satirical writings — *The Fudge Family in Paris*; *The Fudges in England*; *Fables for the Holy Alliance*; and *Rhymes on the Road.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

D. Lupton's History of Modern Protestant Divines. London. 163?.
J. Philipp's Georgii Reono Honores. 1724.
Diary of Philip Horslowe (Shakspeare Society's Publication.)
Wanted by *Rev. C. J. Robinson*, Sevenoaks, Kent.

Vieyra's Portuguese Dictionary. 2 Vols. 8vo.
Wanted by *Richardson Brothers*, 23. Cornhill, London.

Notices to Correspondents.

Among other articles of interest which we have been compelled to omit from the present No. are Sir G. C. Lewis on The Lion in Italy; *Mr. Brent* on King John and the Jews in Canterbury; and *Mr. Creswell's* List of Books printed at Nottingham.

Mr. John Nurse Chadwick, of King's Lynn, *is desirous of finding a Correspondent willing to make searches in the Registers* of Sheffield.

C. J. R. *Dorothy Selby's Epitaph is printed in* "N. & Q." 2nd S. ii. p. 248.; *and at pp.* 314. 415. *of same volume is some interesting Correspondence on the subject of her claim to have "disclosed that plot" — the Gunpowder Plot.*

P. *The exhibition and sale of the remaining pictures of the Orleans Gallery (not including those purchased by the Duke of Bridgewater) took place the latter end of March*, 1799. Gent. Mag., Mar. 1799, p. 183.; *and Jameson's* Private Picture Galleries, pp. xxx. 82.

W. T. *Peter Paragraph, dramatised by Foote, was George Faulkner, the Dublin printer.*

J. A. P—n. *Most biographical dictionaries (except Knight's) contain an account of Bishop John Cosin, especially Kippis's. See also a Memoir of him by the Rev. J. S. Brewer, prefixed to* The History of Transubstantiation, 12mo. 1840. *The bishop's seal is Fretty in a bordure. Ashmole MS.* 8585. *gives Az., a fret Or; but Surtees's* Durham, *Arg., a fret Az.*

J. H. Van Lennep. *The MS. has been sent to the gentleman named by you.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 24. 1859.

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Notes.

THE LION IN ITALY.

The prodigies which immediately preceded the assassination of Julius Cæsar are described in the following passages: Suet. *Cæs.* 81.; Val. Max., i. 6. 13.; *ib.* 7. 2.; Obsequens, c. 127. (67.); Plut. *Cæs.*, 63.; Appian, *B. C.* ii. 115.; Dio Cass., xliv. 17. Compare Virg. *Georg.*, i. 466. They were: 1. A dream of Cæsar himself, that he had been carried up into the clouds, and had taken Jupiter by the right hand. 2. A dream of his wife Calphurnia, that their house had fallen in, and that he had been wounded by assassins, and had taken refuge in her bosom. 3. The arms of Mars, deposited in his house, rattled at night. 4. The doors of the room where he slept flew open spontaneously. 5. The victims and birds were inauspicious. 6. Solitary birds appeared in the forum. 7. There were lights in the sky and nocturnal noises. 8. Fiery figures of men were seen; a flame issued from the hand of a soldier's slave without hurting him. 9. After the murder of Cæsar, it was remembered that the attendant removed his gilded chair from the senate room, thinking that he would not attend the meeting.

Shakspeare, in the play of *Julius Cæsar*, introduces Casca relating to Cicero the prodigies seen on this occasion. He first describes a violent thunderstorm, and next proceeds thus: —

> "A common slave (you know him well by sight),
> Held up his left hand, which did flame, and burn
> Like twenty torches joined; and yet his hand,
> Not sensible of fire, remained unscorched.
> Besides (I have not since put up my sword),
> *Against the Capitol I met a lion,*
> *Who glared upon me, and went surly by,*
> *Without annoying me*; and there were drawn
> Upon a heap a hundred ghastly women,
> Transformed with their fear, who swore they saw
> Men, all on fire, walk up and down the streets.
> And yesterday the bird of night did sit,
> Even at noonday, upon the market place,
> Hooting and shrieking." — Act I. Sc. 3.

Lower down, in the same scene, Cassius alludes to the prodigy of the lion in the Capitol: —

> ". . . . Now could I, Casca,
> Name to thee a man most like this dreadful night,
> That thunders, lightens, opens graves, and roars
> As doth the lion in the Capitol."

In a subsequent scene, Calphurnia relates other prodigies to Cæsar: —

> "Cæsar, I never stood on ceremonies,
> Yet now they fright me. There is one within,
> Besides the things that we have heard and seen,
> Recounts most horrid sights seen by the watch.
> *A lioness hath whelped in the streets,*
> And graves have yawned, and yielded up their dead;
> Fierce fiery warriors fight upon the clouds
> In ranks and squadrons and right form of war,
> Which drizzled blood upon the Capitol.
> The noise of battle hurtled in the air,
> Horses did neigh, and dying men did groan,
> And ghosts did shriek and squeal about the streets."
> Act II. Sc. 2.

The prodigies of the lion in the Capitol, and of the lioness whelping in the streets of Rome, do not occur in any ancient writer, and were introduced by Shakspeare himself. Their introduction proves him to have overlooked the fact that the lion was never a native of Italy.

Lucretius, in a passage of his fifth book, describes the nature of men and animals as showing itself from their birth, and he thus speaks of the young of leopards and lions: —

> "At catuli pantherarum scymnique leonum
> Unguibus ac pedibus jam tum morsuque repugnant,
> Vix etiam cum sunt dentes unguesque creati."
> v. 1034-6.

It may be doubted whether this statement was founded upon observation, and whether Lucretius ever saw the young of the leopard and the lion. Certainly, the lion's whelps which were exhibited a few years ago in this country appeared tame and good-natured, and quite devoid of the ferocity which is the attribute of the full-grown animal.

In a subsequent passage of the same book, he speaks of the early generations of mankind as using savage animals for the purposes of war: —

> "Tentarunt etiam tauros in mœnere belli,
> Expertique sues sævos sunt mittere in hostes.
> Et validos partim præ se misere leones,
> Cum doctoribus armatis sævisque magistris,
> Qui moderarier his possint vinclisque tenere."
> v. 1306–10.

In the following verses (v. 1311–27.) he describes this experiment as unsuccessful, because these animals turned upon their own men, and destroyed them. Lucretius states elsewhere in the same book that his illustrations of primitive society were not derived from any historical re-

cord or tradition, but were founded on mere suppositions of probability. He represents the arts of writing and poetry to have arisen simultaneously with civil society, agriculture, and navigation: —

"Carminibus cum res gestas cœpere poetæ
Tradere; nec multo prius sunt elementa reperta.
Propterea quid sit prius actum respicere ætas
Nostra nequit, *nisi qua ratio vestigia monstrat.*"
v. 1442-5.

The idea that lions were used in war is doubtless one of these hypotheses; and it is a hypothesis which probably never had any foundation in reality.

It may be remarked, in connexion with the occurrence of the lion in Northern Greece, that he appears on the coins of several towns in that region, though otherwise this symbol is only found on Greek coins in connexion with Hercules. Thus some of the coins of Acanthus, in Chalcidice, represent a lion killing an ox; of Apollonia, in Mydonia, a lion's head; of Cardia, in Thrace, a lion walking; of Chersonesus, in Thrace, the head and neck of a lion; of Lysimachia, in Thrace, a lion's head. (See Leake's *Numismata Hellenica*, "N. & Q.," 2nd S. viii. 81.)

Dr. Clarke, in his *Travels in Greece, Egypt, and the Holy Land* (vol. iii. pp. 170. 172., ed. 8vo., 1817), describes his ascent of Mount Gargarus in the Troad, and states that he saw on the snow the footsteps of an animal, which the guides assured him were the footsteps of a tiger. He adds that leopards are likewise found in this wild region; and that when they are killed, the inhabitants are bound to take the skin to the Pasha of the Dardanelles. Leopards are still found near the coast of Asia Minor, and are not rare: but the tiger is not a native of any country west of the Indus, and the footsteps seen by Dr. Clarke were certainly not those of a tiger. G. C. Lewis.

FOLK LORE.

One Magpie. — An old college friend of mine invariably took off his hat when one crossed the road, to propitiate the ill-omened bird; and a lady of my acquaintance to this day, under similar circumstances, makes a cross on the ground with her foot to ward off the threatened ill-luck.

Warts. — When I was a child I was a good deal troubled with warts, which were, I fancy, more common forty years ago than they are now, and my old nurse, a Kentish woman, directed me to watch the opportunity when a funeral was passing, and then wetting the fore-finger with saliva to rub the wart three times in the same direction, saying on each occasion, "My wart go with you," taking care that the incantation was unobserved. I cannot, however, bear testimony to its success.

Bees. — An old blacksmith in this county (Cheshire) lamented to me the other day the ill-success which attended his beekeeping ever since the death of his wife, attributing it to his having neglected *to turn the hives round* when that event occurred. Here we see the union of two superstitions: the ill-luck said to attend upon not informing the hives of the death, and the still commoner superstition, that by turning your chair round you change your fortune at cards.

N.B. The same *man refused to sell* me a hive.

Christmas Eve. — I have been told in Lancashire that at midnight on Christmas Eve the cows fall on their knees, and the bees hum the Hundredth Psalm. I am unwilling to destroy the poetry of these old superstitions, but their origin can, I think, be accounted for. Cows, as it is well known, on rising from the ground get up on their knees first; and a person going into the "Shippon" at midnight would no doubt disturb the occupants, and, by the time he looked round, they would all be rising on their knees. The buzzing of the bees, too, might easily be formed into a tune; and, with the Hundredth Psalm running in the head of the listener, fancy would supply the rest. Wellbank.

Sickening Cake. — In the North Riding of Yorkshire, at the birth of the first child, the first slice of the "sickening cake" is cut into small pieces by the medical man, to be used by the unmarried as dreaming-bread. Each takes a piece, places it in the foot of the left stocking, and throws it over the right shoulder. She must retire to bed and get into bed backways without speaking, and if she falls asleep before twelve o'clock, her future partner will appear in her dream.

C. J. D. Ingledew.

Rustic Superstition. —

"It 'ud ha' been better luck if they'd ha' buried him i' the forenoon, when the rain was fallin': there's no likelihood of a drop now: an' the moon lies like a boat there. That's a sure sign of fair weather." — *Adam Bede*, vol. ii. p. 23., 1st edit.

To what piece of folk-lore does the above passage refer? And to what part of the country does it belong?

When is the moon said to be like a boat? Δ.

Saints' Days. — In various parts of the country there are still in use certain distichs relating to saints' days, connecting them with the weather, and other material facts which occur about the time of their celebration. Thus we have: —

"St. Barnaby bright! St. Barnaby bright!
The longest day and the shortest night."
June 11th (Old Style).

"St. Thomas gray! St. Thomas gray!
The longest night and the shortest day."
December 21st.

"St. Barthŏlomew,
Bring'st the cold dew."
August 24th.

In Herefordshire the weather on or about St. James's day (July 25th) is said to influence the hop, which is largely grown in that county, in some way; but I forget the distich.

Perhaps some of your correspondents who are able may be willing to record more of such verses (of which there are many) as relate to the periods, if not to the influence, of saints' days, before they be irrecoverably lost. A. F.

Custom at Farnborough. — I extract the following from the *Manchester Courier*, July 23 : —

"The stranger who chances to attend divine service in Farnborough parish church on the Sunday next after the Feast of St. Peter, has his attention arrested by the floor of the porch being strewed with reeds. By an abstract of the will of George Dalton, gent., of Farnborough, dated December 3rd, 1556, set forth on a mural tablet in the interior of the church, he learns that this gentleman settled a perpetual annuity of 13*s.* 4*d.* chargeable upon his lands at Tuppendence — 10*s.* to the preacher of a sermon on the Sunday next after the Feast of St. Peter, and 3*s.* 4*d.* to the poor. Local traditional lore affirms that Mr. Dalton was saved from drowning by reeds, and that the annual sermon and odd manner of decorating the porch are commemorative of the event. Reed-day, or flag-day, as it is indifferently called by the inhabitants of the village, recurred on Sunday last, July 3rd, and was duly honoured after the customary mode, which has obtained for nearly 300 years."—*Maidstone Gazette.*

Libya.

English and Foreign Custom of eating Goose. — Why do the English eat *goose* on *St. Michael's Day*, and other Teutonic nations on *St. Martin's Day?* And why is Luther (who was born on St. Martin's Eve) often represented with a goose?

Fra. Mewburn.

KING JOHN AND THE JEWS IN CANTERBURY.

King John, whose reputation, neither as a monarch nor a man, had ever a "sweet savour" in history, possessed nevertheless a certain sort of popularity among the lower classes of his subjects. At all events, he holds in the popular songs and legends a rather more favourable position than he does in any other records.

No man was fonder of jests and revelry: continually wandering up and down his dominions during the whole of his disgraceful reign, it is possible that he may have become popular among a class whose humour was not the most refined, and whose appreciation of character, in a king at least, was not the most correct.

In him posterity has recognised both a bad man and a bad king; but the commonalty, in olden times at least, was not fastidious: and as certain emperors of Rome once sought to obtain popularity from the "plebs," by exhibiting themselves as gladiators, so John might not always have avoided making mirth and amusement for the people, when he sought recreation for himself, in practical jokes and in low buffoonery.

This monarch was occasionally at Canterbury. From this city he proceeded to Dover on his disgraceful mission to resign the crown of England to Pandulf, the Pope's Legate. According to the itinerary of his journeys, he appears to have proceeded in a dilatory and tortuous manner, on his royal road to degradation.

From Canterbury he departed on the 6th of May, 1213, to Ewell, a hamlet situated about three miles from Dover. Here he remained a short time, and on the seventh day he went to Dover, returning to Ewell the same evening. As the Knights Templars had a house in this neighbourhood, he probably took up his quarters with them, abiding here twelve days: thence he went to Wingham, about ten miles across the country, in a somewhat retrograde direction; then back again to Dover; thence to Wingham again, and then, avoiding Canterbury, his degradation being consummated, he slunk away round to Chilham Castle. The next day he went to Ospringe, thence to Rochester, then back again to Chilham, and thence to Battle. These peregrinations occupied about thirty-nine days. The delay at Ewell after his submission to the Pope was no doubt occasioned by his waiting for his sceptre, which Pandulf is said to have retained for five days.

King John addressed many special communications to his "good city of Canterbury," and honoured it by levying sundry exactions on its inhabitants.

A.D. 1205, he gives a mill at Canterbury "to his beloved clerk, Master Peter de Inglesham."

A.D. 1212, he demands of the Præpositi and good men of Canterbury, if they will love him, eighty men armed, of the best men of Canterbury, to be sent to him at Westminster.

A.D. 1214, he writes from Rochelle, demanding a special contribution from Canterbury on account of the Pope's interdict having been relaxed.

A.D. 1215, he demands a supply of *pike heads**, as many as possible, to be sent without delay to Rochester; and that all the smiths of the city be taken off all other work whatever, and work night and day, to expedite this demand.

The same year he demands a quantity of wheels, or wheeled carriages for his use.

He takes away certain houses belonging to the Jews at Canterbury, and among others he presents to William de Waren, Earl of Surry, "the house belonging to Benedict, the little Jew, and to Isaac, his brother of Canterbury, in Jewry, London."

John, it is well known, considered the Jews of England as his special property, and although he at times protected them against the encroachments of others, and even naïvely observed in reference to this people, in one of his decrees to the city of London, "that if it were a dog, and he had taken him under his protection, he would defend him;"

[* *Picoisios*, i. e. pickaxes?—Ed.]

he never spared them when his own wants were to be gratified.

He would give away their houses and chattels with impunity; sometimes to the most unworthy favourites, in liquidation of a gambling debt, or as a reward for an after-dinner jest. Sometimes one Jew was robbed for the advantage of another: thus he bestowed upon Abram, the cross-bowman, a Jew, the house of one Isaac, son of Jacob, and Bona his wife, at Canterbury.

Many Jews appear from an early date to have resided at Canterbury; the designation "Jury Lane" suggests the locality they inhabited.

It is not perhaps generally known that the Jews formed part of the population of England even in Anglo-Saxon times. In a charter of Witglaff, a king of Mercia, conceded to the monks of Croyland, the Jews are recognised as holding, or having held, possessions. This charter, if authentic, was granted A.D. 833. In the "Canonical Excerptions," published by Egbricht, Archbishop of York, A.D. 740, Christians are forbidden to be present at Jewish feasts.

The exact period at which the Jews entered this country is uncertain. A brick of Roman manufacture is said to have been found in some excavations in London, having in relief a representation of Sampson driving the foxes into a field of corn. From this very doubtful evidence it has been supposed that the Jews, after the destruction of Jerusalem, extended their wanderings to Britain, when under subjection to Rome.

From the time of William the Conqueror to the 18th Edward the First, when the Jews were expelled the kingdom, they suffered almost every variety of extortion and oppression, paying for the commonest rights of mankind, justice and protection, the most exorbitant sums.

King John for a few years relaxed this cruel policy, and gave them a charter of protection; in the eleventh year of his reign, however, he recalled this grant, although he had received for it four thousand marks, and suddenly ordered all the Jews in England to be imprisoned until they had made a disclosure of their wealth.

The Jews were the earliest bankers and money lenders; and as from the precariousness of their possessions, and from the general insecurity of all property in the Middle Ages, they demanded a high rate of interest, they might fairly be classed as usurers.

Henry III. prohibited them from taking more than twopence a week for every twenty shillings they lent the scholars at Oxford.

The Jews at Canterbury were probably not more liberal than their countrymen elsewhere: Peter of Blois, Archdeacon of Bath, complains of "being dragged to Canterbury to be crucified by the perfidious Jews;" he had borrowed money of them, and he writes to his friend the Bishop of Ely, begging him to interfere for his protection, beseeching him "to become bound to Sampson, the Jew, for six pounds," which he says, "I owe him, and thereby deliver me from this cross." The figurative cross to which the worthy archdeacon alluded became a material one with the antiquary, William Somner, historian of Canterbury, who believed that the Jews crucified every child they could get at about Christmas.

King John, whose name we have introduced in connexion with the Jews of Canterbury, issued some decrees so extraordinary and unkinglike, that we are tempted to introduce one or two as they are recorded in the Close or Patent Rolls.

In one missive he sends to the knights, barons, and freeholders of Sussex, begging they would assist in carrying his timber to Lewes, assuring them "that he asks the same as a favour, and not as a right, so that it may not be turned into a custom for their prejudice."

Occasionally he usurped high spiritual powers, transcending even the attributes of the Pope himself. Thus by "letters patent" he gives a licence to a certain Peter Buillo "to enter into any religion* he pleases."

He had a most exalted opinion of his prerogative, and in another decree threatens all who disobey him, "that thereby they will incur not only the anger of God, but every curse by which an anointed and consecrated king can curse."

The "anointed king" then orders on another occasion, "that Peter the clerk be exchanged for Ferrand the cross-bowman, if sound; but if dismembered, Peter be *dismembered* also." "Men were fined," says Hallam, "for the king's good will, or that he would remit his anger, or to have his mediation with their enemies." Fines were levied in mere sport, and their exaction was decreed in the public records of the kingdom. Thus, as Hume informs us, "the Bishop of Winchester paid a tun of wine to King John for not reminding him to give a girdle to the Countess of Albemarle," and Robert de Vaux gave his five best palfreys to the king, "that he would hold his peace about Henry Pinel's wife."

John Brent.

Canterbury.

COUNTY LIBRARIES.

"It will also be of advantage — often in more ways than one — to collect the productions of local printers on whatever subject, however trivial, especially if the town or city have been the seat of an early press."—Edwards's *Memoirs of Libraries*, vol. ii. p. 574.

Such works give very interesting glimpses of the spread of feeling and information, and, in this respect, the study is more profitable than that of local numismatics.

The list below is one of books and pamphlets in

[* Meaning probably a religious order.—Ed.]

my possession printed at Nottingham up to seventy years ago; the names, however, of those marked with an asterisk were those of the sellers only.

Author, Editor, etc.	Title, etc.	Printer, etc.
John Barret, M.A.	The Christian Temper.	*Samuel Richards, 1678.
Daniel Chadwick.	Sermon. Mal. iii. 16.	*John Richards, 1698.
John Whitlock.	That Great Duty, &c.	*John Richards, 1698.
John Whitlock and Jo. W., Junior.	The Remains of Mr. Joseph Barrett.	*John Richards, 1700.
John Barrett, M.A.	A Discourse concerning Pardon of Sin.	*Hannah Richards, 1703.
Edward Clarke, M.A.	Thanksg. Sermon. Ps. lxiv. 9, 10.	*Gervas Sulley, 1703.
J. Barret.	Legacy of a Dying Minister.	J. Collyer, 1713.
Fr. Stanley.	Christianity Indeed.	J. Collyer, 2d ed. 1713.
Robert Marsden, B.D.	Assize Sermon. Gal. iv. 18.	*W. Ward, 1713.
A Lover of all hearty and charitable Protestants.	A Vindication of Presbyterian Ordination.	J. Collyer, 1714.
Daniel Robinson, Philomusic.	An Essay upon Vocal Musick.	J. Collyer, 1715.
Samuel Berdmore, M.A.	Assize Sermon. 1 Cor. x. 10.	*William Ward, 1715.
Samuel Berdmore, M.A.	Arty. Comp. Sermon. Gal. iv. 18.	*John Collyer, 1716.
Richardus Johnson.	Aristarchus Anti-Bentleianus.	Gullelmus Ayscough, 1717.
John Killingbeck, B.D.	Eighteen Sermons.	Will. Ayscough, 1717.
Abr. Jeacock.	Sermon. Acts xvi. 31.	John Collyer, at the Hen-Cross, 1721.
Anon.	A Copy of a Poll .... Co. of Notting.	Anne Ayscough, 1722.
John Disney.	Sermon. 2 Sam. xxiii. 3.	*William Ward, 1724.
Charles Cotton, Esq.	The Wonders of the Peak.	John Collyer, 1725.
R. W., a Lover of Divine Musick.	The Excellent Use of Psalmody.	George Ayscough and *Richard Willis in Bearwood Lane, 1734.
A Tradesman.	Serious Advice.	Tho. Collyer, near the Hen-Cross, 1734.
John Foss, A.M.	Assize Sermon. Matth. vii. 12.	*William Ward, 1735.
C. Deering, M.D.	Catalogus Stirpium, &c.	G. Ayscough, 1738.
Rev. Mr. Henson.	A New Latin Grammar.	G. Ayscough, 1744.
John Cheshire, M.B.	The Gouty Man's Companion.	G. Ayscough, 1747.
Robert Barber, Castleton.	David's Harp well Tuned.	*Joseph Heath, 1753.
Anon.	Nottingham Poll-Book.	Samuel Creswell in the Market-Place, and sold by Mr. Ward Bookseller, near the White-Lion, 1754.
Samuel Hammond.	A new Introduction to Learning.	Samuel Creswell, N. D.
John Bunyan.	The Pilgrim's Progress.	S. Creswell, New Change, 31st ed. N. D.
W. Salmon, Gent.	Memoirs of .... Frederick III.	Sam. Creswell, and sold by J. Deacres, 1759.
Matthew Pilkington, LL.B.	Sermon, Genesis xvii. 2.	Samuel Creswell in the New-Change, 1760.
A Scheme .... Navigation from Tetney-Haven to Louth .... Report.	John Grundy, John Smeaton, engineer.	Samuel Creswell, 1761.
Rev. Lemuel Abbott.	Poems .... A short Essay.	Samuel Creswell, 1765.
Anon.	Nottingham Poll-Book.	Printed by George Burbage, for S. Creswell and G. Burbage; also sold by Mr Ward, and Mr Heath, Booksellers in Nottingham, 1774.
John Barrett.	Sermon. Job xix. 25, 26, 27.	*Joseph Heath, 1777.
Anon.	The Methodist.	G. Burbage's Office on the Long-Row, 1780.
A. Goodrick.	Poems.	G. Burbage on the Long-Row, 1780.
John Edwards, Esq.	The Patriot Soldier.	Samuel Tupman, Bookseller, 1784.
H. Rooke.	A Narrative .... Revolution House.	Samuel Tupman, 1788.
Robert Blair.	The Grave.	W. Gray, opposite the Hen-Cross, 1789.
Mr. Gray.	An Elegy.	W. Gray, opposite the Hen-Cross, 1789.

S. F. Creswell.

Radford, Nottingham.

FLYLEAF SCRIBBLINGS.

1. Exorcism from an English MS. of the twelfth century, lately in my possession: —

"+ In noe patris quesivi te.
+ In noe filii inveni te.
+ In noe sps sci delebo te.

"+ Circumcingat te pater + circumcingat te filius + circumcingat te sps scs. + Destruat te pater + destruat te filius + destruat te sps scs. + Crux xpi t. + Vultus dñi. in. + Super aspidem et basiliscum ambulabis et conculcabis leonem et draconem. Adjuro te malum ex quocunque genere et per patrem + et filium + et per spm scm et per sanctam MARIAM genetricem ejusdem Dei et Dñi nri IHU xpi et per c.xl.iiii. m innocentes et per vii. dormientes Maximianum, Malchum, Martinianum, Constantinum, Dionysium, Johm, serapionem et per oms scos Di ne percutias vel affligas carnem istam, Parce famulo Dei . t . pater noster . t . Quicunque vult . t . evangelium. In principio — Maria Magd. — recumbentibus. Si quis diligit me — cum venerit."

2. Recipes from same book: —

"*Contra Paralisin.*

"Radix canis linguæ quæ vocatur paralisis — radix Sperepurd (spearwort) quæ vocatur Dei Gratia, grana silvestrium pisarum, folia salviæ. Hæc omnia siccentur et in pulverem redigantur et in nocte cum calido vino potentur. In mane vero hæc eadem et camidreos et pœoniam et radices clatæ quæ vocatur lapacium et radices levistici, viridia terantur et in vino ponantur et ita assidue bibant."

"Accipe radices fresgund et lava et tere et accipe Simul Canopum *ante festivitatem Sci Iohannis* et incisum mitte hæc duo in cervisa et coque usque tertia pars sit

excocta et serva et da bibendum *plagato* vel qui guttam fistulam habet et cave ne aliquid aliud bibat usque quo sanus fiat."

3. Contemporary epitaph on Henry Purcell in a large paper copy of the music to the "Prophetess:"—

"Ex Dono
Carissimi desideratissimique Autoris,
Henrici Purcell,
Musarum Sacerdotis,
Qui
Anno Domini 1695,
Pridie Festi Stæ Cæciliæ,
Multis flebilis occidit.
Nulli flebilior,
Quam
Amico suo atque admiratori
Jacobo Talbot."

J. C. J.

CHARTER OF ALEXANDER II.

The following entry occurs in the minute-book of the Faculty of Advocates of Edinburgh relative to a very ancient charter, by Alexander II., to Richard de Moravia:—

"16 July, 1740.

"Mr. John Ker, Professor of Humanity in the College of Edinburgh, having presented an Original Charter of King Alexander II. to Richard de Moravia of the Lands of Kyngcoreth and Kynlessoch, together with a copy thereof done in Copper plate, and dedicated by him to the Faculty, to be kept in their Library, the Dean did, in name of the Faculty, return him thanks for the same."

This letter of Sir Andrew Kennedy (?) to James Anderson, Esq., indicates not only the influence of Lord Pitmedden, notwithstanding his retirement from the Bench, but the high estimation in which James Anderson was held by his countrymen:—

"Sir,

"I expected to have had the opportunity yesternight to wait upon Pittmedden, thinking of going out off Town this day, and ye know when I first spoke to you about that Matter ye told me ye found Pittmedden very frank for continueing my son in his post, and promised he would willingly do any thing that I would desire of that kind. My health does not allow me to stay in Town, and therefore I must entreat you that ye will speak to Pittmedden this Morning, and let me know what I am to expect: both My sones I know they can serve him as well *as any other* he can employ. But if he be now otherwise resolved, I will not be uneasy to him, but let my sons take the same fate I had myself, only I must beg of you that ye will use plainness with them and not detain me unecessaryly in Town after ye have discussed Pitmedden in the affair. I earnestly entreat your answer, wherein ye will oblige,

"Sir, your most
"humble servant,
"A. Kennedy.

"Edinburgh, 27. Sept. 1705."

The writer of this letter was probably the individual who had a famous lawsuit with Cumming of Cullen, relative to the commandership at Campvere; and which was one of the early cases taken to appeal after the Union, in which the House of Peers, in 1714, remitted back to the inferior court.

Sir Alexander Seton, of Pitmedden, had been a senator of the College of Justice, and, what is remarkable, was an upright judge—a very uncommon occurrence in those days. He was removed from his seat on the Bench for his stand against James VII.'s attempt to repeal the Test and Penal Laws. On the Revolution, nevertheless, he refused to be reappointed, from his scruples of conscience as to the oath of allegiance to the expelled monarch. He was an author of some merit, collected a curious library, and died at an advanced age in 1719. Of the sale catalogue of his books there is a copy in the library of the Faculty of Advocates. It is very rare. J. M.

Minor Notes.

Rosenfeldians and Mormonites.—I do not know whether any of the numerous writers on Mormonism have noted a striking point of resemblance between the institutions of Joseph Smith and those of the false prophet of North Germany, Johann Paul Philipp Rosenfeld (1762—1782). The uncritical and impossible deductions from Scripture, especially from the Prophets, which characterise the doctrines of both, are indeed too prevalent in all communions to suggest a parallel between any two; nor are we less prepared to find religious fanatics proclaiming, with John of Leyden, an emancipation from monogamic restraints; but it is certainly a singular coincidence that polygamy (or "plurality," if you will) should twice have been revived under the sounding title of *Sealing*. The following extract from the account of Rosenfeld, in *Der neue Pitaval* (vol. vi. p. 243.), might pass for a description of a critical stage in the development of Mormonism:—

"Plötzlich trat er vor seinen vertrautesten Abhängern mit dem Satze hervor: er habe die Schlüssel zum verschlossenen Paradiese, er habe das Buch des Lebens, das, nach der Beschreibung in der Offenbarung Johannis, mit sieben Siegeln versiegelt sei. Um das Erlösungswerk zu vollenden, müsse er die Siegel öffnen, und dazu müsse er sieben Jungfrauen haben."

J. E. B. Mayor.

St. John's College, Cambridge.

Epigram on Cæsar Borgia.—The epigram on Cæsar Borgia is well known, and was occasioned by his having adopted for his motto, "Aut Cæsar, aut nihil." Having never seen any translation of it, I offer the subjoined attempt at a literal version:—

"Borgia Cæsar erat, factis et nomine Cæsar;
Aut nihil, aut Cæsar, dixit, utrumque fuit."

"Borgia was Cæsar, both in deeds and name;
'Cæsar, or nought,' he said: he both became."

F. C. H.

Walking Stewart.—The following notice of this remarkable man appeared in an Albany (N. Y.) newspaper for August 1, 1791: —

"On Thursday last arrived in this city from London, *viâ* New York, and the same evening set off for Canada, Mr. Stewart, the noted pedestrian — who, we are told, has travelled over the greater part of Europe, Asia, and Africa on foot*; and has come to this country for the purpose of completing his travels, by making the tour of the American world. Mr. Stewart is a middle-aged man, about six feet high — and what is particularly remarkable, *he is said to eat no animal food, and but one meal a day.*"

UNEDA.

Philadelphia.

Bearded Women.—Some fifteen or sixteen years ago I remember a hairy woman being exhibited in London. She had a flowing beard and moustache, of a soft and silky texture, but in all other respects was perfectly feminine. She was a young married woman, and was the mother of children. From Evelyn's *Diary* I find that a similar prodigy appeared in the metropolis more than two centuries ago. I transcribe the passage: —

"September 15th, 1657.—I saw the hairy woman, twenty years old, whom I had before seen when a child. She was born at Augsburg, in Germany. Her very eyebrows were combed upwards, and all her forehead as thick and even as grows on any woman's head, neatly dressed; a very long lock of hair out of each ear; she had also a most prolix beard and moustachios, with long locks growing on the middle of her nose, like an Iceland dog exactly, the colour of a bright brown, fine as well dressed flax. She was now married, and told me that she had one child that was not hairy, nor were any of her parents or relations. She was very well shaped and played well on the harpsichord."

This woman's name was Barbara Van Beck. Two portraits of her, one a line engraving, the other in mezzotinto, are described in Granger's *Biographical Dictionary*. The woman whom I remember was, I think, an Italian. Are there any other records of a similar *lusus naturæ?*

JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

BIBLICAL CONJECTURE-NOTES: THE RIGHT DATE OF THE EPISTLE TO THE HEBREWS.

I have before me two criticisms on the date of the Epistle to the Hebrews. The first criticism is thus stated: —

"Those who believe that St. Paul is the author of the Epistle to the Hebrews generally suppose that he wrote it at Rome during his last two years' sojourn in that city, about A.D. 63. This ancient opinion is adopted by the majority of critics, who mainly rely on the subscription at the end of the document."

The second criticism is as follows: —

"It may be conjectured by some that St. Paul wrote his Epistle to the Hebrews at Corinth during his long stay with Aquila and Priscilla, who had lately come from Italy because Claudius had banished all Jews from Rome, — a fact recorded in Acts xviii., and dated about A.D. 52. This conjecture relies on the following reasons: the Epistle to the Hebrews seems to belong to that period in the history of St. Paul when his mind was still mainly exercised in efforts to convert his Jewish brethren before he left them on account of their unbelief and turned to the Gentiles, to whom all his other epistles are addressed. It is stated in this chapter of the Acts that he was especially employed at this period in efforts to convert the Hebrews, and it seems probable *à priori* that he would give his arguments for their conversion in a written epistle as well as *vivâ voce*. It is said that during this time Timothy came to him from Macedonia. Now, as Timothy was probably arrested at Philippi, as well as his companions, Paul and Silas (whose miraculous delivery from the prison there is exactly recorded), it seems that he must have escaped in some way or he could not have come to Paul. These things being premised, let us turn to the Epistle to the Hebrews. We find internal evidence that it was written during the Hebraistic condition of St. Paul's mind, being very different in its characteristics from his Gentile epistles, to which it never alludes. Moreover it contains some specified texts, which indicate the probability of this conjecture. In Hebrews xiii. 24. it appears that St. Paul was then residing with Jews from Italy, as he says 'those (*apo*) from Italy salute you.' Just before he speaks thus: 'know that our brother Timothy is set at liberty, with whom if he come shortly I will see you.' As to the subscription to this epistle, it is of very doubtful authority, and is rejected by Griesbach. But, taking it for as much as it is worth, it informs us that the epistle was written to the Hebrews from Italy. It does not necessarily follow that the epistle itself was written from Italy or from Athens, as other MSS. state, though the order of the words, both in the Greek and Syriac, seem to imply as much. The old theory lies open to this difficulty, 'that it makes St. Paul, who was a prisoner at Rome, in danger of speedy persecution, talk confidently of visiting the Jews with Timothy shortly.' And there is no other indication of the imprisonment or liberation of Timothy at that period. If this conjecture be correct, the Epistle to the Hebrews is the first, or one of the first, of St. Paul's epistles, instead of being one of the last of them. The question is interesting and important, as materially affecting the mental and circumstantial history of St. Paul, and it enters into the right construction of all biographies of this noble apostle."

Such are the two criticisms before me, and I venture to send them to the Editor of "N. & Q." that his intelligent readers may consider their relative probability, and throw new light on the topic.

FRANCIS BARHAM.

Bath.

LADY CULROSS'S DREAM.

Can you or can any of your contributors tell me whether the old Scotch ballad entitled *Lady Culross's Dream* is still to be met with in any antiquarian collection? and where? Launcelot Temple, even at that time (1770), mentions his fears of its being no longer extant: but as this

[* Walking Stewart used to say, that though he had walked a great deal, it was only when no conveyance was to be had: he never walked when he could ride. — ED. "N. & Q."]

paper of his, "On Vulgar Errors," is not very long, and is in his peculiarly quaint style, I will transcribe it: —

"I have always considered it" (he says) "as a self-evident absurdity to imagine that the Scotch tunes were composed by an Italian Fiddler. But I own that my opinion on this subject has begun to totter ever since it was discovered that the author of Ossian's Poems was one Korah Sukkubbit, Esq., an idle drunken fellow, who lived some ten or twelve thousand years ago by making and mending of Jew's-harps at the Borough of Gomorrah in the County of Palestine. Good Heavens, how provoking this is! Bless your ears, the greatest part of the Scotch, Welsh, and Irish tunes were composed long before the Italians, or even the Flemish, knew anything of music. Excepting Corelli, Pergolesi, and perhaps one or two more distinguishable masters of that charming art, the Italian composers have seldom aspired at anything beyond mere mechanical harmony, in which any one who has a tolerable ear may succeed. But to express the passions is a different affair: it is one of the greatest powers that belongs to true genius, which happens to be a very uncommon gift of Nature.

"Handel was in general a noisy overbearing bully in music; sometimes indeed, but not often, pathetick, yet still charming, as far as mere harmony goes. But it was not in him, still less in David Rizzio, a mere old fiddler, who only executed what other people had composed, to have even imitated with any success the Scottish tunes, whether melancholy or gay; whether amorous, martial, or pastoral; in a style highly original and most feelingly expressive of all the passions, from the sweetest to the most terrible. Who was it that threw out those dreadful wild expressions of distraction and melancholy in *Lady Culross's Dream?* an old composition, now I am afraid lost; perhaps because it was almost *too terrible for the ear.* I'll venture to swear that David Rizzio was as innocent as any lamb of such frantic horrors."

But it would appear from an old ballad that "Lady Culross's Dream" was a bye-word of terror, and a symbol of the supernatural, long before Rizzio's time; for in the aforesaid old ballad, printed in Richard III.'s reign, of which a certain Sir Gawyn is the Don Juan and one "*faire* Alice" the victim, the following couplet occurs. I quote from memory, for I regret to say the original very curious document was stolen from me some years ago at Geneva, with a book of French autographs of the heroes and heroines of the Fronde. But the couplet, making mention of "Lady Culross's Dream," is, as well as I can recollect, as follows: —

"It was *fals*, Sir Gawyns *Culp*, that *faire* Alice now did *seme*,
Like the *ghast* Ladye of Culrosse, in her *wilde shreeking dreme*."

ROSINA BULWER LYTTON.

Clarke's Castle Hotel,
Taunton, Somerset.

Minor Queries.

"*La Thébaïde:*" *Remy's* "*La Pucelle.*" — I should be very grateful for any information addressed to me here (or at Mr. Molini's, bookseller, 17. King William Street, Strand), about the existence in England of copies of the two following dramas: —

"La Thébaïde, Tragedie. Pont-à-Mousson, Etienne Marchant, 1584, in 4to."

"Histoire Tragique de la Pucelle de Dom. Remy, aultrement d'Orléans. Nancy, 1581, in 4to."

Of the latter work I have a reprint, of a very limited number of copies, now in the press.

D. D. L.

Pont-à-Mousson.

Jasper Runic Ring.—I should be much obliged to anyone who can inform me as to what has become of a jasper ring inscribed with runes which was exhibited to the Society of Antiquaries in 1824, and is described in the *Archæologia* (vol. xxi. p. 117.)? It then belonged to George Cumberland, Esq., of Bristol. A. W. FRANKS.

British Museum.

Dr. Thomas Brett. — The following inquiry appears on the wrapper of *The Biographical and Retrospective Miscellany*, 1830: —

"We should be obliged to any correspondent who would inform us whether a MS. in our possession has been printed or not. It is a short Autobiography of that eminent Divine and controversial writer, Dr. Thomas Brett, written by himself, including a History of his various works. We ourselves have no recollection of having seen this article in print."

Is anything known of this manuscript? J. Y.

Archiepiscopal Mitre.—How is it that the archbishops bear the mitre issuing from *a ducal coronet?* The tombs of those prelates in Canterbury and York cathedrals exhibit the *mitres* without any *coronets:* their armorial bearings in the windows of those gorgeous ecclesiastical edifices are without, and the assumption seems to be of very *modern date.* Will some of your readers (amongst whom it is evident you have those who, *ex cathedrâ*, could answer) be kind enough to answer the Query. These distinctions are only valuable and honourable as they are duly authorised or recognised. It is to be regretted that the printed Peerages mislead in such particulars, and too frequently give unauthorised bearings, even though the title-pages present high-sounding editorial names. VERAX.

Baron of Beef at Windsor. — I shall feel much obliged to any of your readers who can tell me by what contrivance the baron of beef is roasted every year at Windsor, as probably the grate is not of a size capable of doing so, without some contrivance. A SUBSCRIBER.

Dublin.

Shawl, at Leybourn. — Can any correspondent inform me what is the derivation of the word *shawl* as applied to a lofty natural terrace at Leybourn

in Yorkshire? Many of your readers will recollect the magnificent prospect afforded of Wensleydale from that place, perhaps one of the loveliest views in England. Certainly not the least interesting object on the *shawl* is the *Queen's Gap*, pointed out by local tradition as the spot where the unfortunate Mary, Queen of Scots, was captured, after her escape from Bolton Castle, in 1568. Could anyone also inform me how many prisons she was confined in during her captivity in England, and the duration of her imprisonment in each? Bolton Castle, Chatsworth, and Fotheringhay were three of them, and at Fotheringhay the last scene was enacted which closed her sad and eventful history. Oxoniensis.

The Frog a Symbol. — In the south aisle of the church of Melton Mowbray, Leicestershire, is a stone effigy representing a cross-legged knight, of the end of the 13th century, fully armed, with his shield upon his arm, bearing in modern tincturing gules, a lion rampant, argent. His sword rests upon a *frog*. This creature does not appear to have been placed merely to strengthen the sculpture, as an arrangement of the robe over the chain-mail, and of the dog at the feet, would have done this much better. What idea would the sculptor wish to convey by carving the frog in this instance? T. North.

Leicester.

Dyche's English Dictionary, by Wm. Pardon. — 1. Can any reader furnish me with information regarding a "Wm. Pardon, Gent.," editor of more than one edition of Dyche's well-known *Dictionary?* I am aware that there is a living writer of the same name, but whether a descendant or not I cannot say. I have seen two editions of the above Dictionary, both edited by the subject of my Query — one of 1759 (the 10th), and the other of 1777 (the 16th). I subjoin the two titles: —

(1.) "A New General English Dictionary, peculiarly calculated for the use of such as are unacquainted with the learned languages. Originally begun by the late Rev. Mr. Thos. Dyche, Schoolmaster of Stratford-le-Bow, and now finished by Wm. Pardon, Gent. 10th edition. London: Printed for C. Ware at the Bible and Sun, Ludgate-hill. 1759."

(2.) Same title, 16th edition. "And finished by the *late* Wm. Pardon, Gent. (Printed for all the leading booksellers.) 1777."

Worcester, in his *Universal English Dictionary*, says of Dyche's, that it is a "work in one vol. 8vo. which has had an extensive circulation in England," but only mentions the 7th edition, that of 1752; but above may be seen there were sixteen editions, if not more. 2. Are there known copies prior to this seventh edition?* Surely something must be reclaimable about the editor of a Dictionary which had exhausted seven editions before Dr. Johnson's appeared, in 1755. W. J. O.

Cranbrook Grammar School. — Who was the master of this school in 1665—1667? A. Z.

Battens. Slips of deal. Query etymology? M.

Bell Metal. — As your paper is intended for procuring general information, I hope you will not think the following Query inadmissible.

Upon reference to a well-known little work, Bingley's *Useful Knowledge*, vol. i. p. 188., I find that —

"bell metal is usually composed of three parts of copper and one of tin. Its colour is greyish white, and it is very hard, sonorous, and elastic. Bronze and bell metal are not, however, always made of copper and tin only. They frequently have other admixtures, consisting of lead, zinc, or arsenic. Bell makers sometimes abuse the vulgar credulity by pretending that they add a certain quantity of silver to the alloy, for the purpose of rendering the bells more melodious: but they are better acquainted with their business than to employ so valuable a metal in the operation."

Certainly there is an old prejudice in favour of the melodious sound of silver. We shall all recollect the line, —

"And gentle psaltry's silver sound."—*Ps.* cl.

But silver, I apprehend, has nothing to do with the subject of my present inquiry, the celebrated *Big Ben*, whose doleful sounds can proceed from nothing but *lead*. We all recollect the story of Archimedes and the crown. Will therefore any of your readers, philosophers or otherwise, undertake to apply a similar process to the bell, and tell us the quantity of alloy in it? Time undoubtedly will develope the truth, by its colour; but it would be a satisfaction to learn the composition at once, in order that future bell-founders may be prohibited from making her Majesty's subjects unhappy by the farther use of it.

B Natural.

Norton Family. — Can any of your correspondents inform me where I can find a biographical account of Richard Norton, of Norton Conyers, Esq., and his "right good sonnes," who were concerned in "the rising in the North," A.D. 1569. The ballad says, —

"Thee, Norton, wi' thine right good sonnes,
Thy doom'd to dye, alas, for ruth!
Thy reverend lockes thee could not save,
Nor them their faire and blooming youthe."

In reality, though doomed to die, the father and seven sons escaped abroad.*

C. J. D. Ingledew.

Soul. — Would you be kind enough to inform me of the derivation of the (Saxon?) word *soul?* Has it not a similar origin to the Greek ψευχη,

[* Two prior editions are in the British Museum; the third, 1740, and the sixth, 1750.—Ed.]

[* For some brief notices of the Norton family, see Collins's *Peerage*, ix. 254., edit. 1784.—Ed.]

πνευμα, and the Latin *anima*, *spiritus*, all from a verb signifying *to breathe*, and hence denoting, as the Greek and Latin words, *breath*, and frequently *life*, which depends upon *breathing?*

Hence in that passage in the New Testament, "What shall it profit a man if he gain the whole world and lose his own *soul* (ψευχη)?" no mysterious spiritual essence is intended, but merely the physical *life*.

Also I wish to ask, Has not the word in the Hebrew Bible translated *soul* ("man became a living *soul*," "the *soul* that sinneth it shall die," &c.) a *similar* derivation, and hence signifies *breath*, *life*, a *living* person? F. B. B.

Sot's Hole. — "It would not have cost me above 4½*d.* to have spent my evening at Sot's Hole."—*Connoisseur*, 68.

The Green Lamps. — "The same act, which at the Green Lamps or Pimlico appears low, may be extremely polite at the Haymarket or at Ranelagh."—*Connoisseur*, 66.

Jenny's Whim. — "The royal diversion of duck-hunting, with a decanter of Dorchester [ale] for sixpence, at Jenny's Whim."* (*Connoisseur*, 68.) Mentioned also by Horace Walpole.

Where were these once celebrated localities? And, *apropos de bière*, is ale served in decanters anywhere now? I once saw it so done in London. Dubius.

"*The History of Ireland*," 1784.—Who was the author of an 8vo. volume entitled *The History of Ireland*, which forms vol. xlii. of *The Modern Part of an Universal History*, London, 1784? Abhba.

American Dramatists. — Can any of your American readers give me any biographical particulars regarding the following American dramatic authors? 1. James Forrester Foote (of New York?), author of *The Little Thief, or the Night-Walker*. 2. Wm. G. Hyer, author of *Rosa*, a melodrama, printed 1822. 3. Robert W. Ewing, author of *The Highland Seer* and other plays. 4. Samuel B. Judah, author of *A Tale of Lexington* (acted in New York) and other plays. There is a volume by a Mr. Reece, published in America, which I think contains some account of the dramatic authors of America. A. Z.

Anonymous Plays.—Who is the author of the following plays, printed or published at Nottingham: 1. *The Eve of St. Hippolito*, a Play. Published by G. Stretton, Nottingham. 8vo. 1821? 2. *Philo*, a Drama, 1836? 3. *Vanity's Victim*, a Comedy. Published by Rawson & Richards, Nottingham? Z.

[* Jenny's Whim was a tavern at the end of the wooden bridge over what was formerly a cut or reservoir of the Chelsea Waterworks, between Chelsea and Pimlico. Cunningham's *London*.]

Poole Family.—I shall be very thankful for any information respecting James Poole, who purchased the manor of Bilmore in the parish of Old Radnor, in 1781, of Harford Jones, and sold it again to John Morris, in 1789; also reliable data to supply the numerous gaps in the pedigree of Poole of Poole, county of Chester (see Burke's *Extinct and Dormant Baronetcies of England*), especially in regard to the descendants of Reginald Poole, who married Cecily, daughter of Rev. Matthew Wood, vicar of Webbenbury, so stated in Burke; but I cannot find any such parish in Ecton's *Liber Valorum*, 1763. The nearest approach is Welbury, in the county and diocese of York, a rectory in the patronage of the duchy of Lancaster. Similar information is sought respecting the descendants of Benjamin Poole, of London, who died about 1656? A. M.

Choyce, Joice, Jocunda. — Can any of your correspondents tell whether Choyce or Joice was the pet name for ladies who, in the 16th century, were named Jocunda?* A.

Heraldic. — Information would oblige respecting the name the following coat of arms appertain to, the tinctures of which I am unable to give, viz. "—— two bars, —— over all, on a bend ——, three boars' heads erased ——." These arms are impaled by Goulston on the dexter, and are cut on a tombstone in the chancel of the parish church of Kingston-on-Thames to the memory of Elizabeth, the wife of Morris Goulston, Esq., who ob. 12th April, 1720, æt. thirty-five years. Any particulars relative to this gentleman and his descendants would prove acceptable. He was the only son of Sir William Goulston, Knt., second son of Richard Goulston, lord of the manor of Widdyal, co. Herts. It is evident he was twice married, as a daughter, Frediscrida, by his said wife Elizabeth, was baptized at Marlow, co. Bucks, 25th Oct. 1701; and the Kingston registers contain an entry of the baptism of Joseph, the son of Morris Goulston and Mary his wife, 24th June, 1723, as also the burial of a son William in July, 1724. C. S.

Nicholas Owen. — This individual was one of the servants of Henry Garnet the Jesuit, and was apprehended at Hendlip House on the 23rd of January, 1606, a few hours before the discovery of his master. We find him a prisoner in the Tower on the 26th of Feb., when he underwent an examination, in which he positively denied all knowledge of his master or of Oldcorne. On the 1st of March he was again examined; this time, under torture, being hung up to a beam by his thumbs, and having made a partial confession, he

[* Jocosa, not Jocunda, is the Latin for the baptismal appellation of Joyce. Joyce is allied with joyous, full of joy.]

was told that on the next examination the rack would be applied to him. The following day in the afternoon, when his dinner was brought to him, he committed suicide with a knife. An inquest was held; several persons were examined; and a verdict of *felo-de-se* was returned. Can anyone tell me where I can find the depositions taken on this occasion? They are not in the State Paper Office. W. O. W.

The French Massacres.—

"An Historical Collection of the most Memorable Accidents and Tragicall Massacres of France, under the raignes of Henry 2, Francis 2, Charles 9, Henry 3, Henry 4, now living. Conteining all the troubles therein happened, during the said King's times, untill this present Yeare 1598. Wherein we may behold the Wonderfull and straunge alterations of our age. Translated out of French into English. Imprinted at London by Thomas Creede, 1598."

Who was the author, and who the translator of this book? What is its value as a history? Is it well-known, or is it *rare?* Has it been reprinted? E. S. J.

John Nicholls. — It appears from the grant in the Prerogative Court that on the 12th Feb. 1682, the administration of the goods of Robt. Mossom, Bishop of Derry, was granted to John Nicholls, *Armig.*, the principal debtor. I am anxious to ascertain who this John Nicholls was, and should be obliged to any reader who could give me the information. J. C. M. Meekins.

Lincoln's Inn.

Lord Lauderdale and Charles II.—Can any of your contributors inform me if a letter from Lauderdale to King Charles II., dated Holyrood, November 16, 1669, and offering Scotch forces to aid the king in arbitrary measures, has been published? W. C.

Robert Chester's "Love's Martyr; or Rosalin's Complaint" (a translation from the Italian), 4to., London, 1601, contains, besides poems by Shakspeare, Jonson, Marston, and others, "The True Legend of famous King Arthur." Is there a copy (or reprint) of this rare volume to be seen in any public library in London? A reply will greatly oblige β.

Minor Queries with Answers.

An Almery.—In a recent sketch of Wordsworth's house at Rydal Mount, in *Once a Week* (vol. i. p. 107.), the writer speaks of "an old *almery* carved over with circles," &c. What is an "almery"? I think that in the south of Scotland, and in the north of Ireland, the word *ambry* is applied to a store-chest or a cabinet. In Ceylon, and perhaps in some parts of India formerly held by Portugal, the term for a wardrobe or press is *almirah*, and this appears to be identical with the Portuguese word *almarinho*. Query. Is there any connexion to be traced between the latter word and the "almery" of Westmoreland? J. E. T.

[In reply to our correspondent's first inquiry, we think there can be little doubt that the "almery" of Westmoreland corresponds to the *almaria* or *almarium* (for *armarium*) of Med.-Latin, in old Fr. *aumaire, armaire, aulmaire*, a cupboard, wardrobe, or press (but specially, no doubt, in the first instance, a place for keeping arms). Cf. in Med.-Latin, *armariolus*, a little armarium, *armariolum*, a receptacle for the host; and in Romance, *armari*=Fr. *armoirie*.

In Portuguese, *almario* is a cupboard used whether for cold victuals or for crockery, and *almarinho* a little cupboard. In Spanish the terms *almario* and *armario* are convertible, and signify a kind of cupboard or press, whether for rarities, clothes, victuals, or earthenware.

"Into the buttrie hastelie he yeede,
And stale into the *almerie* to feede."
Heywood's *Spider and Flie*, 1556.

As the lapse of years, and the suspension of intercourse, have occasioned a considerable discrepance between the language of Portugal and its dialect spoken in the East, we think it by no means improbable that the East Indian *almirah* is a corruption of the old Portuguese word *almario* or *almarinho*.]

Gog and Magog.—At what period were the great figures called Gog and Magog (now, I believe, to be seen at Guildhall), first put up on Temple Bar? What legend were they intended to commemorate, and what is their connexion with those names occasionally mentioned in the Old Testament? Information on these points would perhaps interest many of your readers as well as Chronos.

[In a description of the procession of Queen Elizabeth on the 13th of January, 1558, the day before her coronation, the writer says: "From thence her Grace came to Temple-Barre, which was dressed fynelye with the two ymages of Gotmagot the Albione, and Corineus the Britain, two gyantes bigge in stature, furnished accordingly; which held in their handes, even above the gate, a table whering was written, in Latin verses, theffet of all the pageantes which the citie before had erected." (*Queen Elizabeth's Progresses*, i. 22.) The point which has baffled our antiquaries is, whether these figures formed a portion of the decorations of Temple Bar, or whether, as is more probable, they were brought from Guildhall for this special occasion of the Queen's visit. Mr. Douce says: "I am inclined to think that some figures of this kind had, long before the reign of Elizabeth, decorated not only the City Guildhall, but other such buildings in different parts of the kingdom, in imitation of a very ancient custom on the Continent." If the Guildhall statues were the actual figures exhibited in the pageant at Temple Bar, they would be made of pasteboard or wickerwork, and would be frequently carried about on public exhibitions. Puttenham (1589) speaks of Midsummer pageants in London, where, to make the people wonder, are set forth great and uglie gyantes, marching as if they were alive," &c. Bishop Hall, too, compares an angry poet to

"The crab-tree porter of the Guildhall,
While he his frightful Beetle elevates."

Hatton (*New View of London*, 1708, p. 607.) leads us to

suppose that these old giants were destroyed when Guildhall was "much damnify'd" by the fire of London in 1666. The present giants were carved by Richard Saunders, and set up in the Hall in 1708. We are inclined to think that these renowned figures are more connected with Corinæus and Gotmagot, or Gogmagog of the *Armorican Chronicle*, quoted by Geoffrey of Monmouth, than the Gog and Magog of the Bible. Mr. Douce informs us, that "in a very modern edition of the *Romance of the History and Destruction of Troy*, it is stated that Brute, the son of Antenor, made a voyage to Britain, where, aided by the remaining natives, who had been conquered by Albion and his brother giants, he made war against this usurper, whom he slew in a bloody conflict, taking prisoners his brothers Gog and Magog, who were led in triumph to London, and chained, as porters, to the gate of a palace built by Brute on the present site of Guildhall. 'in memory of which,' says the Editor of the *Romance*, 'their effigies, after their death, were set up as they now appear in Guildhall.' As this account is not in the older copies of the Troy book, the Editor has either invented it, or retailed some popular tradition." (Smith's *Ancient Topography of London*, 4to., 1816.) The name of Corinæus has gradually sunk into oblivion, and Gogmagog been split, by popular corruption, and made to do duty for both.]

"*Horn Childe; Child Horn.*" — Where are there any manuscripts of the old English romance of *Child Horn* (translated into German by Rückert), and has this romance been published? If any of your readers can give me any information on this point I shall feel much obliged. G. D.

[*The Geste of King Horne*, and the Scottish version entitled *Hornchilde and Maiden Rimnild*, are printed in Ritson's *Metrical Romances*. Of the English romance three copies are now known to be in existence,—1. The Harleian MS. No. 2253, from which Ritson printed the poem. 2. One found by the late Mr. Kemble in the Public Library, Cambridge, MS. Gg. 4. 27. 3. A MS. written about 1300, found by Sir Frederic Madden in the Bodleian Library at Oxford, MS. Laud. 108. Our correspondent will find much additional information on this subject in the notes by Mr. Wright in Warton's *History of English Poetry*, i. 41. (ed. 1840), to which we are indebted for the above particulars. Mr. Wright there announces his intention to publish an edition of the English romance, but we are not aware that that intention has yet been carried into effect.]

Lobster, a Nickname for Soldier.—When were soldiers first called *lobsters?* There is a paper in the *Harleian Miscellany* (Oldys, vol. v. p. 69.), intituled "The Qualifications of Persons declared capable by the Rump-Parliament to elect, or be elected, Members to supply their House." It is stated to have been printed in the year 1660, and appears to be a sort of mock act of parliament. At p. 73. we have as follows: —

"Qualification XX. No man shall be admitted to sit in this house, as a member thereof, howsoever duly qualified and elected, except before excepted, until he hath taken the following oath upon the holy Evangelists: —

"The oath — 'I, A. B. do swear, in the presence of Almighty God, and by the contents of this book, to be true and faithful to this present government as it is now unestablished, and to the keepers of the liberties, unsight unseen; whether they are of an invisible and internal nature, as fiends, pugs, elves, furies, imps, or goblins; or whether they are incarnate, as redcoats, *lobsters*, corporals, troopers, dragoons,'" &c.

The term appears to be applied to a particular class of soldier. Possibly *marines*, if there was a regularly constituted marine force at that period, which, however, seems doubtful. Perhaps some of your correspondents can say what a *lobster* was in 1660. Erica.

[The following is recorded in Clarendon's *History of the Rebellion*, iii. 91., edit. 1849, as having occurred in the year 1643: "Sir William Waller received from London a fresh regiment of five hundred horse, under the command of Sir Arthur Haslerig, which were so prodigiously armed that they were called by the King's party 'the regiment of lobsters,' because of their bright iron shells with which they were covered, being perfect cuirassiers, and were the first seen so armed on either side."]

Heraldic: Arms of Greig. — Can any correspondent of "N. & Q." favour me with the arms of the family bearing the name of Greig? J. A. Pn.

[Burke's *General Armory* contains the following: —

"Greig (Edinburgh). Gu. three dexter hands ar. within a bordure or. *Crest:* A dexter arm in armour, embowed, brandishing a scimetar ppr. *Motto:* Strike sure."

"Greig. Gu. on a chief ar. three hands of the first. *Crest:* A falcon rising, belled and ducally gorged, all ppr."

"Greig. Gu. three sinister hands apaumée ar. a bordure or."]

Leslie's Answer to Abp. King.—I have a particularly fine copy of Charles Leslie's very scarce *Answer to a Book intituled "The State of the Protestants in Ireland under the late King James's Government;"* but a friend informs me that a perfect copy should have a frontispiece, which mine has not; and which I have not seen in any copy within my reach. Is he correct in his assertion? Abhba.

[There is no frontispiece to the copy of this work in the British Museum.]

Replies.

MAJOR DUNCANSON AND THE MASSACRE OF GLENCOE.

(2nd S. viii. 109. 193.)

G. L. S. is mistaken in supposing that Colonel Hill, who led the 11th Reg. at the battle of Almanza, in 1707, and was wounded at the capture of Mons in 1709, and, finally, retired from the colonelcy of the above regiment, July 30, 1715, "probably died at that period." He lived twenty years afterwards, residing with the Mashams at Otes, in the parish of High Laver, Essex, where the family monument bears the names: —

"Abigail, Lady Masham - - - 1734
Major-General Hill - - - - 1735
Samuel Lord Masham - - - 1758
Alice Hill (sister of Lady M.) - - 1762"

Queen Anne, in 1710, signified her intention of giving the regiment of Dragoons, just vacant by the death of Algernon Capel, Earl of Essex, to Colonel Hill, as a reward for his gallant service at the unfortunate battle of Almanza, where he mainly contributed to preserve the broken remains of our infantry. The struggle which ensued between his friends and those of Lieut.-Gen. Meredith, to whom the Duke of Marlborough had promised the same regiment, became the trial of strength between the Whig and the Tory parties. As the queen made no secret of her intention in behalf of the brother of her favourite, the Earl of Sunderland, son-in-law of the duke, undertook to procure a vote of parliament for the removal of Lady Masham from attendance on her majesty. This was averted by Col. Hill's throwing himself at the queen's feet, and begging that he might not be the cause of any uneasiness to her majesty, but that her majesty would be graciously pleased to bestow the favour she intended for him upon some other officer. The queen granted his request, but speedily visited the double affront to her prerogative on the ministry who had offered it. The Earl of Sunderland was, first, called on to surrender the seals of Secretary of State. The Lord Treasurer (Godolphin) was next removed, and the disruption of the whole Whig party followed.

In 1712, Queen Anne made Brigadier Hill Lieut.-General of the Ordnance. (State Papers, Domestic, 1712, Sept.—Dec.) During the same reign, he was sent in chief command of the expedition to Canada, in which he gained no laurels. But, though no rival to the great Marlborough in campaigning, "honest Jack Hill" was, from the testimony of his contemporaries, a general favourite; and it is rather hard in G. L. S. to make him the author of the Glencoe massacre in 1692, when he was a mere boy. P. G. H.

G. L. S. has inaccurately stated that "it is certain that a Robert Duncanson succeeded George Wade as colonel of the 33rd Regiment, February 12th, 1705." This was not the case, for Wade succeeded Duncanson on the 9th June, 1705: the latter (who was appointed to the 33rd, vice *Leigh*,) having been *killed* at Valencia de Alcantara on the 8th May, 1705. Major-General John Hill did not die at the period of his removal from the colonelcy of the 11th Foot on the 30th July, 1715: his decease occurred on the 19th June, 1735.

Two years after the siege of Mons, in 1709, where Colonel Hill was wounded, an expedition was fitted out against Quebec, the command of the land forces being entrusted to him. He was made a brigadier on the 1st January, 1710, and promoted to the rank of Major-General on the 21st July, 1712. As the fleet was proceeding up the river now named the St. Lawrence, eight transports crowded with troops were dashed upon the rocks, and nearly all the officers and men on board perished. This Brigadier Hill was brother to Mrs. Masham, Queen Anne's favourite, to whose court influence he owed his appointment.

Thomas Carter.

Horse Guards.

"THE WREN SONG."

(2nd S. viii. 209.)

Mr. George Lloyd, after quoting a verse of the wren song as it is sung in the West of Ireland, asks for the remaining lines, and an explanation of the origin of the custom. The song is sung on different days in different parts of Ireland. In Galway Mr. Lloyd says the 31st of October is the day selected: *why* does not appear. In the South of Ireland, the wren-boys hold their festival on St. Stephen's Day, the 26th December, and the words of their carol are thus given in Crofton Croker's *Researches*, c. xii. p. 233.: —

"The Wren, the Wren, the King of all birds,
St. Stephen's Day was caught in the furze;
Although he is little, his family's great,
I pray you, good landlady, give us a treat.

"My box, it would speak, if it had but a tongue,
And two or three shillings would do it no wrong,
Sing holly, sing ivy — sing ivy, sing holly,
A drop just to drink, it would drown melancholy.

"And if you draw it of the best,
I hope in heaven your soul may rest;
But if you draw it of the small,
It won't agree with the wren-boys at all."

I have never seen any satisfactory account as to the origin of the custom. J. Emerson Tennent.

The words of the Irish wren song are correctly given in Gerald Griffin's story of *The Half Sir*, chapter i. p. 108. (Duffy's edition, Dublin, 1857.) I remember, when a school-boy, to have heard them thus sung on a St. Stephen's Day:—

"The Wran! the Wran! the King of all birds,
St. Stephen's Day was caught in the furze;
Although he's little, his family's great,
Get up fair ladies, and give us a trate!
And if your trate be of the best,
In heaven we hope your soul may rest!"

Your correspondent will find in Griffin's story (p. 121.) an account of the legend of "the wren," and a characteristic explanation of the ancient custom.

I think your correspondent will discover, upon further inquiry, he is under a mistake in supposing "the wren song" is ever publicly chaunted upon "Hallow e'en;" and also in stating that there are "*incantations* to *saints*" or "*angels*" on that evening. There can be no doubt that practices are then resorted to which may be justly designated as "superstitious;" and a very useful chapter might be added to the "Folk Lore" of

"N. & Q.," by giving a minute description of them. I hope Mr. Lloyd will state precisely what he knows on the subject. W. B. MacCabe.

Scarth House, Mullinarat.

Mr. Lloyd is either mistaken or misinformed on this point, so far as the wren song is applicable to Ireland. The practice he alludes to, as occurring in Galway, or any other part of Ireland, on the 31st of October, is purely chimerical. On Saint Stephen's Day, the 26th December, it is the custom for boys to start into the fields early in the morning to "hunt the wren," and having caught one (alive, for it is not a hard task for boys to do that) they dress it up in a holly bush, with evergreens, artificial and other flowers, and if near a village or small town, they proceed there and make collections, singing the following stanza: —

"The Wren, the Wren, the king of all birds,
Saint Stephen's Day was caught in the furze;
Although she is little, her family's great,
So we pray you, good neighbours, to give us a treat."

The collections are invariably laid out in the purchase of something for a juvenile party in the evening. If not near a town or village, the farm-houses are visited, and the applicants always obtain bread, butter, eggs, and the like. I have seen this practised in all parts of Ireland, without any deviation, but never heard the "expletives" alluded to by Mr. Lloyd. The origin of this practice I do not know. I have heard of some, but so mythical as not worth recording.

S. Redmond.

Liverpool.

HENRY SMITH.

(1st S. *passim*; 2nd S. viii. 152.)

I have for many years possessed and admired a volume of the works of this able divine, and I am therefore glad to see the valuable note in regard to him by Messrs. Cooper. Neither they, however, nor the writer of the Note in 1st S. vi. 129., have recorded in your pages a complete list of his works and of their editions. I wish therefore to say that the volume before me contains —

1. "God's Arrow against Atheists. By Henry Smith. At London, Imprinted by G. M. for Edward Brewster and Robert Bird, 1631, 4to., pp. 96."

This is a treatise in six chapters, the first against Atheism and Irreligion; the second and third against Gentiles and Infidels; the fourth against Mahometanism; the fifth against the Church of Rome, and the sixth against the Brownists and Barrowists. It is to this last chapter that I presume Messrs. Cooper refer when they say "he wrote well and warmly in defence of the Church of England against the Brownists and Barrowists." As, however, the chapter consists of but four very small quarto pages, and but three of them bear against the parties in question, it is evidently by no means complete, either as a refutation or an apology. The whole treatise, however, is very curious and interesting, albeit not equal to many of his sermons.

2. "Twelve Sermons preached by Mr. Henry Smith, with Prayers both for the Morning and Euening thereunto adioyned. And published by a more perfect copy than heretofore. Prov. xxviii. ver. 13. . . . . London, Printed by John Haniland for George Edwards, 1632."

These are dedicated to Edward Earl of Bedford by the editor, who signs himself "W. S.," and speaks of the author as "the faithfull disposer of God's truth, was a man linked vnto me in assured friendship whilst he liued," and adds, "hauing with care long sithence collected these his Sermons together, doe now with singleness of heart present the same to your Lordship."

The sermons follow, not twelve, as stated on the title-page, but nine, the three last enumerated in the table of contents being absent. This is not all. After the first six sermons come the Morning and Evening Prayers, and these are followed by a new title: —

"Six Sermons, preached by Mr. Henry Smith.

1, 2. Of Jonah's Punishment.
3. The Trumpet of the Soule.
4. The Sinfull Man's Search.
5. *Marie's* Choyce.
6. *Noah's* Drunkennesse.

Two Zealous Prayers. And published by a more perfect copy than heretofore. London, Printed by John Hauiland for George Edwards, 1632."

This is succeeded by two sermons on Jonah, where another title is introduced, the same as the last, except that for "Six" we read "Fovre." This division of the book really contains but one sermon, "The Trumpet of the Soule sounding to Judgement," which I regard as one of the most striking and original sermons I have ever read.

The three missing sermons on "The Sinful Man's Search," "Mary's Choice," and "Noah's Drunkenness," I have seen elsewhere, and I imagine editions were issued which varied in their contents, although printed from the same types. I should remark that the sermons in my copy are not paged. Let me, in conclusion, again call attention to "The Trumpet of the Soul," from Ecclesiastes xi. 9., and which was evidently preached at St. Paul's Cross, and to express a hope that at least this brief specimen of genuine homely English pulpit eloquence will be reprinted. For my own part I should like to see a new edition of all his *sermons*. B. H. Cowper.

Replies to Minor Queries.

"*Life is before ye!*" (2nd S. viii. 109.)—I have been requested to give you the name of the author of some verses, which I repeated this summer at the distribution of Prizes at the University of London.

They are the last lines of a beautiful address by Mrs. Butler (Fanny Kemble) to the students leaving a college in the United States, of which I forget the name, and I have not with me the small volume of Mrs. Butler's Poems in which the Address is to be found. GRANVILLE.

Paris, Sept. 19.

[Having referred to the volume for the purpose of completing the information so kindly communicated by Lord Granville, we are enabled to furnish the precise title of the poem in question. It is "Lines addressed to the Young Gentlemen leaving the Academy at Lennox, Massachusetts," and will be found at p. 130. of Poems, by Frances Anne Butler, Philadelphia, 12mo. 1844.]

Efford (2nd S. viii. 207.)—The word *Eaford* is in Anglo-Saxon the equivalent of *Waterford* in English, but *ea* or *ey* (running water) often occurs at the termination of our names of localities as the abbreviation of *ealand*, *ealond*, *igland* and *iglond*, the Anglo-Saxon for *island*, or more properly perhaps as the abbreviation of *aege*, island, in Anglo-Saxon, the pronunciation of which approximates to *ey-ĕ*, contracted to *ey* and *ei* in German.* The Anglo-Saxon *aege*, island, appears to be derived from *aeg*, an egg, as in German also from *ey* or *ei*, egg, comes *eyland* or *eiland*, an island, or *egg-shaped-land*. It is possible that Efford may be a corruption of *ebb-ford*=fordable on the ebb-tide. The locality must determine whether *island-ford* or *ebb-ford* are admissible. In the same county (Hants) are Axford = *Aecs* or *Oaks-ford*, Twyford=*Two-fords*, Alresford=*ford of the Aller* (a tributary of the Itchin), and Shawford=*ford of the wood*. T. J. BUCKTON.

Lichfield.

Super-Altars (2nd S. viii. 204.)—What is commonly called the "Super-altar" is simply a ledge at the back of the altar, to support the cross and candlesticks which are ordered to be placed there by the Rubric of our present Prayer Book in the Church of England. It is by no means peculiar to cathedral churches, and your correspondent will find this addition to the altar in every properly arranged church. R. H. NISBETT BROWNE.

Vales of Red and White Horse (2nd S. vii. 28. 288. 485.) — Your correspondents have described two figures of white horses, delineated by removing the turf which is superincumbent on a stratum of chalk, — one near Calne and the other at Westbury, both in the county of Wilts. You have also had a third representation of a horse pointed out, which is cut in red-coloured earth, near Tysoe in Warwickshire, and occasions the district to be called the Vale of Red Horse. There is I conceive another, or fourth, to be added, of which I believe there has been a learned disquisition by the Rev. Francis Wise, formerly rector of Rotherfield-Greys, and vicar of Elsfield (Oxfordshire), and which I believe he published, though I am not aware under what form. This last figure has given rise to the appellation of the White-horse Hill and Vale in Berkshire. Would some correspondent give an account of this last, or indicate where I may find Mr. Wise's essay on the subject? EQUES.

[Dr. Wise's work is entitled, *A Letter to Dr. Mead concerning some Antiquities in Berkshire*, particularly showing that the White Horse, which gives name to the Vale, is a monument of the West Saxons, made in memory of a great victory obtained over the Danes, A. D. 871. Oxford, 4to. 1738. This work occasioned a keen controversy among antiquaries, and elicited the following reply: *The Impertinence and Imposture of Modern Antiquaries Display'd: or, A Refutation of the Rev. Mr. Wise's Letter to Dr. Mead, concerning the White Horse, and other Antiquities in Berkshire.* In a Familiar Letter to a Friend. By Philalethes Rusticus [—Bumpsted, Esq.] Lond. 4to. 1740. A reply to the latter appeared, entitled *An Answer to a Scandalous Libel, entitled "The Impertinence and Imposture of Modern Antiquaries Display'd, &c."* Lond. 4to. 1741. The figure of the White Horse in Berkshire is engraved in the *Gent. Mag.* of Feb. 1796, p. 105., but far more accurately in the *Archæologia*, xxxi. p. 289., where it illustrates a paper by Mr. Thoms, in which he enters very fully into the history of these figures. The *Red Horse* has long ceased to exist. Mr. Pye, in his poem of *Farringdon Hill*, thus describes the figure on that site: —

"Carved rudely on the pendant sod, is seen
The snow-white courser stretching o'er the green;
The antique figures scan with curious eye,
The glorious monument of victory!
There England rear'd her long dejected head,
There Alfred triumph'd, and invasion bled."

After this manner the horse is formed, on the side of an high and steep hill facing the north-west. His dimensions are extended over about an acre of ground. His head, neck, body, and tail consist of one white line, as does also each of his four legs. This is done by cutting a trench into the chalk, of about two or three feet deep, and about ten feet broad.—ED.]

John Anderson (2nd S. vii. 435.) — I have not been inattentive to your correspondent SIGMA THETA's request for information as to the family of John Anderson, minister of Dumbarton. I have only delayed answering — as I have but a meagre reply to make him — to my regret. I know of no work where he can get information as to this branch of the family of Anderson. All I have been able to pick up is shortly and simply as follows, and this *ab origine*. John Anderson, a person of some standing and substance, born and resident in Elgin, was so sorely persecuted and

* Anglesea, Winchelsea, Guernsey, Jersey, Alderney, Molesey, Orkney, Ramsey, Romney, Whitney, Ely, &c. In Norwegian this terminal is *oe*, in Faroe, Mageroe, Reenoe, Tromsoe, &c.

"harried in his gear and gudes" during the religious excitements after the victory of the Presbyterian party in Scotland, that he, a staunch Nonconformist, was obliged to leave Elgin. He betook himself to Edinburgh, and there, in 1670, (as I understand) his son John Anderson secundus was born; and there, educated for the church, was first presented to a parish in the gift of James Duke of Montrose — I have lost my "Note" of place and date, unfortunately — and was afterwards minister of Dumbarton; — *his* son, James Anderson, minister of Rosneath, had two sons, John Anderson, Professor in the University of Glasgow, and James Anderson, a captain in the merchant service, who sailed in the West India trade. Of both these are worthy and numerous descendants alive. I regret I can give no more distinct information, but hope what I have given may be of service to Sigma Theta.

C. D. Lamont.

Greenock.

Marat (2nd S. viii. 52. 93. 158.) — I extract the following notice of M. Marat from the *Star* (Glasgow newspaper) of March 4, 1793, which may prove interesting to your readers, and guide your correspondent G. in further researches: —

"From an investigation lately taken at Edinburgh, it is said that Marat, the celebrated orator of the French National Convention, the humane, the mild, the gentle Marat, is the same person who, a few years ago, taught tambouring in this city, under the name of John White. His conduct, while he was here, was equally unprincipled, if not as atrocious, as it has been since his elevation to the legislatorship. After contracting debts to a very considerable amount, he absconded, but was apprehended at Newcastle, and brought back to this city, where he was imprisoned. He soon afterwards executed a summons of *cessio bonorum* against his creditors, in the prosecution of which it was found that he had once taught in the academy at Warrington, in which Dr. Priestley was tutor; that he left Warrington for Oxford, where, after some time, he found means to rob the museum of a number of gold coins and medallions; that he was traced to Ireland, apprehended at an assembly there in the character of a German count; brought back to this country, tried, convicted, and sentenced to some years' hard labour on the Thames. He was refused a *cessio*, and his creditors, tired of detaining him in gaol, after a confinement of several months, set him at liberty. He then took up his residence in this neighbourhood, where he continued about nine months, and took his final leave of this country about the beginning of the year 1787.

"He was very ill-looked; of a diminutive size; a man of uncommon vivacity; of a very turbulent disposition, and possessed of a very uncommon share of legal knowledge. It is said, that while here, he used to call his children Marat, which he said was his family name."

I presume that the above-named Dr. Priestley is the celebrated Rev. Joseph Priestley, friend and correspondent of J. H. Stone, J. H. Tooke, and many other British *sans-culottes*. Query, did the Rev. Joseph Priestley communicate his revolutionary doctrine to Marat, or did he imbibe the infection from the latter? It is not yet too late to prove the truth or falsehood of many of the accusations brought in the foregoing extract against Marat. In conclusion, I will only add that, supposing the accusations to be true, Marat was not singular in his acquaintance with the internal economy of a British prison, his *confrère* Brissot having suffered imprisonment in this country for pocket-picking; and the intimate friend of the latter, La Motte, was executed here for being a spy.

W. B. C.

Liverpool.

Ballop (2nd S. viii. 227.) — "He hath the ballop" appears to be "He hath the ball up;" the two words "ball up" being run into one, and the second mis-spelt, for the sale of a rhyme with "wallop." On this supposition the two lines will be, —

"And gouty Master Wallop
Now thinks he hath the ball up."

I am informed that "having the ball up," and "getting the ball up," are phrases belonging to some game resembling fives, tennis, or racket.

G. Y.

Scotch Genealogies (2nd S. viii. 109.) — The custom of giving to the eldest son and to the eldest daughter of a marriage the respective christian names of their grandparents, is invariably observed in the West Riding dales, and in the parts of Lancashire and Westmorland bordering upon those interesting localities; as it is, I believe, generally in the rural districts of the northern counties. Nor, as far as concerns the eldest son, has it prevailed only in this portion of England. The knightly predecessors of the Barons Stafford of Costessey Hall, for instance, were for a long series of years known by the designations of Sir George and Sir William in alternate succession. With us, the custom is extended beyond the point mentioned by your correspondent, for the second son and second daughter take the maternal grandfather's and grandmother's names respectively, whilst those of the uncles and aunts are usually exhausted before the father's or mother's name is given to a child. Keeping this rule in mind, it is easy to discover the degrees of relationship, in the cases at least of first-born children, which different members of an extensive family bear to one another. I have frequently been in a room with some half-dozen first or second cousins, all having the same baptismal name. But we marry young, are long lived, and have large families, in these northern dales. I have more than once seen assembled together the great-grandfather and great-grandmother, the grandfather and grandmother, and father and mother, of the little one sitting on the knee of one of them; and last year a yeoman died in this chapelry, aged only sixty-nine years, who had seen *seven* generations of his family in the

direct line. He was born in the lifetime of his great-grandmother, and had several great-grandchildren about him at the period of his decease. As the circumstance has some connexion with these topics, I may here mention that the father of the late incumbent of a neighbouring chapelry, the father of whom died below the age of seventy years, only a few months ago, was ordained (I believe by Bishop Sherlock of London) in the reign of George II. And, as to our large families, I was lately requested by one of my parishioners to make out his family pedigree; and, to my great astonishment, I found that from his great-grandfather alone had sprung upwards of 250 individuals. But I have rambled away from the proper subject of this Note, though I dare say these gossipping details may prove of interest to many of the readers of "N. & Q." WM. MATTHEWS.

Cowgill.

Extraordinary Birth (1st S. ii. 459.; iii. 64. 192. 347.)—"N. & Q." has from time to time chronicled many extraordinary births; perhaps, however, the following is the most extraordinary of all. But one other circumstance is required to render it the most wonderful birth of modern times. The one thing wanting is, that it should be true; for clearly the story is fable from beginning to end.

"On the 2d of August, at Johnson, Trumbull county, Ohio, Mrs. Timothy Bradley was delivered of eight children — three boys and five girls. They are all living, and are healthy, but quite small. Mr. B.'s family is encreasing fast: he was married six years ago to Miss Mowery, who weighed 273 pounds on the day of their marriage. She has given birth to two pair of twins, and now eight more, making twelve children in six years. It seems strange, but nevertheless is true, Mrs. B. was a twin of three; her mother and father both being twins, and her grandmother the mother of five pair of twins." —*New York Tribune.*

Quoted in the *Stamford Mercury*, Sep. 2, 1859.

It may be as well to remark that the greatest number of children produced at one birth, of which there is any well-authenticated record, is five (see "N. & Q." 1st S. ii. 459.); and of these five children, three were still-born, and the other two lived but a few hours. K. P. D. E.

Liverpool, Cespoole, Lerpoole (2nd S. viii. 110. 198. 239.)—The question respecting "Cespoole" is of some interest, and much more might be said about it. Will our correspondent W. C., who now feels satisfied that the word is *Lerpoole*, oblige by sending the best fac-simile he is able of the word as it stands in the "Diary," under cover to the Editor of "N. & Q."? G. Y.

The Vulgate of 1482 (2nd S. viii. 128.)—I happen to possess a black-letter copy of the Vulgate similar to that described by J. C. G. L., only its date is 1484, and the number of lines in each column is fifty-six. It is well margined with manuscript marks and annotations in Latin in a very old hand. At the close of the Apocalypse there are these lines:—

"Fontibus ex Græcis, Hebreorum quoque libris
Emendata satis et decorata simul
Biblia sum pns* superos ego testor et astra.
Est impressa nec in orbe mihi similis.
Singula quæque loca cum concordantibus extant
Orthographia simul quam bene pressa manet."

Then follows the imprint:—

"Exactum est inclyta in urbe Venetiarum sacrosanctum Bibliæ volumen integerrimis expolitusque litterarum caracteribus. Magistri Johannis dicti Magni, Herbort de Selgenstat Alemani; qui salva ocium pace ausum illud affirmare, ceteros facile omnes hac tempestate superemi-net. Olympiadibus dominicis. Anno D. MCCCCLXXXIIII. pridie Kalendas Maij."

I cannot speak as to the rarity of this edition, further than that I have found it in no catalogue, and that it is not noted in the *Dictionnaire Bibliographique* (Paris, 1790), though no less than sixteen editions of the Vulgate (of the fifteenth century) are given.

I have a small folio edition of the Vulgate, also printed at Venice, 1542, with brief notes. My copy contains the preface of Isodorus Clarius, which is very rare, as it was afterwards struck out of the impression by order of the Council of Trent. H. B.

Pill-garlick (2nd S. viii. 229.)—The derivation of this term seems one of those that it is impossible to guess at. The way in which Chaucer speaks of pulling garlick evidently points to some popular anecdote which gave meaning to the phrase.

On the arrival of the pilgrims at Canterbury the Pardoner is cajoled by the buxom Tapster, and having made a nocturnal appointment with her he gives her money to purchase a good supper. He returns at the appointed time only to find his place occupied by a more favoured lover, who eats his goose, drinks his caudle, and beats him with his own staff, driving him out to spend the night under the stairs in fear of the dog. This Chaucer calls pulling garlick:—

"And ye shall hear how the Tapster made the Pardoner pull
Garlick all the long night till it was near end day."
Prol. Merch. 2nd Tale, 122.

The specific meaning of the term Pilgarlick seems, one put upon by those from whom better treatment was to be expected. H. W.

Very (2nd S. viii. 200.)—Is not this word, at least in its intensive sense, derived from the Greek ἐρι-? In the expression "*Very* God of *Very* God" it must be derived from *Verus*.

P. J. F. GANTILLON.

* This contraction I cannot decipher. [It is a contraction for both *penes* and *præsens*.—ED.]

"*O whär got ye that bonnie blue bonnet*" (2nd S. viii. 148.)—We are indebted to the courtesy of the editor of the (Glasgow) *Morning Journal* for sending us a copy of that paper containing the following communication:—

"In the impression of your journal for Wednesday last, under the heading 'A Lost Flower of Scottish Song Recovered in Arabia,' it is stated that a correspondent of *Notes and Queries* asks information regarding the ballad there quoted. I am not aware that the ballad has found a place in any published collection; but I heard it sung in Glasgow more than sixty years ago. I was then a mere child, and have not heard it since—yet it is fresh in my memory; and I recollect an additional stanza with which the song commenced. It was:—

'O! whar got ye that bonnie blue bonnet?—
Silly, blind body, canna ye see?
I got it frae a braw Scotch callan,
Between St. Johnstone and bonnie Dundee.

'O! gin I saw the dear laddie that gied me't;
Fu aft has he dandled me on o' his knee:
But noo he's awa, and I dinna ken whar he's—
O! gin he were back to his minnie and me!'

"If this information be of any interest to 'Yemen,' it is very much at his service.—I am, &c.,

"D. M. I.

"Stockbridge Manse,
Berwickshire, Sept. 9. 1859."

Leigh (2nd S. v. 266.)—I thank Lancastriensis for his note, and have only to say that I copied the spelling of both "Leigh" and "Bœthes" from several of the Harl. MSS., and though the Lyme branch spelt their name "Legh," all the other branches of the same family appear to have used the *i*. Y. S. M.

Bonaventure's Works (2nd S. viii. 128. 178. 218.)—Your correspondent will find a list of Bonaventure's *Works* in Fabricii *Bibl. Lat. Med. et Inf. Ætatis* (vol. i. p. 692—70. *ap. m.*). My own copy of Bonaventure (not his complete *Works*, which form eight or nine volumes) is printed at Paris, 1504, black letter. H. B.

Rire Jaune (2nd S. vii. 172.; viii. 218.)—In the *Dictionnaire du Bas-Langage* (Paris, 1818, 2 vols. 8vo.), the following articles occur:—

"*Jaune.* Terme métaphorique et injurieux pour bête, sot, imbécile."

"*Dire des contes jaunes ou bleus.* Dire des choses incroyables, des mensonges."

The use of *rire jaune* for a forced, affected, or foolish laugh, seems to be allied with these applications of the word *jaune*. L.

Dr. Shelton Mackenzie (2nd S. viii. 169. 235.)—It is now about four or five years since a gentleman who knew Dr. Mackenzie informed me that an account of his death had then recently appeared in a New York paper, which entered, at some length, into various particulars of Dr. M.'s literary career, both in England and America. Dr. M. had left this country for the United States about two years before his death, of which Mr. Ainsworth must have been ignorant when he wrote to "N. & Q." J. Macray.

Wife-selling (1st S. *passim*; 2nd S. i. 420.; vi. 490.)—It seems that wives yet remain an article of merchandise in some parts of England. The following cutting is from the *Record* newspaper of August 26th:—

"Selling a Wife.—The disgraceful exhibition of selling a wife took place at Dudley on Tuesday night. Hundreds of people were congregated in Hall Street, the scene where the shocking spectacle was to be seen. The first bid was 1½*d.*, and ultimately reached 6*d.* Her husband, in his ignorance thinks—this repeated three times—she has actually no claim upon him.—*Daily Telegraph.*"

Very quaint all this certainly is, and an admirable paragraph Mr. Froude would have written thereon had he, when collecting materials for his *History of the Reign of Henry VIII.*, discovered that such a scene had been enacted in the then picturesque streets of one of our old county towns. The vivid picture we should have had of the strong-willed English people struggling, though sometimes abnormally, to break through the barriers that had so long retarded their free development, would have been worth anything; but it is not so pleasant to read of such a transaction in last week's newspaper. One wonders whether there are any magistrates in Dudley, and whether there was a policeman on beat in Hall Street or among the "large crowd" which another account says followed the vendor shouting after him. For the information of magistrates and policemen in that neighbourhood and elsewhere, it may be as well to reprint a paragraph that appeared in "N. & Q." 1st S. viii. 209.:—

"West Riding Yorkshire Sessions, June 28, 1837.—Joshua Jackson convicted of selling his wife, imprisoned one month with hard labour."

K. P. D. E.

Somersetshire Poets (2nd S. viii. 204.)—I ought to have stated that, when speaking of Somersetshire as the birthplace of poets, I purposely excluded Bristol from it. Of course the names of Southey, Chatterton, and others, will occur to the minds of most people, but it is difficult to ascertain which side of the Avon gave them birth, and therefore whether the honour belongs to Gloucestershire or to Somerset. C. J. Robinson.

Side Saddles (2nd S. viii. 187.)—See John Rous in his *Historia Regum Angliæ* (Hearne, 2nd edit. p. 205.):—

"Etiam mulieres nobiles tunc utebantur thiaris altis et cornutis cum togis caudatis et sellis vel sediliis lateralibus equorum, exemplo venerabilis Annæ reginæ, filiæ regis Bohemiæ, quæ hæc primum in regnum introduxit. Nam prius mulieres de omni statu equitabant ut viri tibiis super equos divaricatis."

Erica.

Innismurray (2nd S. viii. 170.) — This "Isle of the Sea," situated at the entrance of Sligo Bay, is somewhat of a triangular form, containing about 200 acres of a shallow soil, the shore being exceedingly bold, almost entirely rock. As the inquiry of J. W. is directed to its early ecclesiastical history, the reply must be limited accordingly, though there is much interest in its cliffs, caverns, fishery, geology, and above all, the manners of its primitive population. In his early days, St. Columbe-kill, whose Life has been lately ably edited by Dr. Reeves of Ballymena, together with St. Molaisse, consecrated this island by their residence; but the former, anxious to enlarge the sphere of his Christian labours, sought his harvest elsewhere. St. Molaisse remaining, built a church there, one of the few Cyclopean structures now remaining of the sixth century. St. Dicholla died its abbot in 747, as did Mac Laisre "the learned" in 803. In 807 the island was laid waste by the Danes. St. Molaisse's foundation is situated within an octangular area of nearly an acre of ground, enclosed by a wall of fine workmanship, 9 feet thick and about 10 in height, wholly without cement. The inner part is filled with odd buildings, tombs, and burial-places, while in the centre the principal edifice is about 8 feet long by 4, and this is popularly styled the saint's grave. There is another more remarkable structure, nearly round, about 8 feet wide, and roofed with rough shapeless stones, laid on so carelessly that everything inside can be seen through them; yet in this state, without the help of an arch, has it lasted for centuries. Innismurray, with all this northern sea-coast of Sligo, had been the inheritance of the O'Connor-Sligo from the thirteenth century to the civil war of 1641, when the territory was swept from that Sept, and the spoliation was sanctioned by a grant of 1674 from Charles the Second to William Earl of Strafford and Thomas Radcliffe, who soon after sold same to Richard, Earl of Colooney. The greater portion is now vested in Lord Palmerston, who has done much towards improving the state of the country and the habits of the people, while he is not less zealous in preserving the venerable religious remains that survive over his lordship's estate. JOHN D'ALTON.

Dublin.

Sheridan's Speech on Warren Hastings' Trial (2nd S. viii. 131.) —

"Sheridan's speech on the Begums in the House of Commons (7 Feb. 1787), admirable, — in Westminster Hall (3 June, 1788), contemptible. I heard both." — Lord Grenville (*Recollections of Sam. Rogers*, p. 181.)

E. H. A.

Rev. Peter Cunningham (2nd S. viii. 212.) — —There is an interesting letter from this gentleman to the Rev. Thomas Wilson, the learned High Master of Clitheroe Grammar School, in the *Selection from his Poems and Correspondence*, with a Memoir, by the Rev. Canon Raines, printed for the Chetham Society, p. 137., 1858. Mr. Cunningham, in 1788, had been curate of Eyam thirteen years, and speaks of "the former variegated and adversity-shaded part of his life;" but having become "reconciled of obscurity," had refused Lord Rodney's offer of an introduction to the Duke of Rutland, when Viceroy of Ireland, and also the chaplaincy of the British Factory at Smyrna.

Mr. C. names his two poems "The Naval Triumph" and "The Russian Prophecy." M. P.

"*Harpoys et Fyssheponde*" (2nd S. viii. 49. 115). — *Harpuis* is, as Mr. Boys has it, a Dutch word, signifying "the mixture of pitch, tar, and resin, used to rub the outside of ships with." But *Fyssheponde* most likely means the Dutch *Vischwant*, "fishing-nets." J. H. VAN LENNEP.

Huis te Leiduin, near Haarlem,
August 31, 1859.

Codex A. (2nd S. viii. 175.) — MR. BUCKTON is in error respecting the above MS. It is not, and never was, at Cambridge, but was presented by Charles the First to the British Museum, and there it remains to this day.

Mr. B. has probably confounded this Codex A. or *Alexandrinus*, with Codex D., otherwise called Codex *Bezæ*, or *Cantabrigiensis*. The latter was published in facsimile by Kipling, and contains only the four Gospels, Acts, and a fragment of the Catholic Epistles. The former contains, with the exception of the first twenty-five chapters of Matthew, nearly the whole of the N. T., and was published in facsimile by Woide, folio, London, 1786. Messrs. Williams and Norgate have also recently announced their intention to issue in a cheaper form a *literal* copy of this celebrated MS. Q.

Junius and Henry Flood (2nd S. viii. 189.) — Flood's deterrant look at his wife may have been meant to stop her from disclosing his friend's secret, not his own. Were Francis and Flood intimates? H. C. C.

Primate Bramhall's Arms (2nd S. v. 478.) — This prelate bore for his arms "Sa. a lion rampant or," impaling those of his wife, Miss Hawley, "Vert, a saltire engrailed, argent." The primate died 30 June, and was buried 18 July, 1663, in Christ Church, Dublin. His widow died 24, and was buried 25 Nov. 1665, at St. Peter's Church, Drogheda. Y. S. M.

Anne Pole (2nd S. viii. 170.) — There are three Miss Poles living near Sheviock in Cornwall, direct descendants of Cardinal Pole. I have no doubt that they can give MR. ELLIS every information respecting their ancestor. NOTSA.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Manning's Sermons. Vol. IV.

Antonio de Herrera, Historia General del Mundo. In Three Parts. Folio. Madrid, 1601.

Walton's Polyglott Bible. Folio. All Vols. except II. IV. V. and VI. Or the above will be sold to anyone wanting them to complete a set.

Davies Gilbert's 8vo. Pamphlet containing "Christmas Carol" in Cornish. About 1826.

Breeches' Bible, 1611. An imperfect copy *might* do, but the imperfection must be stated.

Johnson's Lives of the Poets. 8vo. 1794. Vol. IV.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

The Beauties of England and Wales, volume for Cumberland.
Wanted by *J. Braithwaite*, 13. St. Ann's Villas, Notting Hill, W.

An Archæological Epistle to Dean Milles. 4to. 1772.
Wanted by *W. H. Norton*, Post Office, Lincoln.

The Owl and the Nightingale (Wright.) Percy Society. No. 39.
The Poems of John Audelay (Halliwell.) Ditto. No. 47.
The Religious Poems of William de Shoreham (Wright.) Percy Society. No. 85.
The Departing Soul's Address to the Body; a Semi-Saxon Poem (Singer.) 1845.
Guest's History of English Rhythms. 2 Vols. 8vo. 1838.
The Edinburgh Review, No. 188. October, 1850.
Wanted by *Mr. Jas. B. Russell*, Rutherglen, Glasgow.

The Honour of the Gout; or, a rational Discourse demonstrating that the Gout is one of the greatest Blessings which can befal Mortal Man. 8vo. Either the 1699 or 1720 edition.
Wanted by *E. Slater*, Bookseller, 129. Market Street, Manchester.

Herman Merivale's Lectures on Colonisation. Longmans.
Wanted by *Messrs. Hemingham & Hollis*, 5. Mount Street, W.

Vieyra's Portuguese Dictionary, by Cunda. 2 Vols. 8vo. 1840.
Wanted by *Richardson Brothers*, 23. Cornhill.

Notices to Correspondents.

Among other Papers of interest which will appear in our next or the following number, are Sir Walter Trevelyan's List of Early Wynkyn de Worde Tracts; *Sir G. C. Lewis on* Ancient Names of the Cat; No. 3. of Foundation Lists of Merchant Taylors' School: Elegy on Hobbes; Curious Notes on Johnson's Lives of the Poets; the Lord Mayor of Dublin riding the Franchises; *and* Aphara Behn, *&c.*

We are compelled to postpone until next week our Notes on Books. *Among other works waiting for such notice is the most useful* Catalogue of Books of Reference in the Library of the British Museum.

We have again to request our correspondents to be precise in their References, *both when replying to* Queries (*in which case the vol. and page of the Queries can be added by them with very little trouble*), *and also in original communications. Few can have an idea of the time occupied, and the labour entailed by the necessity of our verifying, and in many cases supplying precise references. We take this opportunity also of reminding our friends how necessary it is that all* Names *should be distinctly written.*

Cheroot. *The earliest mention of cigars yet recorded in* "N. & Q." *is* 1740. *See* 2nd S. iv. 473.

R. H. N. B. *Various explanations of the phrase* "*at Sixes and Sevens*" *will be found in our* 1st S. iii. 425.

R. A. (Dundee.) *We do not undertake to solve questions in Whist. A revoke cannot be claimed after the cards are cut for the next deal, but may be at any time before that, after the trick has been turned and quitted.*

F. G. *whose Query respecting* Sir James Flower *appeared ante p.* 146., *and* Ursa Major, *whose Query respecting* Strength of Beer *was inserted p.* 169., *are requested to say how letters may be addressed to them.*

A. B. R. "*Exitus acta probat*," *occurs in Ovid*, Epistola, ii. 85.

Erratum. — In the article on Z. Boyd, "N. & Q.," 2nd S. viii. p. 231. col. ii. l. 28., in the account of the first edition of Boyd's *Holy Songs*, printed at Glasgow, the date should be "1645," *not* "1648."

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Minor Notes: — Diligences — Synonymes — "Masterly Inactivity" — Suffragan Bishop.

QUERIES: — The Great St. Leger: unde vocatur? — "Syr Tryamoure."

Minor Queries: — Canterbury Registers — Chickens feed Capons — Curious Prophecy — Roast Lobster — "Anatomy of Melancholy" — Discountenancing Bills of Exchange — Lieutenant-General Thomas Pearce — Ballop — Chaumont Church — John Milton: a Latin Poem against — Glow-worm Light — Cambridge Latin Plays — Legends of Normandy and Brittany — Publication of Banns — Nonjurors and Jacobites — Rev. Philip Ridpath, &c. — Bradstreet Pedigree — Two Kings of Brentford — Abigail Hill (Lady Masham) — Cardinal Wolsey.

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Replies to Minor Queries — Dr. Shelton Mackenzie's Life of Dr. Maginn — On Buying a Bible — Early Catalogues — Grotesques in Churches — Rev. Richard Johnson — Inn Signs by eminent Artists — Lord Fane: Count de Salis — Bartholomew Cokes — The Termination "hayne" — Weapon-salve — Origin of the Judge's Black Cap — Side-saddles, &c.

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LONDON, SATURDAY, OCTOBER 1. 1859.

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Notes.

ANCIENT NAMES OF THE CAT.

In Greek, αἴλουρος properly signified the cat, and γαλῆ the weasel; but the ancients did not distinguish accurately between the cat and the weasel, and sometimes used their names indiscriminately, as has been remarked by Perizonius ad Ælian, *V. H.* xiv. 4., and Beckmann ad Aristot. *Mir.* p. 33.

The sanctity of the αἴλουρος in Egypt is described by Herod. ii. 66, 67., and by Diod. i. 83. 87. Strabo states that all the Egyptians worship the ox, the dog, and the αἴλουρος, and that the αἴλουρος of Egypt is tamer than that of other countries (xvii. 1. 40. and 2. 4.). In all these passages the cat is meant. See Wilkinson, *Manners and Customs of Ancient Egyptians*, 2nd S. vol. ii. p. 161–8. on the worship of the cat, and the cat-mummies. The sacred Egyptian cat is called a *feles* by the Latin writers: "At vero ne fando quidem auditum est, crocodilum, aut ibim, aut *felem* violatum ab Ægyptio." (Cic. *N. D.* i. 29.) Temples were erected to *feles*, according to Arnob. *adv. Gentes*, i. 28.

In the *Batrachomyomachia*, the γαλῆ, and not the αἴλουρος, is represented as the natural enemy of mice. Thus, in v. 9. it is said that a thirsty mouse, having escaped the dangers of a γαλέη, drinks water out of a pool. In v. 48. it is declared that the three things which a mouse most dreads are a hawk, a γαλέη, and a trap; but specially he fears a γαλέη, which pursues him into his hole. In v. 131. a mouse complains of his unlucky fate in losing his three sons. The first was killed by a hateful γαλέη, catching him outside his hole. The second was caught by men in a trap. The third was dragged down by a frog into the water. In this poem the γαλέη must denote the weasel, as it is described as pursuing the mouse into its hole. On the other hand Callimachus, in the *Hymn to Ceres*, v. 111., describes the visitation of hunger with which Erysichthon was cursed, by saying that he was driven to eating mules and horses, "and the αἴλουρος, which the small animals dread." In Theocrit. *Id.* xv. 28., a proverbial saying is introduced, αἱ γαλέαι μαλακῶς χρῆσδοντι καθεύδειν, the application of which is not obvious; but it appears to refer to the cat, and not to the weasel.

Aristotle, in his *History of Animals*, uses αἴλουρος for *cat*, v. 2. He remarks that it eats birds, ix. 6. In vi. 37. he says that wild γαλαῖ destroy mice, and that the γαλῆ kills birds in an ingenious manner (φρονίμως); it attacks their throat, as a wolf kills a sheep, ix. 6. (Compare Camus, *Notes sur l'Hist. des An. d'Aristote*, pp. 119. 195.)

The ferret was called by the Greeks the Tartessian γαλῆ; this variety of the weasel tribe having, as it appears, been originally a native of the north-western region of Africa and the south-western part of Spain. (See "N. & Q." 2nd S. vii. 191.) Dureau de la Malle, in his paper on the domestication of the cat, *Annales des Sciences Naturelles*, tom. xvii. (1829), is mistaken in identifying the γαλῆ Ταρτησία with the civet, *Viverra civetta*, p. 188. The ἶκτις of Aristotle, *H. A.* ix. 6., is, according to Dureau de la Malle, the *fouine* or the *marte* (the polecat or the martin). Others have considered it a species of ferret; Schneider ad Aristot. *H. A.* vol. iv. p. 48. The ferret is called *Viverra* by Plin. viii. 81.

The Greek mythology had a story of Galanthis being metamorphosed into a weasel (γαλῆ). According to this story, as related by Ovid, when Alcmena is in the pains of the labour which is to bring Hercules into the world, Juno, from jealousy, seeks to retard the birth, and she produces this effect by knitting her hands together in a magic knot. Galanthis, a Theban woman, induces her to relax this position by telling her that the delivery of Alcmena is completed. The charm is broken by this false intelligence, and the infant Hercules is born. Juno, out of revenge, changes Galanthis into a weasel.

Galanthis is thus described: —

> "Una ministrarum, mediâ de plebe, Galanthis,
> Flava comas aderat, faciendis strenua jussis."

Her metamorphosis is pourtrayed as follows: —

> "Strenuitas antiqua manet; nec terga colorem
> Amisere suum: forma est diversa priori.
> Quæ, quia mendaci parientem juverat ore,
> Ore parit; nostrasque domos, ut et ante, frequentat."
> *Met.* ix. 306—323.

These verses allude to the mobility of the weasel, to its flesh-coloured coat, to its being the inmate of the dwellings of man, and to the fiction, accre-

dited among the ancients, of its producing its young by the mouth.

A similar tale is related by Antoninus Liberalis, c. 29., from the Metamorphoses of Nicander, a poem in hexameter verse by the author of the extant *Theriaca* and *Alexipharmaca*, who flourished 185—135 B.C. According to this version it is the Fates and Ilithyia who retard the birth of Hercules, and the Theban woman who deceives them is named Galinthias. The latter is punished by her conversion into a deceitful weasel, which lives in a hole, and which produces its young, in an unnatural manner, by the throat.

Other discrepant versions of the story occur in Ælian, *Nat. An.* xii. 5., where it is said that the Thebans worshipped the weasel, either because it had been the nurse of Hercules, or because, by running before Alcmena, when she was in the pains of labour, it accelerated the birth of Hercules. The malicious character and unnatural habits of the γαλῆ are further alluded to in Ælian, *N. A.* xv. 11. Aristotle, *Gen. An.* iii. 6. mentions with contempt the popular error that the weasel produces its young by the mouth; he attributes it to the fact that the young of the weasel are very small, and that it is in the habit of carrying them in its mouth. A similar error was prevalent in antiquity, that the goat breathed through its ears. (Aristot. *Hist. An.* i. 11.; Ælian, *Nat. An.* i. 53.)

In Latin, *mustela* is properly a weasel, a *feles* a cat; but these names seem sometimes to be used indiscriminately. The confusion was the more natural as *feles* originally signified only a thief, being derived from the Greek φηλητής. Thus in Plaut. *Pers.* iv. 9. 14. the leno is called "scelesta feles virginaria," and again, "feles virginalis," in Rud. iii. 4. 43.

Pliny, xxix. 16., says that there are two sorts of *mustela*, the wild and the tame. The wild is of large size, and is called ἴκτις by the Greeks. That which wanders about our houses, and (according to Cicero) removes its young every day, destroys serpents. Most of this passage is transcribed by Isid. *Orig.* xii. 3. 3. The enmity of *mustelæ* and serpents is mentioned likewise by Pliny, x. 95.

Plautus, *Stich.* iii. 2. 6., describes a *mustela* as catching a mouse in the open air: —

> "Auspicio hodie optumo exivi foras:
> Mustela murem abstulit præter pedes."

Palladius, a writer of the fourth century, in his work on agriculture, in giving directions respecting the cultivation of the carduus, says, "Contra talpas prodest catos frequenter habere in mediis carduetis. Mustelas habent plerique mansuetas," iv. 9. 4.

The stealthy habits of the *feles* in surprising birds and mice, likewise its habit of covering its excrements with earth, are described by Pliny, x. 94., where the cat is meant. Varro, *R. R.* iii. 11., directs that a receptacle for ducks should be so constructed that a *feles* or any other animal may not creep into it. Columella, viii. 15., gives similar instructions, but mentions the *vipera* as well as the *feles*. Here, as the commentators remark, a polecat or other animal of the weasel tribe is signified.

The use of these words in the ancient fabulists will throw light on their meaning.

In Babrius, *Fab.* 17., an αἴλουρος, laying snares for the poultry, hangs himself from a peg, and pretends to be a bag of flour; the cock discovers the trick. A fuller version of this fable is given in Æsop, *Fab.* 28. ed. Coraës, where the αἴλουρος is described as using the same stratagem against the mice. In Phædrus, iv. 2. it is however told of the *mustela* and the mice.

In Babr. *Fab.* 121. an αἴλουρος pretends to be a physician, and visits a sick hen; in Æsop, *Fab.* 6. an αἴλουρος catches, kills, and eats a cock.

In Babr. *Fab.* 27. a man traps a γαλῆ, and is about to drown it. The animal begs its life, on the ground of having done service by killing mice and lizards. But the man retorts that it has strangled the hens, and opened the meat-chest: so it must die. In Phædr. i. 21. the same fable is told of the *mustela*.

In Babr. *Fab.* 31. a perpetual war is described as existing between γαλαῖ and mice, the former preying upon the latter. The same fable recurs in Phædr. iv. 6. with *mustelæ* and *mures*.

Babr. *Fab.* 32. a γαλῆ, metamorphosed into a woman, runs after a mouse. The same word is repeated in the Greek prose versions of the fable. In La Fontaine, it is "La chatte metamorphosée en femme."

Æsop, *Fab.* 109. Cor. a bat caught by a γαλῆ implores to be released; to which the γαλῆ answers that he is the natural enemy of all winged animals. The bat replies that he is not a bird, but a mouse. Being caught by another γαλῆ, who says that he is the enemy of mice, the bat replies that he is a bat, not a mouse.

Æsop, *Fab.* 261. Cor., a snake and a γαλῆ lived together in a house, and fought against one another. The mice rejoiced at the enmity, and came out to see them do battle; whereupon the combatants turned upon the mice. This fable alludes to the supposed enmity of the weasel and the snake, mentioned by Plin. *ubi sup.*; Aristot., *H. A.* ix. 5.; Ælian, *N. A.* iv. 14.

Æsop, *Fab.* 291. Cor., the γαλῆ complains that he is not allowed by his master to use his voice, like the parrot; but if he makes a sound, he is chided and driven away.

In the fable of *aquila*, *feles*, and *aper*, in Phædr. ii. 4., the *feles* breeds in a cavity at the foot of a tree, and climbs up the tree to the eagle.

From these passages it appears that the ancients were in the habit of keeping some animal of the

weasel tribe, tame, in their houses, for the same purpose for which we use the cat. The habits of the two animals in destroying birds and mice were similar, and their names seem to have been occasionally confounded. It is stated by Dureau de la Malle, in his Dissertation cited above, that the polecat is susceptible of domestication.

The word *catus*, as we have already seen, is used by Palladius to denote an animal kept for the destruction of moles. This was probably some animal of the weasel tribe, and not a cat. Isidorus, *Orig.* xii. 2. 38., has the following article: "Musio [murio?] appellatus, quod muribus infestus sit. Hunc vulgus catum a capturâ vocant." It has been conjectured that the word is derived from the old adjective *catus*, which signified cunning, wise. On the other hand, *catulus*, as well as *catellus*, appears to be a diminutive form of *canis*. Γάτος and γάτα for cat occur in mediæval Greek. Ducange, *Gloss. Med. Gr.* in v.

The word *feles* is lost in the Romance languages, which use derivatives of *catus*. The same is the case with the modern Celtic and Teutonic languages. Diez, *Rom. Wört.* in Gatto, p. 166., traces these forms to a Celtic origin, which is improbable.

G. C. Lewis.

RARE TRACTS BY WYNKYN DE WORDE AND PYNSON.

The enclosed are notes of five tracts printed by Wynkyn de Worde, and one by Richard Pynson, which are either not mentioned in Dibdin's *Typographical Antiquities*, or are different editions from those mentioned; they are bound up in a volume which contains also Nos. 169. 192, 193, 194. 370. 380. 405. 413. of Dibdin's list of the books printed by W. de W., and No. 850. of those printed by John Rastell. I sent to Dr. Dibdin an account of the contents of the valuable volume many years ago, but it was after the publication of his *T. A.*, and I know not whether he ever made use of my information; if not, it may interest some of your readers to know of these (probably) very rare tracts of Caxton's successor. The volume is preserved in the valuable library at Bamburgh Castle, and was probably previously in the library of John Sharp, Archbishop of York, the principal part of which was by his grandson John Sharp, (one of the trustees of the charity,) bequeathed to Lord Crewe's trustees.

1. "In the name of God here begynneth the rule of the lyvynge of the bretherne and systers of the order of penytentes." (Below this title is a woodcut of a vision of St. Francis, &c.)

"Thus endeth the rule of the lyvynge of the bretherne and systers of ye ordre of penytentes. Enprynted at London in Flete strete, at ye sygne of the sonne by Wynkyn de Worde. In the yere of our lorde A.M.CCCCC. & x."

4to. on twelve leaves, to C. 3. At the end is device No. 5. of Dibdin's *Typographical Antiquities*.

2. Under a woodcut of a bishop: —

"Mons perfeccionis otherwyse in Englysshe, the hyll of perfeccōn."

On the reverse a woodcut of the crucifixion: —

"Exhortacio facta Cartusientibus et aliis religiosis p venerandū in xp̄o patrem et dn̄m dominū Johēm Alcok Eliens. episcopū."

"Enprynted at Westmestre by Wynkyn the Worth ye yere of our Lorde M.CCCC.lxxxxvi., and in the yere of the reyne of the moost vyctoryous prynce our moost naturell sovereyn lorde Henry the seventh, at the instaunce of the ryght reverende relygyous fader Thomas pryour of ye house of saynt Anne the ordre of the Chartrouse, and fynyshyd the xxij daye of the moneth of Septembre in the yere abovesayd."

4to. on twenty-eight leaves, to E. 4. At end woodcut of transfiguration.

Dibdin, No. 104., gives two later editions, viz. May, 1497, and May, 1501.

3. "Here begynneth a lytell treatyse of the dyenge creature enfected with sykenes uncurable with many sorowfull complayntes." (Woodcut of a dying man; on reverse a dying man with demons.) "Here endeth a lytell treatyse of the dyenge creature. Enprynted at London in Flete Strete in the sygne of the sonne by Wynkyn de Worde, Anno dn̄i M.CCCCC.VI." (Woodcut of pope, cardinall, and kings kneeling to the Virgin.) "O holy Mary, moder of God, prave for us synners."

4to. on sixteen leaves. On reverse of last leaf, device No. 6.: an edition of the following year (1507) is mentioned, No. 174.

4. Below the same woodcut of a bishop as in No. 2.,

"Desponsacio virgini Xristo. Spousage of a virgyn to Cryste."

On the reverse, woodcut of crucifixion.

"An exhortacyon made to Relygyouse systers in the tyme of theyr consecracyon by the Reverende Fader in God Johan Alcok bysshop of Ely."

"Enprynted at Westmynstre by Wynken de Worde." (Device, No. 5. of Dibdin.)

4to. ten leaves, to B. 3.

5. "Here begynneth ye rule of our holy fader S. Austen y^t^ noble doctour." (Below woodcut of a writer at his desk.) "Thus endeth ye rule of our blessyd fader Saynt Austen, bysshop of Yponens, y^t^ noble doctour. Enprynted at London in Flete Strete at the sygne of the Sonne by Wynkyn de Worde." (Device, No. 7. of Dibdin.)

4to. six leaves, to A. 6.

6. "The boke of conforte agaynste all tribulacions." (Above a woodcut of the crucifixion; on reverse the same cut. On fourth leaf a woodcut of the judgment of Pilate.) "Sanguis eius super nos et sup filios nostros." (On leaf 14 the crucifixion again); on the 21st leaf, "Here after foloweth the Prologe of the auctour upon the mater of the seven mortal synnes and of the doughters or braunches of them, and wythe theyr remedyes." (On reverse cut of author at desk; on fol. 32. cut of David and Goliah.) "Here folowen the x cōmaūdementes."

4to. fifty-six leaves.

"Thus endeth thys ryght profytable tretyse, Entyteled the boke of consolacion or comfort agaynste al trybulacion. Enprinted in London by Rychard Pynson. At the sygne of the George in Flete Strete."

Cut of crucifixion; on reverse, device as 1. or 3. of Dibdin. W. C. Trevelyan.

Wallington.

LONDON SHERIFFS AND TENURE-SERVICES.

By an act passed in the last Session of Parliament (13th Aug.), two very ancient and singular practices (which had long survived the purport of their original institution) in connexion with the "Presentation" at Westminster of the Sheriffs of London and Middlesex, have been abolished. They consisted in counting so many horse-shoes, and the nails belonging to them, and of chopping two pieces of stick with whittles or small knives. Blount, in his *Ancient Tenures* (4to. Lond., 1815), gives the origin of both these curious ceremonies as follows: —

"Walter le Brun, farrier, in the Strand, in Middlesex, was to have a piece of ground in the parish of St. Clement, to place a forge there, he rendering yearly six horse-shoes for it. This rent was antiently wont to be paid to the Exchequer every year: for instance, in the first year of King Edw. I., when Walter Marescellus paid at the crucem lapideam six horse-shoes, with nails, for a certain building which he held of the king *in capite* opposite the stone cross; in the second year of King Edw. I., in the fifteenth year of King Edw. II., and afterwards. It is still rendered at the Exchequer to this day by the Mayor and citizens of London, to whom in process of time the said piece of ground was granted." — P. 333.

The chopping with a whittle is thus given: —

"Walter de Aldeham holds land of the king, in the More, in the county of Salop, by the service of paying to the king yearly, at his Exchequer, two knives (whittles) whereof one ought to be of that value (or goodness) that at the first stroke it would cut asunder, in the middle, a hasle rod of a year's growth, and of the length of a cubit (half a yard), &c., which same service ought to be done in the middle of the Exchequer, in the presence of the treasurer and barons, every year, on the morrow of St. Michael: and the said knives (whittles) to be delivered to the chamberlain to keep for the king's use."—Pp. 317, 318.)

Under the new regulation, the future Sheriffs of London and Middlesex are not only relieved from the performance of the above ancient ceremonies, but also from personal attendance at the Court of Exchequer, accompanied by the Lord Mayor, Recorder and Aldermen of London, to be approved and sworn before the Lord Chief Baron. Henceforth the Queen's Remembrancer will communicate her Majesty's approval of the Sheriffs elect, and make the necessary records. The rents and services in respect of the tenure of the waste piece of ground called "the Moors," in the county of Salop, and of a tenement called "the Forge," in the parish of St. Clement Danes, Middlesex, may now be rendered by the corporation of London, or by their authorised agent appointed for that purpose, at the office of her Majesty's Remembrancer. Whether the Shropshire Moor is still in the hands of the City corporation we know not; but the Forge has long since passed away, together with the Stone Cross that faced it at the period of the original grant of the premises, A.D. 1235, *temp.* King Henry III. Gogmagog.

SHAKSPEARE'S HOUSE.

Most of the readers of "N. & Q." are aware that in 1848 a band of spirited gentlemen (Messrs. Dickens, Forster, and others) proposed, by means of amateur theatrical performances, to raise a fund for "the purchase of Shakspeare's house at Stratford, and the establishment of a perpetual curatorship to be held by one distinguished in literature." This office was, in the first instance, to be offered to Mr. Sheridan Knowles, who had then retired from the stage in declining health. The amateur performances, it will be remembered, took place: but it was said that Mr. Knowles declined to accept any pecuniary advantage from them, he having been otherwise provided for, by a government pension.

This latter report, however, I have been told, has since been publicly contradicted.

I have no doubt that, like myself, many of your readers will be glad to learn how this matter stands; whose property Shakspeare's house now is*, and to what purpose the funds realised by the accomplished troop of amateur Thespians have been appropriated.

I see it stated in the newspapers that a namesake of the poet has recently bequeathed a sum of 2500*l.* for the formation of a Museum in the house at Stratford, with an annuity of 60*l.* for a custodier.

But what suggested my Query at present was the circumstance that a few days ago a friend placed in my hands the lines which I enclose, and which were intended to be spoken as Prologue to the amateur performances in aid of the above object, at Glasgow, in July, 1848. The verses had been given to my friend by a well-known benevolent gentleman, not long since deceased, who had a marine villa at this place, A. S. D. Esq. of Glasgow. Mr. D. took a leading part in making

[* The house at Stratford is now the property of the nation, for whom it is held by certain trustees, the Earl of Carlisle being, we believe, the head of them. Mr. John Shakspeare, who during his lifetime gave a large sum, between 2000*l.* and 3000*l.*, for the upholding and restoration of Shakspeare's house, at his death, some two or three years since, left 2500*l.* more for the permanent preservation of the house, gardens, &c., and charged his estate with an annuity of 60*l.* for a custodian; but the will has been disputed, and the matter is still *sub judice*. —Ed. "N. & Q."]

the arrangements for the amateur performances in that city, principally, I believe, from feelings of personal regard for Mr. Knowles, whose interests were then supposed to be identified with the success of the experiment.

Whether the Prologue was ever offered to the amateur actors, my friend did not inquire: that it was not spoken I know, having been myself present at all their performances in the Glasgow theatre.

The original MS. has the initial B. subscribed to it. This, however, seems to be in the handwriting of Mr. D., who stated to my friend that it was the composition of a member of the University; and the initial will apply to more than one individual in that learned body.

The verses having never before been published, should they appear to you deserving of a place in "N. & Q." and prove the means of eliciting an answer to the Query I have proposed, or any information of interest regarding the fortunes and fate of Shakspeare's house at Stratford, my friend authorises me to place them at your disposal.

M. (2.)

Helensburgh, 31st August, 1859.

"*Lines intended to be spoken as Prologue, &c.*

"In ancient times when glorious Greece bore sway
In arts and arms the Albion of her day,
Could some fond finger, pointing to his hearth,
Proclaim 'Twas here Mæonides had birth:—
Here was his cradle:—toils and triumphs by
Here came at last the blind old man to dy,'—
O, with what pride had sage, had poet knelt
Beneath the roof where mighty Homer dwelt,
Worshipp'd each relic as a thing divine,
The house a temple, and the hearth a shrine!

"And lo! from every land, from every sea,
Troop pilgrim crowds to fair Parthenope,
Left unregarded, half thy wonders, Rome,
To gaze and flow at Virgil's honour'd tomb!
Sacred from change see proud Arezzo keep
The home that hush'd her Petrarch's infant sleep,
From change Ferrara fence the modest cell
Where Ariosto wove his wizard spell!

"And shall thy sons on whose world-circling sway
Ne'er sets the summer, and ne'er sinks the day,
Millions in every clime who own the tongue
In which thy Shakspeare thought, thy Shakspeare sung,
Shall they who know where drew his earliest breath
Our more than Homer, where his last in death,
Profan'd to vulgar uses or forgot
A common ruin yield that hallow'd spot?

"Britain! forbid—forbid so foul a brand
Should stamp for scorn thy Shakspeare's father-land.
From Vandal's touch, from time, from tempest's rage,
Be his hearth sacred still, from age to age,
A nation's care, a wide world's pilgrimage!

"There youthful genius where great Shakspeare trod
Shall find his call, and own th' inspiring God;
There musing mindful of the mighty dead
Shall statesmen, orators, and sages tread;
And while they ponder on his matchless line,
Where wit with wisdom strives, and both divine,
High thoughts shall trance them, and high fancies feast,
The house a fane, a poet for its priest!

"Ah! yes—a poet for its priest—how meet!
And needs an actor too? In both complete
See Nature boon to your own Knowles impart
The poet's fancy, and the actor's art!

"Here where kind hearts his merits prompt to scan
Admir'd the poet as they lov'd the man,
Fann'd his first soarings with their fond acclaim,
Nerv'd his young wing and cheer'd him forth to fame,
Not here—not here—fair daughters of the Clyde,
Our plea for genius shall be coldly tried:—
No spur needs here to willing hearts that yearn
To cast their stone on Shakspeare's hallowed cairn!

"And O! count mockery the barren aid
Would starve the living, and endow the dead!
Discreetly generous, be it yours to yield
Due meed to both:—from shameful ruin shield
On Avon's bank that consecrated dome,—
Give Shakspeare honour, and give Knowles a home!"

APHARA BEHN.

Glimpses of occult history may not unfrequently, like sparks from a flint, be struck out of a neglected petition or a spurned memorial. The brief story of a life, the notings of family or descent, with other genealogical or biographical memoranda, recorded truthfully no doubt (for the writer, being generally in some position of distress or grievance, would hardly adduce facts unable to bear the severest scrutiny,) may be gathered from the few lines addressed to those in power by way of petition.

Some are written evidently by the elegant quill of a professional scribe, with every embellishment of penmanship, as though the prayer would be entitled to attention by the carefulness of its calligraphy. Some are dashed off with an impatient and careless scrawl — a few are to be found bearing the signatures of the writer; but rarely ever do we meet with any to which the date is attached. The *rationale* of this is dubious. Why not date a petition? Many, unread, doubtless have been tossed among a heap of similar documents, and unnoticed have been destined to the fire. Papers of this description, if unresponded to after a long period, might be considered as too remote to deserve attention; but by undating it, the petition was preserved as it were evergreen, and ready to be used on any occasion or presented at any convenient season.

Under these circumstances a clue is to be sought for in the references and reports which are sometimes inscribed upon the memorial itself, but oftener to be found in an especial book kept for this purpose. I have met with a few of Mrs. Aphara Behn; in one of which she for some purpose curiously appears to have transposed her baptismal name, and rendered it *Fyhare*. By changing the position of letters, we have Afhyre, which approximates closely to Aphara as she calls herself in petition No. 2. No. 3. has the initial only, "Mrs. A. Behn." My inquiry is directed

to the transaction herein alluded to, and the debt of 150*l.* From her biography I glean nothing, except that it would appear she was officially employed, in the reign of King Charles II., as resident female agent at Antwerp during the Dutch war: ladies at that period being often similarly engaged. Can any of your contributors throw light upon this episode in her history? This petition was probably hurriedly written under mental and pecuniary distress, as may be inferred from the transition from the first to the third person, &c.: —

"The humble peticon of Fyhare Behn,

"Sheweth,

"That after long waiting on Mr Killigrew for ye 150li dne to Edward Buttler (for wch I petitioned yor Matie severall times), and being at last ordered to go to my Lord Arlington (whom he said had order from yor Matie to pay it), his Lop said he had neither monies nor orders, and Mr Buttler being out of all patience hath taken his revenge in arresting yor petitionr.

"Yor peticr, therefore, most humbly beggs that yor Matie will take some compassion upon her condicōn, and not to lett her suffer for what was done to serve yor Matie only, and be gratiously pleased to order him his money that I may not perish here.

"And yor petr, &c."

In another petition she alludes to Mr. E. Butler having come to town, and allowed her but one week's grace to pay this 150*l.*, after which he purposes to use all imaginable severity. Trusts the king will not let her languish in prison, but will order payment of the money which Mr. Hallsall and Mr. Killigrew know is so justly due.

A third petition excuses her again approaching the king after two years' suffering. Is threatened with an execution in this business of Mr. Butler. Prays an order for payment of this money may be made either to Mr. May or Mr. Chiffinch.

ITHURIEL.

Minor Notes.

Family Professions. — I extract from Burke's *Peerage, &c.* the following remarkable statement: James Graves, Esq., had two sons, the younger of these, Rear Admiral Thomas Graves (1.), had a son, Admiral Thomas Graves (2.), created Lord Graves; the elder son of James Graves, Samuel, had two sons, the younger one was Admiral Samuel Graves (3.); the elder son, the Rev. John Graves, had four sons, 1. Rear Admiral Samuel Graves (4.); 2. Admiral John Graves (5.); 3. Vice Admiral Sir Thomas Graves, K.B. (6.); 4. Admiral Richard Graves (7.). And as a parallel case, Sir Wm. Rowley, K.B., Admiral of the Fleet (1.), had two sons; the elder, Rear Admiral Sir John Rowley (2.) was created a baronet; his eldest son, Sir William, had a son, Rear Admiral Sir Joshua Ricketts Rowley (3.), 3rd Bart. Sir John, had two other sons, Vice Admiral Bartholomew Samuel Rowley (4.) and Admiral Sir Charles Rowley (5.), created a baronet; three cousins German (sons of Clotworthy, younger son of Admiral Sir William), were Admiral Sir Josias Rowley (6.) and Rear Admiral Samuel Campbell Rowley (7.). The various baronet families of Parker, although apparently unconnected with each other, include no less than ten admirals and a commander R.N. amongst them.

Y. S. M.

Cromwellian Relic. — On a fly-leaf in the Amersham registers occurs the following note, written by the Rev. — Robertshaw, who was formerly rector of Amersham: —

"Oct.

ye 19. Francis Russell, Auditor.

"This Francis Russell lived at ye Hill farm in ye Parish of Chalfont St. Giles, and on ye confines of this Parish; he was one of Oliver's justices, and a fit man for ye times. I knew his son, a kind of *non. con.*, who came to poverty and sold ye farm. General Fleetwood lived at ye Vache, and Russell on ye opposite hill; and Mrs Cromwell, Oliver's wife, and her daughter, at Wood-row, High House, where afterwards lived Captain James Thompson. So the whole county was kept in awe, and became exceedingly zealous and very fanatical, nor is the poison yet eradicated. But ye wch persons are gone and ye Hampdens agoin.

"C. (?) R. 1730."

Δ.

A Poet's Vow. — Many authors have written their personal vows or aims — their "Hoc erat in votis," "I've often wished," &c. Perhaps one of the noblest is that of Pindar. After describing the wicked, and specially the slanderous, he exclaims: —

"Εἴη μή ποτὲ μοι τοι-
οῦτον ἦθος, Ζεῦ πάτερ. Ἀλλὰ κελεύθοις
Ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς
Παισὶ κλέος μὴ τὸ δύσφαμον προσάψω.
Χρυσὸν εὔχονται, πεδίον δ' ἕτεροι
Ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδὼν καὶ
Χθονὶ γνία καλύψαι·
μ', αἰνέων αἰνητὰ μομ-
φὰν δ' ἐπισπείρων ἀλιτροῖς."

Nem. VIII. 59–67.

FRANCIS TRENCH.

Islip Rectory.

Shaving Statute. — In a parliament held at Trim by John Talbot, Earl of Shrewsbury, then Lord-Lieutenant, anno 1447, 25 Henry VI., it was enacted "That every Irishman must keep his upper lip shaved, or else be used as an Irish enemy." The Irish at this time were much attached to the national foppery of wearing mustachios, the fashion then throughout Europe, and for more than two centuries after. The unfortunate Paddy who became an enemy for his beard, like an enemy was treated; for the treason could only be pardoned by the surrender of his land. Thus two benefits accrued to the king, his enemies were diminished, and his followers provided for; many of whose descendants enjoy the confiscated properties to this day, which may appropriately be designated *Hair-breadth estates.* The

effects of this statute became so alarming, that the people submitted to the English revolutionary razor, and found it more convenient to resign their beards than their lands. This Agrarian law was repealed by 11 Charles I., after existing two hundred years. J. Y.

Mauve. — Although, if we may believe the author of "Perkin's Purple," in *All the Year Round* for September 10th, we are not quite correct in describing *the* fashionable colour as *mauve*, yet it may be interesting to some of the fair wearers to know that they have been anticipated by about 2000 years. We read, in the *Aulularia* of Plautus*, v. 468., ed. Hildyard, iii. 5. 40., ed. Weise, respecting the expenses attendant on being married, "Solearii adstant, adstant *molochinarii*," dyers of the colour of *mallow*, on which passage Hildyard quotes from *Par. Lex. Plaut.*: "Qui colorem tingunt ad purpuram inclinantem, qualis in *malvæ flore* spectatur." P. J. F. Gantillon.

Mary Queen of Scots, her Secretary. — In the *Globe* of Sept. 15, 1859, under the French news, we read: —

"In the churchyard of Hulpe, a village near Brussels, an obscure tomb is found to bear this inscription: 'Cy gist Sr Charles Bailley, secretaire de lay Royne d'Ecosse, decapitée pour lay foy Catholiq. qui trepassa 27 Xr agé de 84 ans.' Among the numerous biographers of Mary Stuart none seem to have cognisance of this secretary."

If the Scottish queen's biographers have omitted mention of the octogenarian interred as above, the Calendar of State Papers (Scotland) might have been successfully consulted to identify the individual: for one of its documents records a *Charles Bailly*, a papist who lived with the Queen of Scots when her husband was murdered, and who was also a prisoner in the Tower of London. One paper mentions his being in the Marshalsea, while another designates him as a Queen of Scots' man, a dangerous fellow, a minister to and concerned in the ill-doings of the Bishop of Ross, &c., &c. Cl. Hopper.

Queries.

HAMLET QUERIES.

You would extremely oblige me if you could procure the answers to the following questions. They were sent to me from the Regisseur of the Royal Theatre at Berlin, who is very anxious to have them answered as correctly as possible. I have been informed that the best plan for that purpose is to address myself to you; therefore, you will forgive the trouble which I give you.

1. Is the tale — "The rugged Pyrrhus — he whose sable arms" — invented by Shakspeare? If not, by whom?

2. Does there exist a piece, "The Murder of Gonzago," of which Hamlet said —

"The story is extant, and written in very choice Italian."

Who is the author?

3. Suppose the piece does exist, it is Italian, as is proved by the names of Gonzago and Baptista; nevertheless we find: —

"This play is the image of a murder done in *Vienna*."

4. "Gonzago is the Duke's name," says Hamlet, and yet we read, "the player *King*." How is that?

5. "This one Luvianus, nephew to the King." Why nephew, Claudius being the *brother* of the murdered King?

6. The following words of Hamlet:

"The croaking raven doth bellow for revenge."

Where are they taken from?

7. Hamlet says to the player:

"You could for a need study a speech of some dozen or sixteen lines, which I would set down and insert? Could you not?"

Which are these inserted lines?

8. In Germany, Hamlet directs his advice — "Speak the speech, I pray you," &c. — to that actor who has already recited "The rugged Pyrrhus," and has it done so well that Hamlet says of him, "A broken voice, and his whole function." Why then that advice to such an excellent actor? Or does he perhaps direct his advice to some other player?

9. Is the dumb show acted in England, and by the same actors who perform "The Murder of Gonzago," or by others?

10. Is "The Murder of Gonzago" acted in the same costume as that of Hamlet? or in what kind?

J. Ehronbaum, Dr.

Royal Military College, Farnborough, Hants.

Minor Queries.

Metcalf of Searby, County of Lincoln.—Stephen Metcalf, son of the Rev. Stephen Metcalf, vicar of Searby, near Brigg, county of Lincoln, married Mary, eldest daughter of Sir Nicholas Bayly, Bart., and sister of Henry Bayly-Paget, created Earl of Uxbridge in 1784. Is anything known of the Metcalf family beyond the particulars above stated? T. R.

Lucky Stones. — The sea-beach near my residence is noted for its abundance of "lucky stones," that is, pieces of gravel or flint stone with holes through. Some coasts are, as I am informed, entirely (or nearly so) destitute of them. Will anyone tell me what is the cause of their configuration, and of their greater or less rarity in different localities? Dubius.

* Born B.C. 258.

Danish Forts in Ireland. — In the Sale Catalogue of Mr. Bradish's library (Dublin, 1829), of which I have a copy with the prices and purchasers' names, there appears the following item amongst the MSS. p. 51.: —

"A Conversation, or Colloquy upon the Danish Forts in Ireland, and various other Curiosities. This MS. appears extremely antique, and bears the autograph of Arthur Chichester."

It was purchased by "Mullen" for twelve guineas. Can anyone tell me where it is now deposited? ABHBA.

Louis the Fifteenth.—In the report of the curious trial for forgery of Mr. Humphreys or Alexander, the pretender to the title of Earl of Stirling on 29th April, 1839, which resulted in his conviction, at p. xciii. of Appendix to Introduction occurs the following passage: —

"Louis XV., a prince who is believed to have written only two words in his reign,—his own name 'Louis R.,' and the word 'Bon' as an approval of any document submitted to him. His disapproval was marked by a line deleting the proposal, to save the fatigue of further penmanship, which indeed he so carefully eschewed that even his notes to his mistresses were written by a secretary."

What foundation is there for such a strange account? Y. S. M.

Finsbury Jail.—In the Diary of William Whiteway of Dorchester, 1618-34, Egerton MS. 784., mention is made of the following incident: —

"May, 1621: Sir Francis Mitchell, being one of Sir Giles Mompesson's cousins, was sent unto Finsbury Jail, a place made by him for rogues, and made to ride on a lean jade backwards through London, holding the tail in his hand, and having a paper upon his forehead, whereon was written his offence."

Taylor the Water-Poet, in *The Praise and Vertue of a Jayle and Jaylers*, 1630, also notices it: —

"Lord Wentworth's jayle within White Chappell stands,
And *Finsbury*, God blesse me from their hands!"

Can any one spot the precise locality of Finsbury Jail? J. Y.

Sir Francis Drake, his Portrait, &c. — A contemporary pamphlet in MS., entitled *An Answer to a Pamphlet slandering Queen Elizabeth*, takes note that the Duke of Florence placed the portrait of Sir Francis Drake "in his gallery amongst the princes of that tyme." It tells us moreover, very gravely, that his very name was a byword, and employed as a bogie to terrify ill-humoured children, — that "hee did so beestirre hym as he frighted many in his passages on the sea-coast. Insomuch as the women, when theire children cryed, to still them they wold say: 'Howld yo' peace, Drake comes.'" It relates farther that the queen knighted him with the sword of the French Ambassador. Is the portrait above alluded to known to be at present in existence?

ABRACADABRA.

Cibber's "Apology." — Would some gentleman well *up* in Fielding, and especially in *Tom Jones*, oblige me by mentioning the exact terms used to describe Colley Cibber's *Apology*, — a saying that he had lived the life he did to be able to write such a book? F. S.

Scire Facias Club. — A friend has given me the following, copied, he says, from the original in the churchyard of Dunboyne, co. Meath: —

"This monument was erected by the members of the Scire Facias Club to the memory of John Hamilton, Esq., of Ballinacoll in this parish, who died on the —— day of August, 1784."

I have tried, but hitherto in vain, to trace the origin and history of this attorneys' club, farther than that it eventually merged in the Law Club of Ireland. A society with so singular a name ought, I think, to have some records of its existence, even though, as I have heard, it was a convivial club. Y. S. M.

Detached Chapels: Becket's Crown.—A rumour has gone forth that the Dean and Chapter purpose to take in hand the long-delayed restoration of the east end of Canterbury Cathedral, popularly known as "Becket's Crown." It would interest me under these circumstances (and might prove useful also) if any of your architectural correspondents could recall any similar examples of a *semi-detached* chapel at the east end, particularly if they could specify the nature of the roof in such cases, and the method of juncture with the main building, whether by flying buttresses or otherwise. The only analogous eastern ending I am acquainted with is that of the Marienkirche at Lubec. FAGUS.

Sir Robert le Grys. — Could any of your kind correspondents give me any information about "Sir Robert le Grys, Knight?" He "rendred English," in two bookes, *Velleius Paterculus his Romane Historie*, 12mo., 1632. Also,

"John Barclay his Argenis, translated out of Latine into English, the Prose upon his Majesties command by Sir Robert le Grys, Knight, and the Verses by Thomas May, Esquire, &c. 4to. 1654."

BELATER-ADIME.

Manuscript Verse Translation of De Guileville's "Pilgrimage."—Mr. Gillies, an advocate, who resided at Brechin some years ago, was in possession of a valuable library, in which it is said that there was a MS. verse translation of De Guileville's *Pilgrimage of Man*, supposed to have been the identical one which Bunyan had with him in prison. Can any of your readers give any information as to what became of this MS.? as his library was sold, and probably dispersed. ANON.

Sir John Franklin. — We have now learnt that Sir John Franklin died in 1847. I remember to

have seen, about the year 1848–49, an account which appeared in various Indian newspapers of a clairvoyante, a little girl of European parentage, but who had never been out of Calcutta. She was represented as saying that Sir John was dead; but as she gave various details regarding the ship and crew, it would be interesting to compare it with Capt. McClintock's statement, could any reader of "N. & Q." lay his hands upon this narrative. SIRKAR KA NAKUR.

"*The Tale of a Tub.*"—It is assumed by the biographers—by Scott and Mason certainly—that Thos. Swift set up pretensions to be one of the authors, if not the principal author, of this work; and that he, Thos., was the author of the "Complete Key" to it, and therefore responsible for what appears therein. It is certainly stated in the "Key" that *The Tale* was written by "a couple of young clergymen," "generally (and not without sufficient reason) said to be Dr. Jonathan and Thomas Swift." From a subsequent statement we must infer that the first part of *The Tale* was written solely by Thomas, who is spoken of as "the author;" and the writer of "The Key" says that "when he had not yet gone half way," his companion, Dr. Jonathan, "carried it with him to Ireland, and having kept it seven years, at last published it imperfect, for indeed he was not able to carry it on after the intended method; because *divinity* (tho' it chanc'd to be his profession) had been the least of his study." This is followed by some details as to the "digressions" contributed by Jonathan.

This "Key" was published by Curll, 1710; not the very best of authorities, and even thus early in personal antagonism to Jonathan. What is the authority for attributing "The Key" to Thos. Swift? All I find referred to is Swift's letter to Tooke, wherein Swift speaks of "The Key" as perfect Grub Street, which will be forgotten in a week; and he thus concludes:

"I cannot but think that little parson-cousin of mine [Thomas] is at the bottom of this; for having lent him a copy of some part * * he affected *to talk* suspiciously, as if he had some share in it."

Swift, I think, means merely that the foolish *talk* of Thomas had suggested the idea of joint-authorship to the Grub Street bookseller—not that Thomas wrote "The Key." T. T. T.

Dean Swift.—Was there any relationship between the Swifts—through *Godwin* Swift, or his sons or daughters—and Colledge "the Protestant joiner," who was hanged. Jonathan was very early intimate with Mrs. Goodwin, Colledge's daughter, who, soon after the revolution, had some appointment about the Court, with apartments at Whitehall. Swift makes honourable mention of her; and in his *Journal*, May 17, 1711, he says: "This noble person and I were brought acquainted, *some years ago*, by Lady Berkeley." This carries us back to the time when Lord Berkeley was one of the Lords Justices of Ireland, and Swift was his chaplain and secretary, and leads me to infer that the introduction may have taken place in Dublin. Is there any evidence that the London joiner's daughter was in Dublin?

Luttrell twice makes mention of Mrs. Goodwin, and calls her *sister* to Colledge. I presume this is a mistake, as it is not likely that Colledge had both a sister and daughter of that name.

July, 1682. "Mrs. Goodwin, sister to Stephen Colledge, lately executed for treason, is committed to Newgate, on the information of her own husband, for treason."

4th Sept. 1682. "Mrs. Sarah Goodwin, sister to Stephen Colledge, was tried for high treason, on the testimony of her husband, for treasonable words spoken; but there being no other evidence against her, she was discharged."

D. E. S.

Minshew and early English Dictionaries.—Can any of your correspondents give me information of the author of *The Guide into Tongues*,—"John Minshew?" A copy of the 2nd edition is in my possession, dated 22nd July, 1625. Also, whether there exists any list of Dictionaries of the English language published previous to the 1st edition of Johnson? G. D. Y.

John Baynes.—In the month of December, 1779, a great reform meeting was held at York, at which meeting one John Baynes, a young barrister, made a speech which made a great sensation at the time. A copy of this speech is wanted by a member of his (John Baynes) family, and also any particulars of the said John Baynes, who was an intimate friend of Sir Samuel Romilly.*

This gentleman also composed various scraps of poetry for the *London Courant*, a paper published prior to the year 1787. The poems came out under feigned and various names. A clue is wanted to these names, and also any of the poems, if they are to be had. W. H. N.

Nautical Heraldry.—On the gravestone of a merchant of the sea-coast town of Bridlington, Yorkshire (who died about two hundred years since), besides his own family arms, are carved the following, viz. on a shield, an anchor entwined with a cable. *Crest.* Upon helmet and wreath a single-masted vessel, without sails; supporters, two mermaids. *Motto.* "Deus dabit vela." I imagine these to have been the insignia of some guild or company of which the deceased may have been a member, but I have not been able as yet to discover one. I shall be obliged if any reader of "N. & Q." can inform me upon the point. The device on the shield is similar to that used by the Admiralty on seals, &c. C. J.

[* An interesting account of John Baynes is given in the *Gent. Mag.* for August, 1787, p. 742.; and his epitaph by Dr. Parr in Dec. 1805, p. 1141.—ED.]

Minor Queries with Answers.

Bocardo. — Over and above standing for a certain mood of syllogism, this word was used in the seventeenth century as a cant name for some prison. What prison, and why? All I can make out is, that it was not the King's Bench.

A. De Morgan.

[Nares, in his *Glossary*, edit. 1857, informs us that the "Bocardo is the old north gate of Oxford, taken down in 1771. There is a good view of it in the first number of *Oxonia Antiqua Restaurata*. Whether it was originally so named, from some jocular allusion to the Aristotelian syllogism in *Bocardo*, I have not discovered. It was used as a prison; and hence the name was sometimes made a general term for a prison. 'Was not this [Achab] a seditious fellow? — Was he not worthy to be cast in *bocardo* or little-ease?' — Latimer, *Serm.*, fol. 105. C. *Bocardo* was the last prison of that good man himself, before his shameful murder; to himself a glorious martyrdom. Its downfal was celebrated by Oxford wits, both in Latin and English. One says, —

'Num jam
Antiqui muri venerabilis umbra *bocardo*
Visitur Oxonii? Salve haud ignobile nomen!'
Dialogus in Theatr., 1773.

The other, —

'Rare tidings for the wretch whose ling'ring score
Remains unpaid, *bocardo* is no more.'
Newsman's Verses, 1772, by Warton.

Bocardo, as a logical term, for a particular kind of syllogism, occurs in Prior's *Alma*, canto 3. 'There are many in London now adaies that are besotted with this sinne, one of whom I saw on a white horse in Fleet street, a tanner knave I never lookt on, who with one figure (cast out of a scholler's studie for a necessary servant at *bocardo*) promised to find any man's oxen were they lost, restore any man's goods if they were stolne, and win any man love, where or howsoever he settled it.' — Lodge's *Incarnate Devils*, 1596."]

Pensionary. — Can you enlighten me as to the meaning of "Pensionary" applied to De Witt and certain other statesmen of Holland. Fagus.

[A pensionary is one who receives a pension from government for past services, or a yearly allowance from some prince, company, or individual. *Grand Pensionary* is an appellation formerly given to the chief magistrate of the republic of Holland, who was a member of the Seven United Provinces of the Netherlands. The *Pensionary* was the president of the council of the states or legislature of Holland, and he was for the time the first minister of the republic. He was elected for five years, but was generally confirmed indefinitely, and often for life. *Pensionary* was also a name given to the first minister of the regency of any city in Holland.]

Rev. Joseph Grigg. — Any information concerning the Rev. Joseph Grigg of St. Albans (author of some few hymns), who died at Walthamstow, Oct. 29, 1768, would be acceptable; also the date of his small book of hymns, which was printed several years after his death. Z. (1.)

[Joseph Grigg was assistant minister to Mr. Bures of Silver Street, London; but upon the death of the latter, Mr. Grigg retired from this service. He married a lady possessed of considerable property, the widow of Colonel Drew. He died at Walthamstow, Oct. 29, 1768. He published nineteen hymns in a 12mo. volume, entitled *Hymns*, by the late Rev. Joseph Grigg, Stourbridge. Amongst these is that well-known hymn, —

"Jesus! and shall it ever be,"

which has been ascribed to so many different persons. — Gadsby's *Memoirs of Hymn Writers and Compilers*, p. 63.]

Walpurgis. — What is the exact meaning and derivation of this word? The dictionaries simply say "the 1st of May." Philologicus.

[Although Feb. 25. stands in Butler as the *day* of St. Walburge, a considerable portion of her relics was inshrined at Furnes May 1st, whence the name Walpurgis has become connected with the latter day, not with the former. Indeed her chief festival is placed in the Belgic Martyrology on May 1. (Butler.) Respecting the derivation of the name itself (Walburge, Walpurga, Vaubourg, &c.), Butler states that the "English Saxon name Walburge is the same with the Greek Eucharia, and signifies *gracious*." St. Walburge was undeniably of English origin; but we find what some will probably consider a more likely derivation of her name (probably assumed when she entered the monastery of Winbourn, or when she took the veil), in the Italian name *Valpurga*. Although Walpurgis-night (Walpurgisnacht) is generally believed in Germany to be the night of a great muster of German witches, it does not appear that the *term* Walpurgis has any connexion with this gathering, beyond the fact that the night itself happens to be that which precedes the 1st of May, on which, as we have seen, the festival of St. Walpurgis is held. In like manner "Halloween" was supposed in Scotland to be a night when witches, &c. are all rambling abroad, so that there was no such night in the year for intercourse with them; and to "haud Halloween" was to observe the rites superstitiously or sportively connected with that evening. But the term *Halloween* itself had originally no necessary connexion with these notions or observances, being simply, in its proper signification, the evening preceding All Hallows, or All Saints Day. So Walpurgis-night, on which witches assemble, is simply the eve of St. Walpurgis, the night between May 1. and April 30; and the *reason* for the assembling of witches at that particular time is *said* to be just this, that May 1. was formerly the first day of the year. Adelung, *Wörterbuch*, on Walpurgis.]

"*Beaver.*"—The brickmakers near London, and perhaps elsewhere, call their three o'clock meal their "beaver." What does the word mean?

R. H. A. B.

[Beaver, Bever, or Beverage (Ital. *bevere;* old French, *beivre*), is a name given to the afternoon collation, or any refreshment taken between the regular meals, as noticed in the following examples: —

"Drinking between dinner and supper, called *beaver*. *Anteccenum.*"—*Huloet.*

"Betimes in the morning they break their fast; at noon they dine; when the day is far spent they take their *beaver;* late at night they sup." — *Gate of Languages*, 1568.

"He is none of those same ordinary eaters that will devour three breakfasts, and as many dinners, without any prejudice to their *bevers*, drinkings, or suppers." — Beaumont and Fletcher, *Woman Hater*, i. 3.]

Gofton, of Fockwell, Surrey. — I would feel greatly obliged to any of your correspondents who would kindly give me any information of the

family of John Gofton, of Fockwell, Surrey. In the *Armorica Britannica*, he is set down as having the following coat of arms: — "Crest; Rose d'or, winged azure. Shield; 1st and 4th. On shield azure a unicorn's head erased ducally, gorged and crowned. 2. and 3. Ermine." Also, by the information whether Fockwell is a town, village, or estate, and if so, where situated in Surrey.

E. Barrett.

[Fockwell seems to be a misprint for Stockwell, or South Lambeth, in Surrey. In Leigh's chapel in Lambeth church is the following inscription on a white marble: "Here lyeth the body of John Goffton, Esq., younger son unto Sir Francis Goffton of Stockwell, who, with his lady, were buryed in a vault in this angle, which does belong unto that Manner House. His elder brother Francis died in Frans 1642; and he [John?] departed this life the ninth day of May, being in the yere of our Lord 1686, in the 71st yere of his age. Beneath, quarterly, 1 and 4, a unicorn's head erased; 2 and 3 ermine, and this motto, *Ferendo et sperando.*"—*Vide* Manning & Bray's *Surrey*, iii. 508.]

Vigors.—In Martha W. Freer's *Life of Elizabeth de Valois, Queen of Spain*, at p. 371. vol. ii., appears the following passages: —

"On the 25th of October, 1568, a service was performed in Notre Dame in Paris for the repose of the soul of the Queen of Spain. . . . . The service was performed by the Archbishop of Sens, and the funeral sermon was preached by Simon Vigors, Archbishop of Narbonne elect."

I shall be very glad to obtain some information relative to this Simon Vigors. Y. S. M.

[A biographical account of Abp. Simon Vigor (not Vigors) will be found in the *Biographie Universelle*, tome xlviii. 483.]

The Apreece Family. — Living in the neighbourhood of Washingley Hall, Hunts, formerly the residence of the Apreeces, I naturally take some interest in their family. I am told that the last of the Apreeces figures in one of Foote's comedies. "Becky," says this character, "where's my pedigree?"

I should feel obliged by a reference to the comedy wherein this occurs. Cuthbert Bede.

[In *The Author*, about the middle of the Second Act. The pedigree of Apreece, or Ap Rees, of North Crawley, Bucks, will be found in the Visitations of Bucks, made in the years 1575 and 1634, Harl. MS. 1533. See also Cole's MSS., vol. xxxviii. 129.]

Replies.

THE EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

(2nd S. viii. 221.)

Mr. Nichols will be rendering a great service to English bibliography by following up the task which he has proposed for himself, and which he has so well begun. The early history of *Foxe's Book of Martyrs* is full of interest, but little known; and although of late some light has been thrown on it, much still remains to be done. In noticing this work, Dr. Dibdin says in his *Library Companion*: —

"The private history of this elaborate work might be worth knowing, but it is hopeless to enquire after it: — who were the author's chief authorities, and what artists he obtained to make the designs and engravings, are, now, I believe, points upon which no correct information is likely to be obtained."

Let us hope that the case is not altogether so desperate as the worthy doctor seems to have feared.

Mr. Nichols will permit me to point out to him that he is mistaken in supposing that there is no copy of any of the early editions in Mr. Grenville's collection, now in the British Museum. That collection does in fact contain the editions of 1563 and 1641; the former, I believe, slightly imperfect in the Calendar, but made up in facsimile by Harris; the latter a fine copy on large paper.

All the copies of early editions enumerated by Mr. Nichols are in public libraries. There must be some in private collections. I myself possess a perfect copy of the first edition, made up of two imperfect copies, each of which, by a piece of rare good fortune, happened to have what was wanting in the other.

It is commonly asserted, and believed, that in the reign of Elizabeth the *Book of Martyrs* was ordered to be set up in all churches. This is doubted by Mr. Nichols, but what says Dibdin?

"To the best of my recollection, one of the completest specimens of a *mutilated Fox* is (or was) to be seen in the little parish church near Apethorpe (the seat of the Earl of Westmorland), in Northamptonshire. In some other rural parish churches I have met with Fox, in an old vestry trunk of some three centuries ago manufacture, almost in a state of pulverisation from the united attacks of mice and moths."—*Lib. Com.* 1825, p. 113. note.

It may be objected, however, that this does not prove that *every* parish church had a copy of the work. Henry Huth.

Your correspondent, John Gough Nichols, asks, "Where do any copies of the old editions" of the *Acts and Monuments* "exist?" and adds, that he had "been successful in finding very few." As to the fifth edition of 1596—7, he mentions only one copy, which he says is in the British Museum; and the second volume of the same edition, as the only one in the archiepiscopal library at Lambeth. In reply to his inquiry, I beg to say that I have a copy of this edition, "the fift time newly reprinted." It came into my hands about sixty years ago, from a shopkeeper who bought it as waste paper. Many copies of valuable old works have disappeared in this way, having been torn up for wrappers of

shop articles. A few years ago I picked up, in a street of this town, a fragment of Coverdale's Bible, being part of the first chapter of "Wisdome," with the ornamental initial letter. It had been used to wrap up some butter.

My copy of Foxe's *Martyrs* was in one volume, in its original binding; but, being somewhat out of condition, it was rebound in two vols., rough calf. I think it is perfect, except that it wants the last leaf of the "Table of Contents" at the end. It has the two title-pages, and all the woodcuts, including the curious folding print, on a separate sheet of paper, entitled "The Description of Windsore Castle," and showing the burning of Person, Testwood, and Filmer under the Castle; with (in a separate compartment, amongst others) of Ockham in the pillory at Newbury. This print is inserted between pp. 1112—13., which contain the narrative. In my copy, immediately after the title-page of vol. i., is "The Kalender," in six pages, a remarkable peculiarity of which is that January 2nd is marked "John Wickliffe, Preacher, Marter," (rubricated), and the date 387, instead of 1387, in the col. for the year of our Lord. Then follow "Ad dominum Jesum Christum," &c., 2 pages; Foxe's Address to Q. Elizabeth, 3 pages; his "ad Doctum Lectorem," 2 pages; the "Protestation to the whole Church of England," 5 pages; "The Utilitie of this Story," 2 pages; "Four Questions proposed to the Papists," 3 pages; "Four Considerations," &c., 1 page; and the laudatory addresses, 2 pages. But all these pages and the Table of Contents at the end, in 25 pages, beginning on the verso of the last numbered, ending with the second item under v. A), are *un*numbered. The body of the work is comprised in 1949 pages, all numbered continuously, except the 1731st page, which commences vol. 2nd, and is not numbered. The signature or press mark of page 1949 is zzzzzzzz.iii. The letter-press measures 11½ by 8¾ inches.

Has Mr. Nichols, besides his desire to know *where* such "copies exist," any wish for their being deposited in some public building or library? P. H. Fisher.

Stroud.

For the information of Mr. J. G. Nichols upon the subject of the early editions of Foxe's *Book of Martyrs*, I beg to inform you that I possess a folio copy in three volumes, large paper, in excellent condition, of the edition of 1641.

Foley.

Worksop Manor.

I am fortunate enough to possess a copy of the edition of 1583, in tolerable preservation. The title-page of vol. i. is missing, and it commences with the first leaf of "the Kalender;" but the title-page of vol. ii., following page 794., identifies it as "newly recognized, and inlarged by the Authour, John Foxe, 1583," and printed at London "by John Day, dwelling over Aldersgate." The total number of pages is 2154, besides "a diligent Table or Index," which, with some *lacunæ*, is complete as far as the letters w—i. The book is in the original clamped binding, though the clasps are gone. C. W. Bingham.

The following books were in the "Black Letter Collection" of the late George Stokes, Esquire, of Cheltenham: —

"John Foxe, Acts and Monuments - 1576.
" " " - - - 1583.
" " " - - - 1596.
" " " - - - 1684.
Rerum in Ecclesiæ Gestarum. Basileæ. 1563."

Also: —

"Actes des Martyres deduits en Sept Livres depuis le Temps de Wiclef et de Hus iusques à present. *Crespin.* 1564."

Mr. Stokes compiled with much care and labour from the Foxian MSS. in the British Museum the "Memoir of John Foxe" which is prefixed to the volume of the *British Reformers*, containing extracts from the writings of the Martyrologist. This series was edited by Mr. S., and is published by the Religious Tract Society.

S. M. S.

I should not have thought the rarity of editions of Foxe's *Martyrs*, after the third or fourth, so great as described by Mr. Nichols. They occasionally occur in catalogues. I have a fine copy of the edition of 1596, in the original binding (second vol. only), which, from its condition, is certainly one of those which rested on the library shelves. There can be no doubt that the temptation offered by the woodcuts has caused the destruction of many copies. Only to-day I saw in a printseller's shop several cuts of martyrdoms from this work offered at 1*s.* each—a price which, if realised, would make the piecemeal sale of a copy pretty profitable. X.

West Derby, near Liverpool, Sept. 22.

I have in my library a copy of Foxe's *Actes*, 1st and 2nd vols., of the date of 1596. A few leaves are wanting, but on the whole it is in fair preservation. It is in oak boards, at least half an inch thick, and has raised brass bosses at the corners. N. S. Heineken.

Sidmouth.

LATIN POEM AGAINST MILTON.

(2nd S. viii. 227.)

In reply to Ithuriel, it may be stated that in 1670 there was published at Cambridge, from the

press of John Hayes, a 12mo. volume in three parts, containing the Latin Poems of Peter Du Moulin, the younger, Prebendary of Canterbury, and Chaplain to Charles II. The first part, in 68 pp., is entitled "Poematum Libellus Primus," and contains thirteen Hymns on the Apostles' Creed. The second book (pp. 48.) is entitled "Ecclesiæ Gemitus proximo post piaculare Regicidium mense, Londini primum editi." Of this and the following book my copy bears on the title-page the date 1669. The third book (pp. 151.) has the title "Sylva Variorum." Then follows (pp. 54.) "Petri Molinæi P. F. ΠΑΡΕΡΓΩΝ Incrementum." The lines concerning which Ithuriel inquires are to be found (pp. 36–42.) in the second book. They are entitled "In impurissimum Nebulonem Joannem Miltonum," &c. (not Miltonem), and contain, not 24, but 246 lines. Of this coarse and discreditable production, the following lines are a sufficient sample:—

> "Ten' sterquilinium, ten' cucurbitæ caput
> Ausum Monarchas rodere et Salmasios!
> Nunc bufo pardum, bubalum mus verberet,
> Opicus leonis vellicet sorex jubas.
> Insultet urso eruca, milvio culex:
> Scarabæi amicam concacent avem Jovi!
> Ipsumque merdis inquinent albis Jovem."

In the third book (pp. 141, 142.) Du Moulin gives a curious note on this Satire, in which he relates how he had sent the MS. of his book entitled "Clamor Regii Sanguinis" to Salmasius, and how Salmasius entrusted it to the editorial care of Alexander More. Milton, learning from his correspondents in Holland the part Alex. More had taken in conducting the work through the press, supposed him to be its author, and attacked him with great bitterness in his *Defensio Secunda pro Populo Anglicano*. Du Moulin tells us how, in silence, and with no little amusement, he beheld the progress of the controversy, and watched Milton, blind and full of fury, fighting and striking the air like the Andabatæ (*i. e.* Gladiators who fought in the dark, being blinded by helmets without any opening for the eyes), knowing neither whom he struck at, nor by whom he was hit. But More, growing cold in the royal cause, and unequal to the burthen of republican hatred, disclaimed the authorship of the "Clamor Regii Sanguinis," and called two witnesses who knew the real author. Du Moulin now supposed himself in great danger, but says he was saved by Milton's pride, who, having reviled More as the author of the book, did not choose to expose himself to ridicule by confessing his mistake, but continued to treat More as the author. The members of his party were thus, by regard to consistency, prevented from proceeding against Du Moulin, who, however, felt no gratitude for the protection he thus unexpectedly received through one whom he had most contumeliously attacked. Ithuriel will find in Todd's *Life of Milton* (pp. 160, 161.) some curious particulars of Du Moulin. Aubrey mentions that Milton was assured through the ambassador (from Holland) that More was not, but that Du Moulin was, the writer of the "Clamor;" but Milton, who had by that time completed his *Defensio Secunda*, replied that as he had written the book, it should go forth, and that More was as bad as Du Moulin.

Du Moulin's poems contain references to his friends as well as his enemies; *i. e.* the Hon. Henry Clifford and Richard Boyle, Dr. Peter Gunning, Wm. Barker, Thomas Fotherby, Nicholas Brett, and Thomas Watson, a Fellow of St. John's College; Castilio, Archbishop Juxon, and George Oxinden. A prose composition entitled "Villa Cambrica" shows that Du Moulin had no perception of the beauty of wild mountainous scenery; and a poem on tobacco eloquently expresses his abhorrence of that seducing weed. I have only to add, that if Ithuriel has any difficulty in obtaining this curious volume, I shall be happy to give him the opportunity of seeing my copy.

R. Brook Aspland.

1. Frampton Villas, South Hackney.

THE GROTESQUE IN CHURCHES, ETC.

(2nd S. viii. 130. 196. 236.)

This very interesting subject is a very complicate and difficult one; one, too (it seems to me), which cannot be settled in an off-hand way, or explained by any one theory alone.

I. Much of it may be explained by the intense Realism of the Mind of the Middle Ages, and the vivid sense of the Unseen World which then prevailed. The ceaseless Conflict between the Powers of Good and Evil, which rages around and within the Church, was an ever-present reality. Thus the Scorn and Hate, the Masques and Mockeries of Evil Spirits and Heretics (as *Arius*); Human Nature, fallen and distorted, showing itself in Evil Passions and False Teachers, &c. &c., — all these were symbolically sculptured on the outside of Churches, and sometimes, though not so often, within.

II. The anthropopathic policy of the Church in the Middle Ages must doubtless be taken into consideration; the Church, absorbing the evils she could not expel, and hoping to catch corrupt Human Nature or Paganism by apparent compromise and indulgence, cries *Populus vult decipi, et decipiatur*, and — catches a Tartar.

III. Much of it is assigned to the disgraceful contests between the Regular and the Secular Clergy; but I have never seen this proved.

Take any view or views we believe true, and yet we cannot shut our eyes to the fact that the many Scandals and Eccentricities we sum up in this case under the word *Grotesque*, testify to the gross

corruption and fearful degradation of the Church in the ages which produced them.

A very intelligent writer in the *Christian Remembrancer* who touches on this subject in a reverent way, and is disposed to make the best of it, is obliged to give up much of the Grotesque as hopelessly unmanageable. His words are worth quoting: —

"What is Ridicule? In a sense, it has been rightly deemed *the*, or rather *a*, criterion of the holiest essence, even of Truth itself. If Poetry be the relief, the natural discharge, of the overburthened sense of an oppressive wrong; or, again, the spontaneous and unsought outbreak of the conscience, and sense of the Beautiful and the Good; why should it not be that Ridicule is, after all, but an expression of the sense of vivid contrast between right and wrong — of pretence and fact? The Ludicrous is but a phase of the poetic mind: the highest writers of the Ludicrous — and in thus theorizing, we are concerned but with the highest — are themselves often the truest Poets. The great comedian of Greece, and, among ourselves, such an one as Mr. Thomas Hood, are among the very highest Poets. . . .

"There can be no question that the γελοῖον in the abstract is anything but the unworthy vehicle which sciolists and owls among us would maintain: it is part of the more perfect human constitution; and the disciples of Bp. Butler, and of experience, ask no more to assign to it *an* office in the great economy of the mind: nor has it been thought unworthy of classification, though the inquiry is lost, by the greatest of uninspired philosophers. We claim of course to be understood, not as vindicating all the mischievous and profane rubbish which passes current under the name of the ludicrous: to distinguish between irony and bomolochy, between satire and buffoonery, we ask not Aristotle's aid. We would be the last to admit the legitimacy of Sarcasm in sacred matters; but we contend for it as a principle of truth little understood in philosophy — as, when scientifically analyzed, a development of the Poetic Faculty — and therefore an instrument to which a province in investigation must be fairly assigned. . . . May it not be — of course, we only throw out the thought for subsequent investigation — that there was more than is at first sight apparent in certain observances and practices of the Church in other ages and countries, which from our habits we are not disposed, and that properly, because of present feelings, education, and habits, to make the slightest allowance for, but rather at once, and in the gross, to condemn? We allude to such things as the Boy-Bishop in England, the Abbot of Unreason, the Feast of Fools, the *Mardi-Gras*, the ludicrous Sculpture in wood and stone in Churches, the grotesque representations of certain scenes in illuminations, the Mystery Plays, Processions as sometimes conducted, — all of which form a vast class, in which there must have been *some* principle involved. These things were not accident; to say that they have been, or are, absurd, and gave, or give, rise to much profanity and irreverence, is not an adequate account of the fact of their existence and of their origin. Nay, more; we are not apologizing for them, still less recommending their revival: perhaps they were false and impolitic applications of some partially understood, or altogether misappropriate, principle; it may be that every one of these things is totally indefensible; but what then? They were not accident; they must have aimed at something, whether they realised and attained it or not. And this something we conceive to have been a desire to recognize, on the part of the Church, all, however various, the common functions of our Human Constitution, all parts and objects of the heaven-gifted Human Mind — and, in some measure, to enlist them into the service of, and incorporate them with, the only living truth, the Church: to sanctify them by absorbing them, while marshalling them into her host, to bless and modify them. An instance occurs to us, which may possibly make our meaning clearer. In the beautiful chapel of St. John the Baptist, forming the north aisle of St. Mary's, Guildford, are some fresco-paintings on the ceiling; they are immediately over the spot where the altar stood. Some of them cannot, to our eyes, present other than ludicrous associations. How is this? The artists of the fourteenth century were not the men to suggest laughing for laughing's sake, except upon some great principle: we may not enter into it; we are not called upon to do so; but we must admit the fact, account for it as we can. Cases of indecent representations we desire not to include in what we have said: they are as unintelligible as indefensible." *Christian Rem.* Oct. 1844, vol. viii. pp. 457–459.

There are many, I fear, who will not accept this reasoning, but consider it as merely begging the whole question, — assuming that there must be some great principle, some good principle, at the bottom of the grotesque; like the Neo-Platonists who attempted to find a method in the madness of Paganism. Such persons will be better satisfied with D'Israeli's account of the matter in his article on "Ancient and Modern Saturnalia," in the *Curiosities of Literature*. He says: —

"The Saturnalia long generated the most extraordinary institutions among the nations of modern Europe; and, what seems more extraordinary than the unknown origin of the parent absurdity itself, the Saturnalia crept into the Services and Offices of the Christian Church. Strange it is to observe at the altar the Rites of Religion burlesqued, and all its offices performed with the utmost buffoonery. It is only by tracing them to the Roman Saturnalia, that we can at all account for these grotesque sports — that extraordinary mixture of libertinism and profaneness so long continued under Christianity. Such were the Feasts of the Ass, the Feast of Fools, &c. . . .

"The ignorant and the careless clergy then imagined it was the securest means to retain the populace, who were always inclined to these Pagan revelries."— See also D'Israeli's articles on "Mysteries and Moralities" and on "Religious Nouvellettes."

There is much wanting a work treating directly on the whole subject. EIRIONNACH.

A good deal about these may be seen in Poole's *Ecclesiastical Architecture*, p. 276., though not enough perhaps to satisfy QUERIST any more than MR. CARRINGTON'S explanation.

Fosbroke, in his *Ency. of Antiquities*, says the lolling tongue is a symbol of contempt, and refers to Livy, vii. 9., and Aul. Gellius, ix. 3.

We are all apt to look on these grotesques as profane and indecent: but may not that arise from ignorance of their true meaning? See *Symbolism of Churches*, p. lxi.

In a volume lately published by Mr. Blight, illustrating the ancient crosses and other antiquities in Cornwall, there are some valuable and interesting notes by the author of the *Echoes of Old Cornwall*. The note on two heads in Mor-

wenstowe church tend to throw some light on this Query on grotesques: —

"There are two kinds of symbolism in church architecture, which will often astonish and perplex the unlearned: these are the *grotesque* and the *repulsive*. To the first of these belongs the lolling tongue and the mocking mouth of these two corbels of stone. The interpretation of a face so distorted when it is shown *within* a church is called in antiquity the Grin of Arius; and the origin of the name is this. The final developement of every strong and baleful passion in the human countenance is a fierce and angry laugh. In a picture of the Council of Nicæa which is said to exist in the Vatican, the baffled Arius is shown, among the doctors, with his features convulsed into a hideous and demoniac spasm of malignant mirth. Hence it became one of the usages, amid the graphic imagery of interior decoration, to depict the heretic as mocking the mysteries, with that glare of derision and gesture of disdain which admonish and instruct, by the very name of the grin of Arius."

"Si quid novisti rectius istis,
Candidus imperti."

H. T. Ellacombe.

Clyst St. George.

I have always understood that the design of the grotesques, which are so often seen in churches and in other old buildings, *is to drive away evil spirits*. Many of these grotesques are what have been called "conventional" representations of savage animals. That is, our mediæval artists, never having *seen* the animals they sculptured or portrayed, went on copying one from another, till, for example, a "conventional" lion came out at length very like a quadrumanous monkey or a starved cat—as may sometimes be seen, not only on coins, but on the British Arms. I am now writing within fifty yards of a church (a modern antique), from around the base of whose spire there stand forth at least a dozen of these grotesques sculptured in stone, and bearing, whatever their real design and character, the semblance of conventional wolves, eagles or vultures, hyenas, &c., all with open mouth, as if breathing fire, challenging the horizon, and bidding defiance to the four quarters of the compass.

Now it is a well-known fact that these menacing conventionalities have a singular power in repelling all magical and malignant influences. There is great efficacy, for instance, in the head of a wolf. So sings Balduinus Ronsæus, as cited by Delrius in his *Disq. Magic.*, Book vi. p. 56., ed. 1616. "De lupo cecinit, —

"Nec rostrum virtute caret, nam, munere quodam
Naturæ arcano, *depellit fascina dira.*"

But this same Delrius (Rio, Del-Rio, or Delrio, a Jesuit, and one of the most learned, earnest, and systematic of all writers on magic), farther instructs us that in repelling evil spirits, not only things *terrific*, but things *derisive*, and things *foul and offensive*, are singularly effective: and this seems to be the reason why on the outside of some colleges, and both without and within many churches, we see not only forms and faces of *terror*, but some which express *ridicule and contempt* (like the human heads with lolling tongues mentioned by your correspondents), as well as others which are calculated to offend even a not overfastidious taste by their *grossness*. "Quæcunque fiunt circa corpora obsessa, dæmones accipiunt ut facta et vergentia *in ipsorum dispectum ac ludibrium*, maxime si sint *irrisiva* . . . . . item omnia *fœda*, et amara et similia; quare, cum sint intolerantes injuriæ, *malunt fugere*, et *à molestia inferenda desistere*," p. 65.

Under one or other of the three forms, *terrific*, *derisive*, and *indecorous*, thus equally repellent of evil spirits, may be classed most of the grotesques which we have received or copied from the Middle Ages. And, though other explanations have been attempted, I know no satisfactory way, besides this, of accounting for the extraordinary objects belonging to some churches.

Some of the specimens which I have seen abroad (for instance, in an inner court of the convent of the Penha, near Cintra), are absolutely and utterly indescribable. One of the very frequent forms in which these grotesques appear in our own country is that termed in mediæval architecture the "gargoyle" or "gurgoyle" (med.-L. gargoula, gargoullia, gargalia, old Fr. gargoule, gargouille, all from the Gr. γαργαρεὼν, or the L. gurgulio). The original gargouille was simply a water-spout, "lapideum aquæ pluviatilis emissarium." But the water-spout in due time assumed the form of an animal. "Gargouille est le petit canal de pierre, ou d'autre chose, issant en forme de *couleuvre*, ou *d'autre beste*, hors d'œuvre, au dessous des couvertures des Eglises, et tels autres grands batiments, pour jetter au loing l'eaue pluviale qui en descend;" Nicot, cited by Ménage, *Dict. Etym.* — In plate xiv. of the *Glossary of Terms used in Architecture*, Tilt, 1836, may be seen some curious specimens of these gargoyles. "Gargoyle, Gurgulio, a projecting water-spout, frequently formed of the open mouth of some monster; but the figure of a man, projecting from the cornice or buttress, with the water issuing from his mouth, is also frequently used, as at Merton Chapel, Oxford." (*Glossary*, p. 25.)

The man or monster thus vomiting, though he vomits nothing but rain-water, is generally so contrived as to bear an appearance which, on squeamish stomachs, might almost act sympathetically; and if malevolent spirits are to be repelled by what is certainly no very agreeable spectacle, it must be confessed that these gargoyles seem well calculated to answer the purpose. For the *derisive* process, what more available than the lolling tongue? The "vorgeschlagene Zunge" or tongue protruded, says Zedler, often occurs in *heraldry*, but no one can tell *what it means!*

May we not guess?

These suggestions on "grotesques in churches" are submitted in the hope that they may elicit farther information from those readers of "N. & Q." whose knowledge of the subject is more exact and extensive than the writer's. Thomas Boys.

Once upon a time (as the story books say) when I was in Normandy, I tarried a week at St. Lo. One day I was walking through the town in company with a French gentleman, a resident there, and I stopped to examine the west front of the cathedral. Amongst other features, my companion pointed out to me several remarkable figures sculptured in stone, at some height from the ground, perhaps fifty or sixty feet. They were both indecent and disgusting. If I recollect right there were both men and women, either eating or drinking to excess, or by their forms, attitudes, or features exhibiting the effects of excess; or satisfying unnatural desires, or the like. I expressed my surprise that such things should be represented on churches, but said that there were instances in England as well as in France; and I asked him if he had ever heard any explanation for such a practice. The reason, he said, was this: such subjects of excess were depicted in order to hold them up to reprobation. Thus, a drunkard was represented in order that all men might see how despicable a wretch he appeared when in that state. They were examples of the vices personified; they were so put before our eyes, in order to disgust us with the sight of them, and in order to hold them up to derision and to denunciation. I had not heard this explanation before, and therefore I now give it. The intention might be good; but when these grotesques generally raise a smile, the end is certainly not gained. My informant farther told me that similar sculptures were to be found on Nôtre Dame at Paris. When I was subsequently in Paris, I took an occasion to examine Nôtre Dame; but the figures were so placed or else so high that I could not make them out.

P. Hutchinson.

The answer given in the latter of the above passages (2nd S. viii. 196.) may explain the particular grotesque referred to, but I for one have always understood that such figures were connected with the hatred the secular clergy bore towards the "regulars" and mendicant orders. A still better explanation is given in the following note which I have just come across in Parker's edition of Chaucer's *Romaunt of the Rose*: —

"Hatred, Felony, &c. . . are painted on the outside of the wall which encloses the garden in which blooms the Rose, to symbolize the fact that these things are destructive of Love, and therefore excluded from his dominions. The same idea is conveyed by the *symbolical figures of grinning demons*, sometimes in indecent attitudes, carved on the gurgoyles and other parts of the outsides of churches, to show that the passions they represent are destructive of Christian faith, and are therefore excluded from the temple."—(P. 28.)

J. Eastwood.

Replies to Minor Queries.

Pyne and Poulet (2nd S. viii. 223.) — In the Calendar of State Papers, there is a reference to a letter, which would give Ithuriel the information he wants: —

"June 12, 1627. William Wabrond to John Poulett, wishes him to know of some speeches dispersed through the country by Hugh Pyne's son, viz. that it can never be well with England until there be means made that the Duke's head may be set (?let) fall from his shoulders. This he was informed by William Collier, who is Mr. Windham's man, and Mr. Windham is Arthur Pyne's brother-in-law."

There are other papers connected with the matter, among them an opinion of the judges, given in a letter of Attorney-Gen. Heath, 8 Dec., that the words testified against Mr. Pyne do not constitute treason; a petition of Hugh Pyne's, without date, complaining of "his having been a long time restrained of his liberty, and held from his practise in the law;" and a petition from certain witnesses, "praying for allowance for attending 28 days Mich. term, and 18 days Hil. term, 1628, concerning Mr. Hugh Pyne."

Monson.

Ithuriel will find some useful information respecting Pyne and Poulett in Mr. Bruce's *Calendar of State Papers* (vols. i. and ii.), Charles I. I have not leisure to make the extracts for him, but as those volumes contain admirable and copious Indices, there will be no difficulty in the investigation. John, afterwards Lord Poulett, in a letter to Nicholas, Nov. 27, 1626, expresses a wish "that Pyne's tongue were tied, so that he were not suffered to plead in the King's Courts, which were a punishment to him, who makes his living by his tongue, no less grevous than hanging."

Royalist.

The Great St. Leger (2nd S. viii. 225.) — The following extract from the *Manchester Guardian* of 15th Sept. answers to some extent the Query of Lucens a non Lucendo, besides furnishing other interesting particulars concerning this race.

R. E. L.

"The St. Leger race was instituted in the year 1776, by the late Colonel St. Leger, of Park-hill, near Doncaster, but it was not until two or three years afterwards that it was called the 'St. Leger' at the suggestion of the then Marquis of Rockingham, at a dinner at the Red Lion, at that time the head inn of Doncaster, in compliment to the gentleman with whom the race originated. When the contest first came off, there were only six subscribers, and five horses ran, the winner being Allabaculia, who was the property of the above-mentioned nobleman, and was ridden by J. Singleton; a filly by Trusty coming in

second. In a few of the succeeding years there was an increased number of nominations; but in 1785 the interest in the St. Leger appeared to have considerably fallen off, as in that year only five gentlemen subscribed, and four horses went to the starting-post. In 1789, nine animals were entered, six of whom ran, the Duke of Hamilton's colt by Laurel coming in first; but a charge of jostling having been proved against Mangle (his rider), the St. Leger was awarded to the second horse (Pewet). The entries at the succeeding anniversaries were 16 and 14 respectively; yet it was not until 1792 (sixteen years after the institution of the race) that the number of subscribers exceeded twenty. During the present century, however, and especially within the last twenty years, this important event has gained considerably in interest — for whilst in Don John's year (1838) the goodly number of 66 horses were nominated, seven of whom ran, in the following year they were increased to 107, and on that occasion 14 competed, the race ending in a dead heat with Charles the Twelfth and Euclid. Since that time, with the exception of 1850 (when there were 95 subscribers, and another dead heat with Voltigeur and Russborough), and 1853, there have never been fewer than 100 subscribers. For the St. Leger this year there were 167 horses nominated, and eleven contested the event. For the sixth year in succession the St. Leger has been carried off by a rank outsider, Gamester starting at 25 to 1. In 1854, Knight of St. George started at 25 to 1; 1855, Saucebox, 40 to 1; 1856, Warlock, 12 to 1; 1857, Impérieuse, 100 to 6; and 1858, Sunbeam, at 15 to 1. In most of these years the favourites were backed at either odds on or slight odds against; and never since West Australian's year, in 1853, has a favourite pulled through. John Scott is truly a wonderful man over the Doncaster town moor. Few persons who saw Gamester beaten by Willie Wright, at Newcastle, and subsequently by Voltaire and Napoleon, at York, recognised in Sir Charles Monck's colt the winner of the St. Leger of 1859. Yet such is the fact, and John Scott has safely earned for himself the title of the 'Wizard of the North,' which, considering what wonders he works in animals in short time, he fairly merits."

Why is Luther represented with a Goose? (2nd S. viii. 243.) — John Huss is represented with a *goose*, and Luther with a *swan;* and the explanation given in Lutheran churches, where the representation occurs, is, that John Huss (whose name in Bohemian signified "goose") used to say, "Though they kill this *goose*, a *swan* shall come after me."

A. P. S.

Buchanan Pedigree (2nd S. viii. 148.) — I only know of one family named Dalgleish, or Dalglish, of Glasgow, who trace their descent through a female from Geo. Buchanan. They bear an open book in their arms in token of this descent.

O. D. Y.

Hypatia (2nd S. viii. 217.) — I am afraid Mr. Alban Butler either was misled by prepossession in his judicious note, or spoke of Socrates at second-hand. Socrates explicitly says that the murder of Hypatia brought no little disgrace upon Cyril and the Alexandrian church. It may be a matter of opinion whether we are to think of the historian as believing that this disgrace was merited; but even those who hold that this *mention* is *insufficient to convict*, will hardly maintain that *this* "silence" is "sufficient to acquit." As to Orestes, whom any one would suppose from Mr. Butler's note to be another historian, he was the prefect of Alexandria, of whom it is not expressly recorded that *he* believed Cyril to be guilty; which is a very different thing from the silence of a writer. For that matter, it is not expressly recorded that Cyril *denied* accession to the murder. There are indications enough that the ages which followed believed Cyril to be chargeable with some sort of complicity. Having had occasion, long ago, to look into all that has come down to us upon this celebrated case, I left off with the impression that Cyril, otherwise known for an impetuous and not over-scrupulous bishop, incited *Peter the reader* — for it was not merely the act of an "incensed mob," as Mr. Butler says — to set the rabble of Alexandria at the obnoxious lady; but without intending that they should go *quite so far*. In short, that Mr. Peter was one of those readers who for *inch* read *ell*. I shall be glad if any one can clear Cyril: but it must be done by some better judgment than that which Mr. Butler has shown in this matter.

A. De Morgan.

Abbreviated Names of English Counties and Towns (2nd S. viii. 219.) — Mr. James Knowles "cannot understand that Mr. Nichols has thrown any light upon the abbreviation *Sarum:*" after which confession he proceeds to quote an author who suggests that it is not an abbreviation at all, but a name of sacred import, derived from a vicinity to Druidical remains. I have no wish to combat with Druidical etymologies, which are far above my range: but I write merely to take note of a *third* instance in which the contraction ꝝ has been misread *rum*. I find in the Yorkshire Visitation of 1665 these words of frequent occurrence—*in com. Eborum*. So that now we have three examples of this abbreviation, as I shall still continue to call it: —

Eborum for Eboraci,
Sarum for Sarisburiæ,
Barum for Barnestapuli,

all of which I still am of opinion originated with the clerks who erroneously elongated the contractions Eboꝝ, Saꝝ and Barñ, applying to them their familiar acquaintance with the Latin genitive plural; and not from any vernacular or popular expression or perversion of the real names, still less from any distinct derivation or etymology.

John Gough Nichols.

Pews (2nd S. viii. 204.) — The extract from Hasted is an interesting addition to the history of pews, called *Le Pewis* in 1475. But I would ask whether this expression will not carry the name back to a much earlier date? — to the time when Norman-French was in general use in all legal forms and names, which continued in use,

as to names of persons, things, and places, long after. Such a form of speech may be seen in many old records, which otherwise run throughout in Latin. I have one before me dated 1431, which is wholly in Latin, excepting where any names of lands occur, and then the *old* name is used in the older form, in this way: —

"Unum pomarium vocati *le* Courte Orchard.
Una pastura, les Priests Moores.
Una acra, le Hedelond.
Una grava, le Hyghgrofe.
Una acra, le Black Acre.
" le lytel whete Crofte.
" le Clyffs.
" le longe furlonge.
" les white stones.
" le lytel mede,"

with many others. By degrees, and in the course of time, the French article gave way to the English *the*, and so we got "*the* Devizes," "*the* Hague," *the* Bath," &c., &c. H. T. Ellacombe.

Clyst St. George.

Sale of a Man and his Progeny; Serfdom (2nd S. vi. 90. &c.) — A MS. in the Cotton collection Julius C. 7., p. 139., vo., contains the following extraordinary deed, which may be translated thus: —

"Know all men by these presents that I, Katerna D'Engayne, who was wife of Sir Thomas D'Engayne, Knight, have given, granted, and delivered for a certain sum of money to Sir Edward Courtenay Earl of Devon, Thomas Wattez" [or Watter?], "my born thrall [nativum meum] of Schaldewell, with all his goods and chattels wheresoever found, together with all his posterity and progeny [sequela et progenie] by him begotten. Given at Exminster on Sunday next after the Feast of All Saints. In the 8th year of Richard the Second, after the Conquest of England."

The unhappy man could not have been a serf, *adscriptus glebæ*, or a *villein regardant*, who could only pass with the land; but a *villein in gross*, who was sold like an ox or a sheep. Is not this rather late for these sort of deeds? 150 years later Sir Thomas Smith tells us there was not a villain in gross in all England. What was his property in his goods and chattels, which seems absolutely to have passed with him? Could his new master deprive him of them, or had he only certain demands upon his time, or his labour? His children are sold with him; could the buyer separate them from him, and sell them to whom he pleased, or did the family keep with him, as well as the goods and chattels? Any information on those points will, I think, be very acceptable to those who interest themselves in ancient serfdom, or modern slavery. A. A.

Poets' Corner.

Legends of Normandy and Brittany (2nd S. viii. 227.) — An abundant store of veritable legends are to be found in the pages of the old hagiographer Albert le Grand, whose work was first published in 4to. at Nantes in 1637, and a second edition, also in 4to. at Rennes in 1640. It is however to be observed, that great fault is found with the venerable Albert for his extreme credulity by the Abbé Tresvaux, who, in his work entitled *Les Vies des Saints de Bretagne* (published in Paris, 1836), rejects as fabulous many of the statements promulgated by his predecessor. In a search for legends, T. W. S. will find many things to interest him in the work of F. G. P. B. Manet, *Histoire de Petite-Bretagne, ou Bretagne-Armorique depuis ses premiers Habitans connus* (Saint-Malo, 1834).

W. B. MacCabe.

T. W. S. will find in the following works some of the information he wants: —

1. "Legendes et Traditions de la Normandie, par Octave Féré. 8vo. Rouen, 1845."

2. La Normandie Romanesque et Merveilleuse, Traditions, Legendes et Superstitions populaires. 8vo. Paris, 1845."

3. "Coutumes, Mythes et Traditions des Provinces de France. 8vo. Paris, 1846."

4. The various works of Le Roux de Lincy and Edouard d'Anglemont.

5. "Les Romans de la Table Ronde et les Contes des Anciens Bretons, par H. de la Villemarqué. 3e edition, 1859."

"6. Contes Populaires des Anciens Bretons, par Villemarqué. 2 Vols. 8vo. Paris, 1842."

"7. Barzas-Breis, Chants Populaires de la Bretagne, avec Notes, etc. Par Villemarqué. 2 Vols. 8vo. Paris, 1839."

J. Macray.

Le Foyer Bréton, a book written by Emile Souvestre, and published by Michel Lévy Frères, contains many of the choicest legends of Brittany. H. F.

Kentish Fire (1st S. vii. 155.; 2nd S. i. 182. 423.) — Shortly before the death of the late Earl of Winchelsea, I had a letter from his lordship, in which he said that he *introduced* into Ireland, but did not *invent*, the Kentish fire. The occasion on which it was introduced was at a grand dinner given to the Earl by the Protestants of Ireland on the 15th August, 1834, at Morrison's Hotel, Dublin, the day after the great Protestant meeting, to attend which his lordship came over. When proposing the health of the Chairman, the Earl of Roden, Lord Winchelsea accompanied the toast with the "Kentish Fire;" and in proposing another toast, he "requested permission to bring his "Kentish Artillery" again into action. The *Dublin Evening Mail* newspaper, in its commentary on the proceedings at that dinner, on the 18th August following, said, "We can assure his Lordship (Lord W.) that neither his presence nor the 'Kentish Fires' which he was the first to kindle on this side the Channel, will soon be forgotten."

Having thus traced its origin so far, I leave the "Kentish Fire" in your correspondents' hands. Y. S. M.

Alexander Gordon (2nd S. vii. 514.)—In the Scottish *Journal of Antiquities*, No. 12. for Nov. 20th, 1847, we find a letter of introduction addressed by a Rob. Simson to the Rev. Robert Wodrow, recommending Mr. Gordon to his notice. It is as follows: —

"Glasgow, August 6, 1725.

"My good friend Mr. Gordon having spent a great dale of pains in recovering and preserving anything of antiquity in Scotland and the north of England, is come to this country to take an exact survey of the Roman Wall, and hearing that you hade several things worth notice in your collection that may be of use to his design is very desirous of seeing them. I know I need not recommend any lover of antiquity to you, nor by the favour of allowing Mr. Gordon of takyng a copy or draught of what is for his purpose, &c."

In the MS. Index of his letters Wodrow has described this as from "Mr. R. Simson, about Mr. Gordon *the singer*." It would seem from this that he was an itinerant teacher of music, a class of men formerly, and even still, well known in Scotland for their peculiarities. According to Watt he died in Carolina, about 1750. In an "Ode on the Power of Music," prefixed to Alex. Malcolm's *Treatise of Musick*, London, 1730, a Mr. Gordon is referred to in the following eulogistic terms, from which it would appear that he had gone to Italy, the land of song, to perfect himself in the art: —

XIII.

"Who would not wish to have the skill
Of tuning instruments at will?
Ye powers, who guide my actions, tell
Why I, in whom the seeds of Music dwell,
Who most its power and excellence admire,
Whose very breast, itself's, a Lyre,
Was never taught the heavenly art
Of modulating sounds,
And can no more, in consort, bear a part
Than the wild roe, that o'er the mountains bounds?
Could I live o'er my youth again
(But, ah! the wish how idly vain!)
Instead of poor deluding rhyme
Which like a Siren murders time,
Instead of dull scholastic terms,
Which made me stare and fancy charms;
With Gordon's brave ambition fired,
Beyond the towering Alps, untired
To tune my voice to his sweet notes, I'd roam;
Or search the Magazines of Sound
Where Musick's treasures lay profound
With M(*alcolm*) here at home.
M——, the dear deserving man,
Who, taught in Nature's laws,
To spread his country's glory, can
Practise the beauties of the Art, and show its grounds
and cause."

Query. Can any of your musical antiquaries assist me in determining if the Gordon mentioned above was Monkbarns's "Sandie Gordon," author of the *Itinerarium Septentrionale?*

J. A. Perthensis.

Bibliographical Queries (2nd S. viii. 208.)—My best thanks are due to Mr. Offor, whose Note has enabled me to ascertain that my copy of Coverdale's Bible, 1553, wants two leaves of the Kalender, and the Table at the end of the text.

The New Testament differs from Copland's edition of 1549. The preliminary leaves are sixteen; the first four printed in red and black. The title within a woodcut architectural border, surmounted by the face and wings of an angel. ¶The new testament in Englishe faythfully traslated accordyng to the texte of Erasmus, permitted and authorised by y^e^ kynges maiestie & his counsaile (: : :).

¶ Imprinted ad London in Fletestrete at the Signe of y^e^ Rose garland by Wyllyam Copland. for John Wayly. 1550. On the reverse of the title is ¶ An almanack for .xxviii. yeares., beginning 1550. Then The kalender, in double columns; 6 pages, the first or signature *.ii. This is followed by ¶ A Table for the foure Euangelistes, wherin thou mayst lyghtly fynde any story contayned in thē, etc.; 17 pages. ¶Here foloweth the Actes of the Apostles; 5 pages. After which, ¶A compendious and brief rehersall of all the contentes of the bokes of the newe testament; 2 pages, the second ending with FINIS. The text begins on a. i., and the signatures run on (omitting the letters d, e, j, u, and w) to R in eights, the Apocalypse ending on the recto of R. iiii. with ¶ The ende of the newe Testament. The volume is not paged. A full page contains 36 lines. The book is printed in black letter; the running titles, chapters, marginal references and preliminary pages in the same type as the text. No contents of chapters. Some of the initial letters are Roman capitals, cut in wood, 5 to 9 lines deep. The rest are metal type, of a German character, from 2 to 4 lines deep. The volume measures 5¼ inches by 3$\frac{4}{10}$, and is bound in brown morocco. Joseph Rix.

St. Neots.

Miscellaneous.

NOTES ON BOOKS, ETC.

A List of the Books of Reference in the Reading Room of the British Museum. Printed by Order of the Trustees. In directing the printing of this most useful volume, and causing it to be sold at the low price of 7*s.* 6*d.*, the Trustees of the British Museum have done a good work—a work which entitles them to the best thanks of all men of letters. To the frequenters of the magnificent Reading Room now provided for them in what was once a vacant quadrangle, a list of the many thousand volumes arranged systematically around its walls, and to which they can refer without a moment's delay, is a boon calculated alike to add to their comfort and to facilitate their researches. These books consist not only of Dictionaries, Encyclopædias, Atlases, Gazetteers, Catalogues, the leading works in Art, Science, Literature, and the most important collections in the various branches of learning, but also of many works which, although not

strictly works of reference, are constantly asked for by the readers — and of such works those editions have been selected which are found to be most generally useful. But though styled simply and unpretendingly merely *A List of the Books of Reference, &c.*, this volume is in fact a great deal more. In the first place we find in it the contents of the greater number of *Collections* set out at length (and the value and utility of this feature of the List are too obvious to need insisting on); secondly, Lists of the various Catalogues and Indexes placed in the room for consultation by the visitors; and thirdly, which is a most important feature in the volume, *An Alphabetical Index of Subjects*, so that the student may see at a glance what works he can consult on the particular branch of study which he may be pursuing. When we consider by whom this selection of books for the Reading Room has been made, that it has been the labour of a body of gentlemen whose peculiar business it is to find out what *are* the best books of reference, it will be seen that this Index makes the present volume as useful to *all* inquirers into any of the various branches of human learning, as we believe it to be indispensable to all the habitual frequenters of the Reading Room — and we heartily thank Mr. Panizzi, Mr. Winter Jones, and Mr. Rye, for a volume which no working man of letters should be without.

The Booke of the Pylgremage of the Soule. Translated from the French of Guillaume de Guileville, and printed by William Caxton, 1483. *With Illuminations taken from the MS. Copy in the British Museum. Edited by* Katherine Isabella Cust. (B. M. Pickering.)

The readers of "N. & Q." will probably remember the notice in our No. for 7th August, 1858, of the valuable collections made by the late Mr. Hill for illustrating the literary history of those works which resemble in their character John Bunyan's immortal allegory, *The Pilgrim's Progress*. The principal feature of that volume was the comparison between Bunyan's work and the old French poem of Guillaume de Guileville, — an author formerly so popular in this country as to have numbered, as was then shown, both Chaucer and Lydgate among his translators. The present work is a supplement or completion of the former, and consists of the translation of the *Pylgremage of the Soule*, made from the French, with additions in 1413, and printed by Caxton in 1483. The translator, as the editor shows, was in all probability Lydgate. The volume is curiously illustrated, and is a valuable contribution towards the history of religious allegorical literature. It is to be regretted, however, that any parts of the work should have been omitted, whatever may be the Editor's views as to the religious doctrine contained in them. They were characteristic of the age, and should have been reproduced.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

Among other Papers which will shortly appear, are Another Note on the Cornwallis Papers, *by Mr. Fitz-Patrick;* Bishop Bedell, *by Rev. Mr. Mayor*, Kirk Session Records of Hutton, Berwickshire; Tote and All Fools' Day, *by Mr. Myers;* Heralds' Visitations, &c.

J. R. *The report, happily unfounded, of the death of Lord Brougham was announced in the* Morning Post *and* Morning Chronicle *of October 22nd, 1839, but contradicted in* The Times *of the same day.*

E. S. J. *whose Queries on* Syr Tryamoure *appeared in* "N. & Q." *of Sept. 17th, and* Oxoniensis, *whose Query respecting* Shawl at Leybourne *appeared in our last No., are requested to say where letters may be addressed to them.*

Scrutator. *Camden, in his* Remains, *says "Isabel is the same as Elizabeth, if the Spaniards do not mistake, who always translate Elizabeth into Isabel, and the French into Isabeau." See* "N. & Q." 1st S. i. 439. 488.; ii. 159. 254.

A. B. *Diphtheria is explained in our last volume*, p. 18.

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Minor Notes: — Rosenfeldians and Mormonites — Epigram on Cæsar Borgia — Walking Stewart — Bearded Women.

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Replies to Minor Queries: — "Life is before ye!" — Efford — Super-Altars — Vales of Red and White Horse — John Anderson — Marat — Ballop — Scotch Genealogies — Extraordinary Birth — Liverpool, Cespoole, Lerpoole — The Vulgate of 1482 — Pill-garlick — Very — "O whar got ye that bonnie blue bonnet," &c.

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LONDON, SATURDAY, OCTOBER 8. 1859.

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Notes.

ANOTHER "NOTE TO THE CORNWALLIS PAPERS."

The *Cornwallis Correspondence* confirms the allegation that Leonard Mac Nally, the confidential law adviser to, and eloquent counsel for, the leaders of the Irish rebellion of 1798, was absolutely in the pay of the unscrupulous government of that day, and basely betrayed the secrets of his confiding clients. Mac Nally had been himself a member of the Whig Club, and the Society of United Irishmen: he was apparently a staunch democrat, and enjoyed the most unlimited confidence of the popular party. He survived until 1820; and with such consummate hypocrisy was his turpitude veiled, that men who could read the inmost soul of others never for a moment suspected him! The late W. H. Curran, in the *Life* of his father (i. 384–5.), pronounces a brilliant eulogium on "the *many endearing traits*" in Mac Nally's character, and adds that he (W. H. Curran) is filled with "emotions of the most lively and respectful gratitude." We farther learn that "for three and forty years Mr. Mac Nally was the friend" of Curran, and that "he performed the duties of the relation with the most uncompromising and romantic fidelity." Years after, when the late D. Owen Maddyn urged W. H. Curran to bring out a new edition of the *Life of John Philpot Curran*, he replied that it would be impossible to do so, as he should have to cancel the passage to which I have referred, and indulge in severe reflections upon the memory of Mac Nally, a near relation of whom was practising in the Court where Mr. W. H. Curran sat as judge. Mr. Commissioner Charles Phillips, who practised for many years at the same bar with Mac Nally, thus notices, in one of the last editions of *Curran and his Contemporaries*, the report that Mac Nally had a pension: —

"The thing is incredible! If I was called upon to point out, next to Curran, the man most obnoxious to the Government — who most hated them, and was most hated by them — it would have been Leonard Mac Nally. That Mac Nally who, amidst the military audience, stood by Curran's side while he denounced oppression, defied power, and dared every danger!"

After the death of Mac Nally, his representative claimed a continuance of the secret pension of 300*l.* a year, which he had been enjoying since the calamitous period of the rebellion. Lord Wellesley, the Viceroy, demanded a detailed statement of the circumstances under which the unholy agreement had been made; and after some hesitation it was furnished. The startling truth in a short time became generally known. O'Connell announced the fact publicly, and used it as an argument for dissuading the people from embarking in treasonable projects.

The MS. volume containing "an Account of the Secret Service Money Expenditure," which found its way out of the Castle archives some twenty years ago, and was offered for sale in Henry Street, Dublin, by a second-hand bookseller, records* the frequent payment of large sums to Mac Nally, irrespective of his pension, during the troubled times which preceded and followed the Union. This engine of corruption — as recorded by the same document — invariably passed through the hands of a Mr. J. Pollock.

It is suggestive of intensely melancholy ideas to glance over this blood-tinged record. The initials of Mac Nally perpetually rise like an infernal phantom through its pages. Passing over the myriad entries throughout the interval 1797 to 1803, we come to the period of Robert Emmet's insurrection. In the *State Trials* we find Mac Nally, on September 19, 1803, acting as counsel for Emmet at the Special Commission. Under date September 14, 1803, "*L. M.* 100*l.*" appears on

* My friend, Doctor ——, has given me the following account of the discovery of this document: "When Lord Mulgrave, now Marquis of Normanby, was Lord-Lieutenant of Ireland, some official in Dublin Castle cleared out and sold a quantity of books and papers, which were purchased in one lot by John Feagan, a dealer in second-hand books who had as his place of business a cellar at the corner of Henry Street. I had the opportunity of examining the entire collection, but not being much of a politician, I only selected two volumes, Wade's *Catalogue of the Plants of the co. Dublin*, and the *Catalogue of the Pinelli Library*, sold in London A.D. 1789, which I bought for 1*s.* 6*d.* They, and the others of the collection, had each a red leather label, on which in large gilt capitals was impressed, 'Library, Dublin Castle.' Among them was the MS. account of the expenditure of the Secret Service money, and of which I was the first to point out the possible value when it was about to be thrown, with various useless and imperfect books, into waste paper."

record in the Secret Service Money Book. This retainer, doubtless, was more than quadruple the amount of poor Emmet's fee. The gifted young Irishman was found guilty and executed. No one is permitted to see him in prison, but Mac Nally, who pays him a visit on the morning of his execution, addresses him as "Robert," and shows him every manifestation of affection.* On the 25th August, 1803, "Mr. Pollock, for L. M., 100*l.*" is also recorded.

The masterly manner in which Mac Nally fortified his duplicity is worthy of attention. As I already observed, persons usually the most clear-sighted regarded him as a paragon of purity and worth. Defending Finney, in conjunction with Philpot Curran, the latter giving way to the impulse of his generous feelings, threw his arm over the shoulder of Mac Nally, and with emotion said: —

"'My old and excellent friend, I have long known and respected the honesty of your heart, but never until this occasion was I acquainted with the extent of your abilities: I am not in the habit of paying compliments where they are undeserved.' Tears fell from Mr. Curran as he hung over his friend."†

Nineteen years after Curran died; and he died with the illusion undispelled. From the *Freeman's Journal* of Oct. 13, 1817, we gather that Judge Burton wrote from London to Mac Nally, as the old and dear friend of Curran, to announce the approaching death of the great patriot.

A gentleman who conducted the leading popular paper of Dublin some forty years ago, in a communication to me observes: —

"It was in 1811, during the prolonged trials of the Catholic Delegates (Lord Fingal, Sheridan, Burke, and Kirwan,) that doubts were first entertained of Mac Nally's fidelity. Mac Nally took a leading part in the counsels of the Delegates and their friends. We observed that the Orange Attorney-General Saurin always appeared wondrously well prepared next day for the arguments which we had arranged. Mac Nally, no doubt, used to communicate to the law officers of the crown all the secrets of his confiding clients."

James Mac Guicken, a Belfast attorney, was a leading and trusted member of the Northern Directory of the United Irishmen. In the trials which followed the partial outbreak in 1798, Mac Guicken constantly figured as counsel for the rebel leaders of Ulster. This man was also tampered with, corrupted, and eventually pensioned. He survived until 1817. Exclusive of his pension he received, as gentle stimulants, between March 1799 and Feb. 1804, the sum of 1460*l.*

The world now knows the guilt of Mac Nally and Mac Guicken. Their memory has been execrated. But surely the vile seducer of these once honourable men deserves a share of the obloquy. Who was the man who first debauched the counsel and solicitor of the United Irishmen? "Thereby hangs a tale," which I must reserve for a second paper. WILLIAM JOHN FITZ-PATRICK.

Kilmacud Manor, Dublin.

* Madden's *Life of Emmet*, p. 273.

† *Life of Curran*, by his Son, i. 397.

TOTE: ALL FOOLS' DAY, ETC.

I am a constant reader of "N. & Q.," and the fortunate possessor of the whole from the beginning. Every year adds to its value, and I cordially congratulate you on its eminent success. Permit me now to address you on one or two subjects which have interested me.

The word *tote*, used as a verb, has often attracted the attention of our philologists, and various have been the conjectures as to its etymology. It is always applied, in the southern portion of the United States, to the act of *carrying* an object from one place to another. Webster in his Dictionary defines it thus: "Tote, v. t. To carry, to bear;" and accompanies it with this commentary: —

"A word used in slave-holding countries, said to have been introduced by the blacks. This word is said also to be the same as TOLT, which see, the *l* being omitted. It is much used in the Southern and Middle United States, is occasionally heard in New England, and is said also to be used in England."

The word *tolt*, to which Webster refers, is of course familiar to the legal profession, being the name of a writ by which the proceedings on a writ of right are *removed* (*carried*) from the Court Baron into the County Court, the precept from the sheriff being "quia tollit atque eximit causam e curia baronum."—3rd *Blackst. Com.*, p. 34.

I have very little doubt that the word really is derived from the Latin *tollo*; that it was not introduced by the "blacks," but by our English ancestors; that it is the same as *tolt*, the *l* being omitted; and that it was converted into the verb *to tote*, being found a short and convenient synonyme for the verbs *to carry*, *to bear*. Is it used in England, and, if so, in what sense? If it be, it is difficult to conceive that it was introduced *there* by the blacks, who I suspect are entirely innocent of the charge. The fact is that among that race we frequently hear old Saxon words used in their primitive sense, which are regarded as low, and excluded from politer circles. For example, I have heard one of them direct another "*to out* the light." So, too, the word *thof* is very frequently used by them, as it is according to Richardson (Dict. *in voce*) by the English country folks, instead of *though*, and in precisely the same sense.

My conjecture is, that these words were in common use by our early English settlers, and that the blacks caught them up, and have used them ever since, while among the educated classes they have become obsolete.

That the verb *to tote* was not unknown in Eng-

land at a comparatively ancient period, appears from two passages in the *Plowman's Tale*, vol. iv. pp. 73 and 85., Bell's edition of Chaucer, Edinb. 1782.

"Who *toteth* on 'hem ben untall."—P. 73.

And again:—

"Thei *toteth* on the summe totall."—P. 85.

I am aware of the doubt which exists about the authorship of the *Plowman's Tale*, but it matters not in this case, as it is obvious that the word is a very old one. It surely is not used in the sense of *carrying* or *bearing* in either of the above lines. It would rather appear to mean *confiding*, *trusting to*, unless I am mistaken in the signification of the context. Will some of your correspondents be kind enough to refer to the passages indicated and explain them? The Glossaries, as far as I have been able to examine them, afford no assistance.

There is another subject upon which I will trouble you. Numerous have been the conjectures about the origin of the peculiar observance of the 1st of April, "All Fools' Day."* I do not know that any of them have satisfied the curious inquirers. Will you allow me to add another suggestion to those which have already been offered, and which, as far as I recollect, has hitherto escaped observation? I do so with unfeigned modesty, in the hope of eliciting information, which I know abounds among your correspondents.

In L. Apulei *Metamorphoseos* lib. ii. p. 41. l. 29. edit. Pricæi, MDCL., this passage occurs:—

"Solemnis, inquit, dies à primis cunabulis hujus urbis conditæ crastinus advenit, quo die *soli mortalium* sanctissimum deum Risum hilaro atque gaudiali ritu propitiamus. Hunc tua præsentia nobis efficiat gratiorem. Atque utinam aliquid de proprio lepore lætificum honorando Deo comminiscaris, quo magis pleniusque tanto numini litemus."

I have italicised the words "soli mortalium," to call attention to the circumstance that the celebration of the festival of the god Risus was then confined to the Hypatæi, according to Byrrhæna's assurance. Was the Roman festival called *Hilaria*, or *Hilaria Matris Deûm*, the same? This, according to Macrobius (*Saturnalia*, i. 21.), was on the 8th day before the Calends (or 1st) of April, corresponding to the 25th of March, "quo primum tempore, sol diem longiorem nocte protendit," and the sports indulged in on that occasion are referred to by Flavius Vopiscus, *Div. Aurel.* 1., are commented upon by Salmasius, upon their authority described by Smith in his *Dictionary of Greek and Roman Antiquities*, under the head of HILARIA, and bear a strong resemblance as well to the ancient celebration described by Apuleius as to that which *prevailed* in modern times. I say *prevailed*, for I believe the worship of the god Risus is very generally abandoned in these matter-of-fact days. The readers of Apuleius well know that Lucius having accepted Byrrhæna's invitation, was made the subject of as pretty an April-fool's trick as has probably ever been practised since.

I have already extended this paper to an unreasonable length, and must apologise for doing so; but really the admirable character of "N. & Q." tempts me, whenever in pursuit of information, to resort to your correspondents with almost a positive certainty of obtaining that which I seek. Indeed your periodical may justly be regarded as converting the world into a literary club.

I observe that most of your correspondents write under their real names. I give you mine, as I did in a Query I formerly addressed to you on the subject of the Washington Eagle, which you so kindly and promptly replied to.

GUSTAVUS A. MYERS.

Richmond, Virginia, U. S. A.,
September 8, 1859.

[* *Vide* Rev. Peter Roberts's *Cambrian Popular Antiquities* (8vo. Lond. 1815), where he traces the custom to the festival which was held at the time of the vernal equinox, or "first day of the first month" of the Jews; on which day Noah sent the raven out of the ark upon its bootless expedition. Pp. 113—117. inclusive.—ED.]

HENRY GARNET.

The columns of "N. & Q." have often been of great service in rescuing from oblivion many curious documents, and numerous waifs and strays of English history, which otherwise, to this day, would probably have remained unknown.

Lying almost illegible in the State Paper Office, and becoming if possible more illegible every day, are many letters of historical interest, dated from the Tower of London, and written in *lemon juice*, all of them in the handwriting, and nearly all bearing the signature, of Henry Garnet, the Jesuit.

The following letter, never to my knowledge before printed, I think worthy of being published here. The original is calendared in "The Gunpowder Plot Book," No. 241.

It will be understood that the first part, written in *ink*, was of no moment, but was intended to be seen by the Officials in the Tower, and meant to blind them. The *pith* was contained in the part written in *lemon juice*. These letters attracted attention from their wide margins and insignificant contents.

(*In ink.*)

"I pray you lett these spectacles be set in leather, and with a leather case, and lett the fould be fytter for y^e nose.

"Y^rs for ever, H. G.
"HENRY GARNETT."

(On the back in *lemon juice.*)

"This Bearer knoweth that I write this, but thinks it must be read with water. The paper sent with bisket bread I was forced to burn, and did not read. I pray write again.

"I have acknowledged that I went from Sir Evereds to Coughton, and stayed 2 or 3 dayes after my lady went to London, and then rode away alone.

"Also that Bates and Greenway mett by chaunce, and Greenway said all Catholicks were undone, not as they would have it that Jesuits only were discredited. I read the letter before Bates and Greenway. My Lady Digby came in. What did shee? Alas, what but cry.

"My answer was to Bates by word of mouth. I am sorry they haue without advise of frends adventured in so wicked an action. Lett them desist. In Wales I neither can nor will assist them. And if Wales were so disposed as they require, yet were all too late.

"I must needs acknowledge my being with the two sisters, and that at White webbs as is trew, for they are so jealous of White webbs that I can in no way else satisfy. My names I all confess but that Last. Appoint some place neere where this bearer may meete some trusty frend. Where is Mrs Anne?"

No date. No endorsement; but written apparently in February, 1605–6. W. O. W.

SHAKSPEARIANA.

Shakspeare and Chaucer on the Continent. — The Germans boast that they have adopted Shakspeare as one of their own children, and cherish a love and veneration for him of corresponding intensity. The translations of his dramas with which Schlegel, Tieck, and others have enriched their native literature, fully entitle them to take a high tone in their remarks and criticisms on the great bard of Avon; and we are not surprised to hear that Ulrici, one of the most distinguished among German commentators on Shakspeare, in a recent review of Tycho-Mommsen's critical edition of *Romeo and Juliet*, expresses a hope that his country's scholars will henceforward bestow on Shakspeare that philological profoundness and scientific criticism which they have devoted, with so much success, to Classical and Oriental literature. Mommsen's *Romeo and Juliet* (Oldenberg, 1859), consists of a careful reprint of the first two 4to. editions of the play (1597 and 1599), the first of which is pronounced clearly to have been a pirated edition, printed without the knowledge or permission of the author. The second edition, in all probability, was the only one in which Shakspeare took any part, and is, therefore, entitled to be considered of decisive authority. Mommsen has inserted the various readings with a valuable introduction, containing essays on the structure of Shakspeare's verse, the syncope of some grammatical terminations, &c.

While Germany is occupied with Shakspeare, a French scholar has devoted an 8vo. volume to an *E'tude sur Chaucer, considéré comme Imitateur des Trouvères*. The author is M. E. G. Sandras, Agrégé of the University. M. Sandras states in his introduction that he was induced to undertake the work, because the greater part of the writers who supplied Chaucer with his materials were Frenchmen, whose rights have not hitherto been sufficiently established. In inquiring after the different masters who inspired the muse of Chaucer, the author thinks he has written a page in the literary history of his country: and we are sure that his researches will be received with respect and gratitude by English scholars. J. M.

Oxford.

Portrait of Shakspeare. — In the possession of Mr. Archer, of the Royal Library, Weymouth, is an oil painting representing a man apparently of thirty-two years of age, or thereabouts, with small pointed beard and moustache, and large ruff. In the upper right hand corner (facing the spectator) is written in yellow paint in an Italic hand, "W. Shakespeare." I believe Mr. Archer obtained it from a family at Bath. The picture is apparently as old as Shakspeare's time. Of its authenticity I offer no opinion, but merely wish to make a Note of the circumstance. I shall add that, speaking from recollection, it has a great similarity to the Chandos Portrait, but represents a younger man. ARTHUR PAGET.

Cranmore.

Shakspeare: the Homilies.—Read as they were over and over again in church, the Homilies could not fail to leave many of their thoughts and phrases impressed upon the minds of the learners. But there is a very familiar passage in Shakspeare which shows their influence upon the poet likewise: —

"Who steals my purse," &c.

Othello, iii. 3.

"And many times cometh less hurt of a thief than of a railing tongue: for the one taketh away a man's good name; the other taketh but his riches, which is of much less value and estimation than is his good name."—*Homily against Contention*, p. 137.*

E. MARSHALL.

Oxford.

Ducdàme.—*As You like it*, Act II. Sc. 5. — Sir Thomas Hanmer thought this word to be a corruption of the Latin, *duc ad me*, "lead him to me." Farmer, Malone, and most others not being satisfied with this interpretation, have considered it "a word coined for the nonce." Is it not literally as written *duc dà me*, "lead him from me?" Amiens has been describing the generous soul "who does ambition shun," &c., and welcomes him with a "come hither, come hither." Jaques is describing the opposite character who thinks "a stubborn will to please," and goes on with his parody, "keep him from me," instead of "come hither." *Da* is the Italian preposition "from," answering to the Latin *a, ab, abs.* A. A.

Poets' Corner.

* Preface, p. xxix.; Homilies, Oxf. 1859. ed. Griffiths.

Gallimawfry, — in the glossaries is interpreted "a medley," "a confused heap of things;" and this might be the meaning in the *Winter's Tale*, Act IV. Sc. 3., did we meet with it in no other passage. But in the *Merry Wives of Windsor*, Act II. Sc. 1., Pistol, talking to Ford of his wife, says —

"He loves thy gallimawfry; Ford, perpend!"

Of course the word as given above would be nonsense applied to a lady, and it could not be a term of reproach, or Pistol would not dare to use it to Ford's face. Is it not derived from the Anglo-Saxon *gal*, light, pleasant, and *mauther* or *maufer*, a provincial term for a lass, derived, says Spelman, from the Danish? The "gallimawfry of gambols," in the *Winter's Tale* (*supra*), would then probably mean such gambols as young girls play.

A. A.

Poets' Corner.

Fap. — *Merry Wives of Windsor*, Act I. Sc. 1. —Bardolph, when describing how Slender got tipsy, and had his pocket picked, says, "the gentleman had drunk himself out of his five sentences, and being *fap*, was, as they say, cashiered." The commentators simply say in a note "fap, *i. e.* drunk." There seems, however, to be no word like this in any language; besides Bardolph has just said he was drunk. Is not the true reading "sap," being silly, weak, sappy, he suffered his pocket to be picked? The sap or soft part of timber has always been considered a type of a weak person.

A. A.

Poets' Corner.

Fair lined Slippers. — In the beautiful pastoral of Chr. Marlowe, "Come, live with me, and be my love," referred to by Shakspeare in the *Merry Wives of Windsor*, occurs a line, the reading of which appears to me to be capable of emendation: —

"A gown made of the finest wool,
Which from our pretty lambs we pull:
Fair lined slippers for the cold,
With buckles of the purest gold."

Should we not read "*vair*-lined," or "*fur*-lined," slippers? *Fair* lined seems poor, especially as we have just had *pretty* lambs; and *vair* and *fair* are so similar in sound as to be easily confounded.

Ceylonensis.

[Walton's version of this pastoral, in his *Complete Angler*, contains several variations; among others one in the third line of the verse quoted above, which reads: —

"A gown made of the finest wool,
Which from our pretty lambs we pull;
Slippers, lin'd choicely for the cold,
With buckles of the purest gold."]

Shakspeare's Latinity. — I was reading Bishop Hall's treatise, *Heaven upon Earth*, this morning, when I observed that he there alludes to persons "of firm and obdurate foreheads," to which expression a note is subjoined (in Cattermole's edition), stating that such is a proverbial Latin idiom; a person lost to shame being said to be "duræ et perfricatæ frontis." Now, Shakspeare uses the expression "*unbashful* forehead."* Qy., Was Shakspeare therefore acquainted with this Latin idiom?

John Peat, M.A.

Weald Parsonage.

Allusion to the Play of "Hamlet" in 1596. —

"And looks as pale as the visard of ye ghost which cried so miserably at ye Theator like an oister wife 'Hamlet revenge.'" — Lodge's *Incarnate Devils*, 1596, p. 56.

Ithuriel.

Early Allusion to Shakspeare.—Amongst a collection of poems, sixteenth and seventeenth century, formerly in the possession of Dr. Bliss, and noted by him as collected by Clement Paman, we find one called "A Poetical Revenge," which alludes to the plays of Shakspeare: —

"But ere I farre did goe
I flunge ye darts of wounding poetrie
These two or three sharpe curses backe. May he
Be by his father in his study tooke,
At Shakespeare's Playes instead of the Ld Cooke."

Ithuriel.

Shakspeare Music. — As everything relating to Shakspeare has its interest, one would like to see a list of the musical compositions to his poetry. Some of his songs have been set to music several times, and in those cases where any one of the composers has been strikingly successful, it would be very curious to see the less fortunate attempts at the same words. Thus, Purcell's setting of "Full fathom five" is famous, but there are at least two other settings in existence: one by Banister, in Charles II.'s time, and one by Handel's friend, John Christopher Smith, which has even attained to the honour of being reprinted (*twice*, I think†). Again, Purcell's setting of "Come unto these yellow sands," is the universally received one; there are, however, at least two other settings in the field: one by Banister, and one (as a glee) by Sir John Stevenson. Then there is Dr. Arne's happy conception of "Where the bee sucks," of which song it may be noted that there are at least four other settings extant: one by Pelham Humphrey‡, one by Dr. John

* *As You Like It*, Act II. Sc. 3.

† In Mr. E. Loder's arrangement of J. C. Smith's "Full fathom five" (1850), the music is transposed from the original key of E flat, into D. Purcell's chorus, "Sea-nymphs hourly ring his knell," belonging to his own setting of "Full fathom five," has been added by Mr. Loder to J. C. Smith's song, but without any intimation of the authorship.

‡ Pelham Humphrey is mentioned several times by Pepys in his *Diary*. The printed music of his composi-

Wilson (as a glee), to be found in Playford's *Musical Companion* (1672); one by J. C. Smith, in his opera of *The Fairies;* and another by no less a man than Purcell himself, as Dr. Rimbault, who possesses the music, has informed us (see "N. & Q.," 1st S. ii. 496.) Alfred Roffe.

Shakespeare, Sherlock, and Sterne.—In the parish church of Witton, near North Walsham, Norfolk, among other monuments to the memory of the Norris family, who formerly resided there, is one to the memory of Elizabeth, wife of Jno. Norris, Esq., the founder of the Divinity Professorship at Cambridge which bears his name. This monument consists of an oval marble slab, resting on a Grecian moulding, supported on one side by a weeping cherub, at whose feet is a shield bearing Norris and Playters; on the other side is a pile of books surmounted by a lamp kindled. The volumes, which are four in number, are inscribed as follows, commencing from the bottom: Sherlock, Holy Bible, Shakespeare, Sterne. The following is the inscription:—

"ELIZABETH NORRIS,
Wife of JOHN NORRIS, Esqre.,
and only Daughter of
JOHN PLAYTERS of Yelverton, Esqre.,
Left this World on Decr 1st, 1769,
In the 28th Year of her Age.

"And is your poor Husband reserved to this office?
Ah, that TRUTH now descended to save me from it.
So beautiful, with such a character of meaning, so very innocent, with so much animation, She look'd like Nature in the world's first Spring. Talents inventive, discerning, judicious, eloquent: rare combination! She was always
NEW,
enchanting with Magic all her own, by her heart I felt myself perpetually reminded of the Picture (13. 1st Cor.) which I once drew of Charity; but there was one feature more properly the same than like. *Seeketh not her own* and as to her religious temper, it was exactly this,

"——— resigned when ills betide,
Patient when favors are denied,
And pleas'd with favors giv'n,
TRUTH,
Now Truth if thou can'st add, this Prize
of Heaven was bestowed upon a man,
who knew its Value,
be that his Epitaph.
JOHN NORRIS
left this World the 5th of Janr,
1777. Æt 43."

The quotations which are used to describe this truly "rare combination" are doubtless extracted from the authors whose names are on the books, the reference to 13. 1st Cor. accounting for the presence of the Holy Bible.

I shall be glad if any of your readers will inform me whereabouts in their works these quotations are to be found; that commencing, "And is your poor husband, &c.," I imagine to be from Sterne, but I do not know which part of this composition must be assigned to Shakspeare and Sherlock. G. W. W. M.

"*Put in the pike with a vice*" (2nd S. vii. 353.)—In the article on Shakspeare by Mr. William J. Thoms, as above, he finds a difficulty in the passage in *Much Ado about Nothing*,

"You must put in the pikes with a vice."

I may be in error, but the allusion seems to me to be plain enough. The buckler or target common at the time was often furnished with a steel pike in the centre, screwed into the boss or umbo. In order to secure properly in its place an instrument of this nature, sharp at the point and edges, a vice or some such tool would be required; without such aid the pikes would be "dangerous weapons for maids" in the literal sense of the passage alone. W. J. Bernhard Smith.
Temple.

ELEGY ON HOBBES THE ATHEIST.

The following elegy on Hobbes, the atheist, may not be uninteresting to your readers. It is copied from a volume of broadsides which I lately had the opportunity of inspecting at the Cathedral Library, Lincoln. At the top of this document is a device, consisting of a scroll containing a death's head in the centre, and the motto "memento mori;" with cross bones, and an hour-glass on either side. William Henry Hart.
Folkestone House, Roupell Park, Streatham.

"AN ELEGY UPON MR. THOMAS HOBBES OF MALMESBURY, LATELY DECEASED.

"Is he then dead at last, whom vain report
So often had feign'd mortal in meer sport?
Whom we on earth so long alive might see,
We thought he here had immortality.
As he, like what he wrote, could not expire,
Whom all that did not love, did yet admire.
For who his writings still accus'd in vain,
Were taught by him, of whom they did complain.
Some authors vented have more truths; but so
If truths they be, 'tis more than we can know.
He with such art deceiv'd, that none can say
If his be errours, where his errour lay.
If he mistakes, 'tis still with so much wit,
He erres more pleasingly than others hit.
For there are counterfeits of truth, which are
In shew more truths than truths themselves appear.
As nature in meer sport hath fram'd some Apes
Neerer to men, than some in humane shapes;
All were by him so plausibly misled,
They chose to lose the way with such a guide,
And wander pleasantly rather than be
In the right way with duller companie.
With ill success, some fond disputers strove,
What Doctrines he had planted, to remove;
And justly are they blam'd: for that Disease
Is ill remov'd, which more than health does please.
And who delightful frenzies entertain,
When undeceiv'd, do of their cure complain.

tion is headed as "A Song in the Machines, by Ariel's Spirits."

With such sweet force he does our thoughts invade,
That where he cannot teach, he does perswade.
And we that read his writings wish them true,
If we do not believe them to be so.
If he be in the wrong, we hold it still,
Because the right appears not half so well.
Who so would mend his faults must make a blot,
May be more truth, but most will like it not.
For though fair vertue Plato wisht to see,
Yet vice as fair will please no less than she.
Why are temptations names for what is ill?
But that her charms are most prevailing still.
Or vice call'd Pleasures? But to shew alone,
That Vice and Pleasure in effect are one.
Hence came our wit to think there was no Devil;
Or if he tempter was, he was not evil:
And finding him drest in a different fashion,
According to the humour of each nation,
And that the Indians were in this so civil,
To whiten him we black'ned for the devil.
He thought that he was black or white, and Saint or
Devil, according as it pleased the painter.
And vice and vertue both were our opinion,
And vari'd with the laws of each dominion.
To which who did conform was understood,
As their modes differ'd, to be bad or good."

"EPITAPH.

"Is Atheist-Hobbes then dead! forbear to cry;
For, whilst he liv'd, he thought he could not dy,
Or was at least most filthy loath to try.

"Leviathan the great is faln! But see
The small Behemoths of his Progenie
Survive to duel all Divinitie.

"Whither he's gone, becomes not us to say,
The Narrow upper, or the Broad low way:
For who own'd neither well, may hap to stray.

"Most think old Tom, with a recanting verse,
Must his odde notions dolefully rehearse
To new disciples in the Devil's Ar——.

"In fine, after a thousand shams and fobbs,
Ninety years eating, and immortal Jobbs,
Here MATTER lies, — and there's an end of Hobbes."

"*Aliud.*

"Here lies Tom Hobbes, the Bug-bear of the Nation,
Whose Death hath frighted ATHEISM out of Fashion."

"Finis.

"Printed in the year 1679."

ORIGINAL LETTER OF NEILE, BISHOP OF DURHAM, RECOMMENDING BUCKINGHAM AS CANDIDATE FOR THE CHANCELLORSHIP OF CAMBRIDGE UNIVERSITY, 1626.

The part played by the King and Commons in the contest between the Duke of Buckingham and the Earl of Berkshire makes it a matter of national, as well as of local, interest. Your readers may therefore be pleased to see a letter from Bishop Neile, proving the exertions made by Charles in behalf of the impeached favourite. Mr. Cooper (*Annals of Cambridge*, iii. 185.) has printed a letter from Neile to the Vice-chancellor, in which he refers to this, but I believe that it has never before appeared in print. The original, with the bishop's seal, is preserved in the Treasury of St. John's College, together with a large mass of correspondence of the same date. Dr. Gwyn, I may notice by the way, appears to have been very careful in preserving all documents which might throw light upon the history of the University or College. The letter is addressed "To y^e^ R^t^ Wor^ll^ my very loving good friend Mr. Doctor Gwyn, M^r^ of St. John's Colledge in Cambridge."

"Good Master of S^t^ John's,

"In my love to our Mother y^e^ Universitie, yo^r^ selfe, & our Colledge, I cannot conceale from you a passage w^ch^ I had yesternight with his Ma^tie^ touching our Chancello^r^ship by occasion of my Lord of Suffolk's death. Wherin his Ma^tie^ signified his wishing y^t^ y^e^ universitie would choose my L^d^ Duke of Buckingham, & that it would well please Him to have it presently effected; by w^ch^ overture of his Ma^tie's^ Inclination herein I doe conceive y^t^ in y^e^ doing therof we shall not only gaine an honorable Chancello^r^ of y^e^ Duke of Buckingham, but in a sort purchase his Ma^tie^ himself, our Royall Patron & Chancellour, in that we fixe our Election upon Him whom Himself desireth. This I held it my duty to impart unto you, hoping that you will by all good meanes further it, & you may make y^e^ substance of this my letter knowne to such of o^r^ friends as you think fitt to sollicite in it. So w^th^ my very harty Comēndacōns to yo^r^ self, & all o^r^ friends, nos Deo,

"& I rest

"yo^r^ very loving friend,

"R. DUNELM.

"Durham house,
"May 29, 1626."

J. E. B. MAYOR.

St. John's College, Cambridge.

OLIVER CROMWELL.

There appear to have been three or four *Oliver Cromwells* living about the same period, —

Sir Oliver Cromwell of Hinchinbrooke, who died 1655, æt. 93.

Oliver Cromwell, son of the preceding.

Oliver Cromwell, son of the Earl of Ardglass.

Oliver Cromwell, son of Sir Oliver, brother of Sir Philip, living 1646, and died in Ireland.

Oliver Cromwell the Protector.

Oliver Cromwell, his son.

The subjoined letter, copy of which is in my possession, must be one of the above. Am I correct in ascribing it to the Protector Oliver?

"Sir, My Lord Cromwell upon the putting in of his particuler into Gouldsmiths Hall, knowing what the whole value of his estate amounted unto yearely, gave it in att 470^ll^ in generall, which was the true value of the whole lying in severall

countyes. But not being soe perfect in the particuler values of the severall parcells of his estate, haveing trusted it constantly to the mannaging of others, did give in his lands in Staffordshire, Derbyshire, and Cheshire, at 350li p ann., whereas the true value is but 255li; and his lands in Wiltshire but 120li, whereas the true value is 215li p ann., both amounting to the sayd sum of 470li, for which hee compounded. My Lord desires that hee may have liberty to sett the severall values upon his severall parcells of land, all amounting to the sayd sum of 470li. And that hee may have his letters to the severall countyes accordingly, what favour you shall shew my Lord Cromwell heerein you shall obleige

"Yor very loveing freind,
"Oliver Cromwell.

"29 Octob. 1646."

[At foot is this note inscribed] : —

"If it appeare that there be such a mistake as is here alleaged, lett it be amended as is desired.
"John Ashe."

[*Addressed*] "To my very loveinge frend
Mr Joinner at Gouldsmiths Hall thes."
Abracadabra.

Minor Notes.

A Merry Question anent the Burning of a Mill. — The following quaint passage occurs in Sir James Balfour of Pettindreich's *Practicks of the Law of Scotland* (p. 509.). It affords besides an excellent specimen of the old Lowland Scotch language : —

"*A Merrie Questioun anent the Burning of a Miln.*

"Gif it happin that ony man be passand in the King's gait or passage, drivand befoir him twa sheip festnit and knit togidder, be chance ane horse, havand ane sair bak, is lying in the said gait, and ane of the sheip passis be the ane side of the horse, and the uther sheip be the uther side, swa that the band quhairwith they are bund tuich or kittle his sair bak, and he thairby movit dois arise, and caryis the said sheip with him heir and thair, untill at last he cumis and enteris in ane miln havand ane fire, without ane keipar, and skatteris the fire, quhairby the miln, horse, sheip, and all is brunt; *Quæritur*, Quha sall pay the skaith? *Respondetur*, The awner of the horse sall pay the sheip, because his horse sould not have been lying in the King's hie streit, or commoun passage; and the millar sall pay for the miln and the horse, and for all uther damnage and shaith, because he left ane fire in the miln without ane keipar."

From the references which the author gives at the close, this case would appear to have been an actual one. G. J.

The Mohawks. — "I am very much frighted with the fyer, but much more with a gang of Devils that call themselv's mohocks. They put an old woman into a Hogshead, and rooled her down a hill. They cut of som's nosis, other's hands, and several barbarass tricks, without any provocation. They are said to be young gentlemen. They never take any money from any. Instead of setting fifty pd. upon the head of a Highwayman, sure they would doe much better to sett a hundred upon thear heads."—*Letter from Lady Wentworth to her Son Lord Strafford*, 14th March, 1712. Zz.

Proverbial Expression. — I heard the following remark used by a man near Merrion, co. Dublin, on seeing a stupid fellow nearly drive his cart over an umbrella which a passenger had a few minutes before accidentally let fall. "Oh! that's a Whitsuntide fellow, he can't eat his breakfast without breaking his plate." Y. S. M.

Scott's Lines on Woman. — Amongst the many charges of plagiarism laid against the author of *Marmion* was one suggested by the cruel ingenuity of an anonymous critic, apparently in residence at Cambridge, who, under the name of "Detector," accused him of appropriating an elegiac couplet of Vida's : —

"Cùm dolor atque supercilio gravis imminet angor,
Fungeris angelico sola ministerio."

On reading these lines in Lockhart's *Life of Scott* the other day (p. 201., ed. 1845), the jingle seemed familiar to my ear; and so it was, for turning to my *Arundines Cami*, I found the very same lines in the translation of "O woman in our hours of ease," &c. My ignorance might possibly amuse the upper thousand of the learned world; nevertheless, I am anxious to know if "Detector" and "Henricus Josephus Thomas Drury, Scholæ Harroviensis nuper Deuterodidascalus," can be identified. Does the heading, "Splendidé Mendax" of the version in the *Arundines* contain an allusion to the hoax successfully played off, as it would appear, upon the Great Unknown?

M. L. R.

Stanford-le-Hope.

Relics of the Plague of London. — A few weeks since the workmen, in digging out the foundation on the east end of Three Nun Court, by St. Michael's Church, Aldgate, came to a considerable quantity, upwards of a cart-load, of human skulls and bones, about seven feet from the surface. In some of the papers it has been conjectured that they formed part of the sweepings of some adjacent churchyard after the fire of London. This was more likely the great pit, or "dreadful gulf," as De Foe calls it, provided for the parishes of Aldgate and Whitechapel, which, during a fortnight after it was opened, had thrown into it 1114 bodies, when they were obliged to fill it up. De Foe adds, "I doubt not but there may be some ancient persons alive in the parish who are able to show in what part of the churchyard the pit lay better than I can; the mark of it also was many years to be seen in the churchyard, or the surface

lying in length, parallel with the passage which goes by the west wall of the churchyard out of Houndsditch, and turns again into Whitechapel," coming out near the Three Nuns Inn." J. Y.

Curious Rent-Charge and Service in Yorkshire. —The following curious custom formerly attached to a Yorkshire manor, at all events in respect of the freehold lands of one Edward Cooper: —

"And also All that free Rent of 8d of lawful Money of Great Britain formerly payable by Edward Cooper for his freehold lands and tenements in Brereton, held of the said Manor of South Stainley, otherwise Kirk Stainley, which rent is payable on the feast day of the birth of our Lord Christ yearly, and of the service to be performed on the same day yearly by the said Edward Cooper, his heirs and ass^s, of making the fire in the Hall of the Manor-house of South Stainley, and the paym^t of 1d to be p^d to him or her that shall make the fire for him if he, his heirs or assigns shall fail to perform the same service in his or their proper person or persons, and of the service also to be performed by the said Edward Cooper, his heirs and assigns, to wit, of sitting yearly on the same Feast Day at the same Hall Table at Dinner time, with a dish of Water before him or them, and a stone in it."

Query, Does this custom still exist?

George Tyas.

Times Office, Leeds.

Queries.

WASHINGTON LETTER.

In the year 1834 I became acquainted with the late Edward S. Abdy, Esq., Fellow of Christ College, Cambridge, then on a visit to my country, the United States of America. I had the pleasure of his company repeatedly at my house, and became deeply interested in him as a gentleman, a scholar, and a philanthropist. Just as he was about to take his leave of me and of our country, in the earnestness of my desire to give him some token of my great regard, I presented him with an autograph letter of our *immortal Washington*.

It was not only an article of great value, as the production of the pen of the Father of our country, but it was especially precious as illustrative of some of the admirable peculiarities of his private character. I ought not to have given it to anyone, to be taken out of our country. And I have been severely and justly rebuked by a number of my countrymen for having done so.

Now, therefore, that my friend Mr. Abdy is dead, I am anxious, if possible, to recover the possession of that "Washington's letter," or at least an exact and certified copy of it.

I have been assured that it is not in the possession of any of his heirs, and have been led to suppose that he gave it to some public institution, or to some individual curious in such matters. Several friends have advised me to institute an inquiry in the columns of your unique and valuable paper.

Do me the favour, Mr. Editor, to make my wishes known to your readers in the manner you may think best.

The letter can easily be identified. It was written by George Washington from Philadelphia, in 1794, to Mr. John Custis, who I suppose was left in charge of Washington's estates at Mount Vernon during the President's absence from home. The letter covers nearly seven pages, ending a little below the middle of the seventh page. It relates wholly to the management of his plantations; and there is a brief note, on the left-hand side of the last page, showing his kind remembrance of his Dutch gardener.

If any individual who may possess the valuable letter, or may have the charge of it, in the library of any public institution, will do me the favour to inform me where it may be found, I shall be very grateful to him.

I intend to be in London until the morning of the 10th of October; and from the 15th until the 22nd in Liverpool.

Between the present and the last-named day (Oct. 22.), any communication addressed to me, care of Messrs. Baring Brothers and Co., will speedily reach me, wherever I may be in England. And after that date my address will be Syracuse, New York, U. S. A. Samuel J. May.

SEALS OF OFFICERS WHO PERISHED IN AFFGHANISTAN.

The seals described below are believed to have belonged to officers who perished in Affghanistan in 1841-42. The seals themselves are deposited with the Editor of "N. & Q.," and will be restored by him to any relative of their former owners. Heraldic correspondents are invited to identify them. E. C. B.

No. 1. On a wreath, a lion passant, over the initials F. H. H.

No. 2. On a wreath, a stag's head erased, pierced in the neck with a javelin stringed; over the initials G. B. in an oval.

No. 3. On a wreath, a tiger's head affronté, charged on the neck a chain (or rosary) and cross, over the initial J.

[We have had great pleasure in thus complying with the request contained in the following letter, which we have thought it right to print at length in justice to the good feelings of the writer. Impressions of the engraved stones (for the settings have of course been broken away) are left at the Office of "N. & Q." for the inspection of parties who may desire to see them, and we shall be extremely gratified if this notice should be the means of restoring these small, but interesting, relics to the families of their former owners.]

The accompanying three seals formed part of a batch recently sent to me from the north of India for sale with some antique gems.

As I had reason to believe that the latter came from Affghanistan and Central Asia, I thought it not improbable (as I had once before discovered to be the case in a similar instance) that the seals had once belonged to officers who fell in Affghanistan.

I therefore advertised them in one of our Indian papers as well as I was able, and one of them *was* recognised and claimed by a relative of its original owner, who perished in the disastrous retreat from Kabul.

The three I now send remained unclaimed; but as my own heraldic knowledge is limited, it is very possible that I described them incorrectly. It has, however, struck me that you might not be unwilling to give a brief and correct description of them in "N. & Q.," and I have therefore taken the liberty of trespassing on your kindness so far as to transmit them to you for that purpose, in the hope that if you will do so, some of your heraldic correspondents might be able to identify them.

If recognised and claimed by any of the family to which their owners belonged, I should be much obliged by your restoring them. If not, you can dispose of them as you will. Perhaps some such note as that given above, with a description of the seals appended, might serve for the required object. E. C. Bayley, Civil Service.

Futtehgurh, N. W. P., India, August 10, 1859.

Minor Queries.

"*The Tale of a Tub.*"—Is it among probabilities that Swift took a hint for the inimitable *Tale of a Tub* from a song very popular just before he arrived in England, called a "View of the Religion of the Town"? I send an extract:—

> "We began at the church of St. Peter,
> Whose prebends make many mouths water;
> Religion did here
> Like grave matron appear,
> Neat, but not gaudy, like courtesan Rome,
> Plain, but no slut like your Geneva dame.
> . . . . . .
> Then shifting our protestant dress,
> To the Royal Chapel we press,
> Where religion was fine indeed;
> But with facings and fringings,
> With crosses and cringings,
> Entirely run up to seed."

I copy from *A Collection of Poems, Songs, &c., against Popery*, London, 1689 (Part i., p. 18.) T. T. T.

G. Herbert and Theocritus.—George Herbert in modern times, and Theocritus among the ancients, have each written a poem which takes its name from the form the verses assume when written out: that by George Herbert is called "Easter Wings," and that by Theocritus "Syrinx." Can any of your correspondents inform me whether there are any other poems extant that take their names from similar circumstances? and if so, who are the authors? and where they may be met with? P. D.

Speed of Steamers.—What is the fastest speed (miles per hour) at which steamers have travelled previous to the sailing of the Great Eastern? A. S.

Italian Music in England.—

"Charles R.

"March 1° 1666. An Establishment of y^e yearly salaryes and entertainm^t of his Ma^ties Italian Musicke.

	£	s.	d.
One Contralto	200	00	00
One Tenore	200	00	00
One Basse	200	00	00
The Poet	200	00	00
The Woman	300	00	00
The Eunuch	200	00	00
Seign^r Vincenzo	200	00	00
S^r Bartholoes (?) his Brother	200	00	00
	£1700	00	00

Has the foregoing paper, being an official warrant for payment, &c., anything to do with the introduction of Italian operatic music into England. I can understand the three first items, but the poet, the woman, and the eunuch, are an enigma to me. Can any of your readers afford an explanation? Abracadabra.

Schuyler.—Information is requested respecting a Dutch family called *Schuyler*. Was it noble? I have never heard of a Dutch peerage; but if there be, does this name occur in it? G. L.

Epigram.—Could you give me the remaining lines of this epigram—

> "Bright martial maid, Queen of the frozen zone!
> The northern pole supports thy shining throne!"—

on or to Queen Christina of Sweden? Belater-Adime.

Will. De la Grace (Mareshall).—In what manner did William De la Grace (Mareshall) become possessed of this name? I can only find it mentioned in Fenton's *Hist. of Pembrokeshire*, upon the occasion of his marriage with Isabella, daughter and heiress of De Clare, Earl of Pembroke. Query, Was it assumed, or a double Christian name? Jas. Finlayson.

Greek Version of "King Arthur."—In investigating the subject of Arthur, the first and greatest hero of mediæval romance, I have stumbled upon a footnote in the *Quarterly Review*, xxiii. 153., in which the writer observes:—

"We take this opportunity of noticing an error of a somewhat ludicrous kind in Warton's *History of English Poetry*, i. 350.: 'The story of Arthur,' he says, 'was also reduced into modern Greek. M. Crusius relates that his friends, who studied at Padua, sent him in the year 1565,

together with Homer's *Iliad*, Διδαχαὶ Regis Arthuri.' The words in Crusius are 'Διδαχαὶ Rathuri.' The *homilies* of this writer are well known to the modern Greeks."

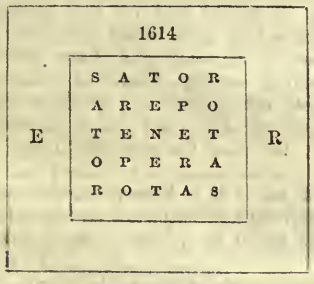
A reference to the particular passage in Crusius will oblige.

It would appear from the above extract, that the writer of it was disposed to question the accuracy altogether of Warton respecting the existence of an Arthurian romance in the modern Greek. If so, the reviewer himself needs to be corrected. There is now in the library of the Vatican a fragment of a poem, in a sort of heroic metre, in that language, supposed to be of the twelfth century, and in which the Knights of the Round Table are the heroes. Arthur is called Αρτουζος, Gwalchmai, Γαουλβανος, Gwenever Ντζενεβρα, Uther Pendragon Ουτερω παντραγορος.

For an analysis of the contents of this curious old romance, *vide* the late Rev. Thomas Price's essay, "The Influence of Welsh Traditions on the Literature of Europe." (*Literary Remains*, vol. i. pp. 270-71, 8vo., Llandovery, 1854.) β.

Temple. — How comes the word *temple* to be appropriated in Roman Catholic countries to the place in which Protestant worship is performed? I find, in a *History of the Republick of Holland* of 1705, that the dissenting party in a petition presented to the Archduke Mathias, hope that they may not be excluded from their temples and councils (p. 34.) Fagus.

Squaring the Circle. — Some time ago a friend gave me the following. It is said to be cut on a piece of wood about nine inches square fastened against a pew in the church of Great Gidding in Huntingdonshire. Besides being read forwards, it may be read upwards and downwards and backwards.



As for the true interpretation thereof, that is another question. P. Hutchinson.

Aerostation.—Can any of the numerous readers of "N. & Q.," who have given their attention to this subject, inform me what is usually the average cost of material used in forming a balloon per yard, and the cost per cubic foot of the hydrogen gas used for its inflation? and whether any fabricant in London gives his attention specially to their construction?

The accounts of the success or misfortune of early voyageurs is a matter of reference, but it would also be interesting to know what number of fatal accidents have occurred to aeronauts within the last ten years, and the causes of accident in each case, as far as may be known to your correspondents; also the greatest number of ascents made by any one aeronaut.

I believe no method of descending in a balloon to the ground without letting off a portion of the gas has yet been discovered. As the subject of aërial navigation at present engages the attention of many scientific men, possibly some recent experiments may have been made not generally known to the public. H. S.

Mazena's Dog. —

"*Lumpenthum.*

"Das Brod ist theuer dieses Jahr,
Jedoch die schönsten Worte hat
Man noch umsonst — Besinge gar
Mäzena's Hund, und friss dich satt!"
H. Heine, *Romanzero*, Hamburg, 1851, p. 173.

Who is Mäzena? Fitzhopkins.
Paris.

Thomas Maude. — I recently met with an interesting poetical description of *Wensleydale*, in the North Riding of Yorkshire, written by *Thomas Maude* (York, 1816). He seems fully to have appreciated his subject, and never to have tired of that lovely and interesting valley. Was he a native of those parts, or one of the ancient *Westmoreland* family of *Maude?** Mr. Maude lies buried on the south side of the sweet village churchyard of Wensley, hard by the murmuring stream, the *Ure*, which his muse has celebrated. A fitter sepulchre for a poet could not be found, nor a more appropriate epitaph than that on his tomb, selected from the "Deserted Village" of Goldsmith, who loved nature like the historian of the dale of Wensley: —

"How blest is he who crowns, in shades like these,
A youth of labour, with an age of ease:
Sinks to the grave with unperceiv'd decay,
While resignation gently slopes the way."

I said with the Chorus in Sophocles: —

" . . . ἔνθα βροτοῖς τὸν ἀείμνηστον
τάφον εὑρώεντα καθέξει."

Ajax, 1167—8.

Oxoniensis.

Duchess of Bolton. — Can any correspondent of "N. & Q." inform me what are the dates of the birth and death of the once celebrated *Lavinia*

[* Mr. W. M. Maude states, that Thomas Maude was born in Downing Street, Westminster, in May, 1718; but another correspondent says that he was born at Harewood in 1717. Cf. *Gent. Mag.*, June, 1841, p. 597.; and July, 1841. p. 36.—Ed.]

Fenton, Duchess of Bolton, the original *Polly* of Gay's *Beggar's Opera?** I wish to have, farther, a complete list, as far as it can be ascertained, of *ennobled actresses*. There were, Lavinia, Duchess of Bolton; Miss Brunton, Countess of Craven; the Countess of Derby; the Countess of Harrington, and Lady Thurlow. Others may be added. Oxoniensis.

John Jones, A.M., Oxon. —

"Considerations on the Illegality and Impropriety of preferring Clergymen, who are unacquainted with the Welsh Language, to Benefices in Wales, &c., by John Jones, A.M., Fellow of Queen's College, Oxon. 1768."

Can any of your correspondents furnish a clue as to the birthplace of the author of the above pamphlet, together with his place of residence, his profession, and the date of his decease? Was he the learned friend and executor of the celebrated author of the *Night Thoughts?* (See Nichols's *Literary Anecdotes*, vol. i. 637. &c.) Inquirer.

London in 1558. — Can any of your artist readers inform me in whose custody the curious volume described as under by Dallaway, in *Discourses on Architecture*, 8vo., 1833, is now secured, and if it can be seen, and how? —

"But a singular curiosity has been brought to light, which was lately in the custody of Mr. Colnaghi, sen. (Printseller). It is a series of views and perspectives of the City of London, its ancient buildings, with St. Paul's Cathedral, the Tower, &c., upon the north-west shore, for a considerable extent. Others are taken from the roof of the Mint (formerly Suffolk House) in Southwark, overlooking that side of the river. Of the royal palaces at Westminster, St. James, Plaisance at Greenwich, Hampton Court, and Oatlands, there are distinct elevations and parts, in many delineations of each. It is of the largest imperial folio size, several of the views being so long as to require to be folded. They were certainly taken from the spots mentioned, which are represented with scrupulous accuracy, and give a true idea of London in 1558. The artist's name affixed is Antonio Van Wyñergärd, and the drawings are tricked with a pen, heightened with blue."—P. 389.

W. P.

Heraldic Query. — The eldest son of a family, duly entitled to bear arms, has no male children; but his brother, who succeeds to the entailed estate on his death, has.

Has the husband of the daughter of the oldest son a right to bear the arms of the family in an escutcheon of pretence? and have their descendants a right to quarter them? C. W. B.

Leigh Hunt and "the Liberal." — Would any of the readers of "N. & Q." be kind enough to state what were the papers which Leigh Hunt contributed to *The Liberal?* I believe the preface to have been written by him. James J. Lamb.

Underwood Cottage, Paisley.

[* Lavinia Fenton was born in the year 1708, and died Jan. 24, 1760, at the age of fifty-two.—Ed.]

Sigismond and Henry Alexander. — Can you inform me where I can find anything about "the two Alexanders," or Zinzans, of James I.'s time? I know what Nichols has to tell.* E. H. K.

Manuscript of William de Shoreham's Poems. — Can any of your correspondents inform me where the MS. from which Mr. Wright transcribed W. de Shoreham's Poems for the Percy Society in 1849 is now to be found? He says in his preface that the MS. was in private hands at the time his transcript was made; but that it was uncertain at the time he wrote (Oct. 1849) whether it was in a public or private collection. A recollation of the MS. would probably remove some, at least, of the numerous difficulties with which the printed text at present abounds. H. C.

Epigram. — Who was the author of the following beautiful Epigram? It is printed in the *Anthologia Oxoniensis*, accompanied by a translation into Latin elegiacs by Mr. Booth of Magdalen: —

"*To a Female Cupbearer.*

"Come, Leila, fill the goblet up,
Reach round the rosy wine:
Think not that we will take the cup
From any hand but thine.
A draught like this 'twere vain to seek:
No grape can such supply;
It steals its tints from *Leila's* cheek,
Its brightness from her eye." — P. 82.

Oxoniensis.

Rubbings of Brasses: Wm. Shakspeare Payton. — I shall feel obliged if any of your numerous readers can inform me of a preparation which will effectually preserve rubbings from brasses and stones. In a recent visit to Stratford-on-Avon I obtained from the parish clerk, Mr. Kite, rubbings from the gravestones of Shakspeare and his wife, and I wish to ascertain the best mode of preserving these. I would add for the information of your readers that these most excellent rubbings can be had for the small cost of one shilling each.

In strolling through the above churchyard I came upon the grave of "William Shakspere Payton, son of John and Eliza Payton of this borough. He died October 25, 1789, aged 18 years."

I would ask if it is known whether this youth was a descendant of the poet? and whether any of this family are at the present time in existence?

E. Y. Lowne.

Eleu loro. — To the song in Scott's *Marmion* beginning "Where shall the lover rest," there is a burden given thus: "*Chorus*, Eleu loro, &c." What is the meaning of these words, and to what does the "&c." refer? A.

[* A brief notice of the family of Zinzan is given in Coates's *History of Reading*, p. 445. Consult also Mrs. Green's *Calendar of State Papers*, Domestic, between 1603 and 1623.—Ed.]

William Kennedy, author of *Fitful Fancies* (1826),—a volume containing the admirable buccaneer lyric, "Ned Bolton." Are the dates and places of his birth and death, or any other particulars of him, ascertainable? I believe he was sometime British Consul in Texas. A.

[See "N. & Q." 2nd S. i. 113. 163. 183. 342. 400.]

Minor Queries with Answers.

The Pope's Title.—When a man is elected Pope, is the choice of the name by which he is designated and known, such as *Adrian*, *Pius*, &c., arbitrary on his part, and can he choose any name he likes? If so, when did the custom first arise, and why? W. O. W.

[John XII., A.D. 956, was the first Pope who changed his name. "His former name," says Moreri, "was Octavianus, and he assumed the name of John, either in memory of John XI., his uncle, or because some flatterers used to say to him, what the Holy Scripture says of the forerunner of Christ, 'That there was a man sent from God whose name was John.' Be it what it will, since that time, the Popes have, for the most part, altered their names." Others, however, state that Sergius IV. (A.D. 1009) was the first who assumed another name, owing to his surname being *Os Porci*, or Swine's-snout. Cf. Bower's *History of the Popes*, v. 104. 145, ed. 1761.]

Mrs. Grundy.—Will some kind correspondent or the editor explain who the above personage is or was. Being apparently of equal fame with Madames Gamp and Harris, an old subscriber would be glad to learn something of her. G. C.

[In Tom Morton's clever comedy, *Speed the Plough*, the first scene of the first act opens with a view of a farm house, where Farmer Ashfield is discovered at a table with his jug and pipe, holding the following colloquy with his wife, Dame Ashfield, who figures in a riding dress with a basket under her arm:—

"*Ashfield.* Well, Dame, welcome whoam. What news does thee bring vrom market?

Dame. What news, husband? What I always told you; that Farmer Grundy's wheat brought five shillings a quarter more than ours did.

Ash. All the better vor he.

Dame. Ah! the sun seems to shine on purpose for him.

Ash. Come, come, missus, as thee has not the grace to thank God for prosperous times, dan't thee grumble when they be unkindly a bit.

Dame. And I assure you, Dame Grundy's butter was quite the crack of the market.

Ash. Be quiet, woolye? aleways ding, dinging Dame Grundy into my ears—*What will Mrs. Grundy zay?* What will Mrs. Grundy think? Canst thee be quiet, let ur alone, and behave thyself pratty."

The phrase "What will Mrs. Grundy say?" has been frequently applied to Dr. Stanley Lees Giffard, late editor of the *Morning Herald* and *The Standard* (ob. Nov. 6, 1858), who for his sympathies and antipathies in politics was a man after Dr. Johnson's own heart.]

The Ballet in England.—I wish to know the date of the introduction of the modern *ballet* upon the English stage. I have somewhere read (but cannot now find the passage) that, on its first representation, many of the audience quitted the theatre in (real or pretended) disgust; and that for some time the *ballet* was classed among the indelicacies of the season. Ellesmere, in the new Series of *Friends in Council*, amusingly tells how his grandmother turned her back upon the "wicked performance." Cuthbert Bede.

[In the *History of Shrewsbury*, by Owen and Blakeway, ii. 152., it is stated, that "tradition says that John Weaver of Shrewsbury was the first introducer of *ballets*, which he terms 'scenical dancing,' *i. e.* a representation of some historical incident by graceful motions." At the end of his work, *Mimes and Pantomimes*, 8vo., 1728, Weaver has given "A List of the Modern Entertainments that have been exhibited on the English stage, where the representation and story was carried on by dancing, action and motion only." The first in his list is *The Tavern Bilkers*, composed by Mr. Weaver, and performed in Drury Lane in 1702.]

Cricket.—From a poem "upon a printer that exposed him by printing a piece of his grossly mangled and faulty," in *The Works of John Oldham, together with his Remains*, London, 1684:—

"Thou who with spurious nonsense durst profane
The genuine issue of a poet's brain,
May'st thou hereafter never deal in verse,
But what hoarse bell-men in their walks rehearse,
Or Smithfield audience sung on *Crickets* hears."

Can any of your readers tell me what *Crickets* means? The earliest notice of the game of Cricket I have yet found is in Edward Philips's *Mysteries of Love and Eloquence*, 1685.

The Author of "Twenty Years in the Church."

Bath.

[In the passage quoted from Oldham, the word *cricket* means a low stool with four legs. Cartwright, in his *Lady Errant*, 1651, uses the word in the same sense:

"*Mach.* And what'l you do, when you are seated in
The throne, to win your subjects love, Philenis?
"*Phil.* I'l stand upon a *cricket*, and there make
Fluent orations to 'em; call 'em trusty
And well-beloved, loyall, and true subjects."]

Cracknells.—Can anyone give the origin of the term of "cracknells," applied to the biscuits peculiar to the Isle of Wight, if not to Cowes itself? S. K. K.

[The word *cracknel*, Fr. *craquelin*, meaning a hard brittle cake, is not peculiar to the Isle of Wight. Kitto says, that "the word *nikkuddim*, translated cracknels in 1 Kings xiv. 3., doubtless means some kind of small cake or biscuit; and, as the word suggests the idea of something *spotted*, Harmer fairly enough conjectures that they were some such sort of biscuit, sprinkled with seeds, as are still much used in the East." The cakes of this name were not unknown to Spenser (*Shepherd's Calendar*, Jan.):

"Albee my love he seek with daily suit,
His clownish gifts and curtsies I disdain,
His kids, his *cracknels*, and his early fruit."

Swift, also, could boast that

"I have in store a pint or two of wine,
Some *cracknels*, and the remnant of a chine."
A Town Eclogue, 1710.]

Quotation. — Can you inform me who is the author of the frequently quoted lines, —

"True patriots they, for be it understood,
They left their country for their country's good."

GUSTAVUS A. MYERS.

Richmond, Virginia, U. S. A.

[These lines occur in the characteristic Prologue composed by the notorious pickpocket, George Barrington, and spoken on the occasion of opening the first playhouse at Sydney, New South Wales, 16th Jan. 1796, when the performances were wholly conducted by the "best behaved convicts." The price of admission to the gallery was one shilling, paid either in money, flour, meat, or spirits, according to the market rate! We cannot refrain from quoting below the first eight lines; the entire Prologue will be found in Barrington's interesting *History of New South Wales*, p. 152. (8vo. Lond., 1802), the first work, we believe, ever published on the penal settlements there:—

"From distant climes, o'er wide-spread seas we come,
Though not with much eclat, or beat of drum,
True patriots all, for be it understood,
We left our country for our country's good;
No private views disgraced our generous zeal,
What urged our travels was our country's weal;
And none will doubt but that our emigration
Has prov'd most useful to the British nation."]

Replies.

CARDINAL WOLSEY.

(2nd S. viii. 228.)

Your correspondent ARMIGER has directed the attention of your readers to a fine old baronial residence, Morton Court, Worcestershire, as having once been the abode of that eminent ecclesiastic, Cardinal Wolsey: certainly as valuable historical associations are attached to Morton Court as to Empson's house in Fleet Street, near Temple Bar, which was occupied by the cardinal whilst Dean of Lincoln. At this moment, a painted board, placed in a conspicuous position over the house on the right side of the entrance into the learned region of the Temple, from Fleet Street, announces that it was once the palace of that great and good man. Doubtless, there is equal recognition of the honour once conferred by the presence of the cardinal at Morton Court. Nash's *History of Worcestershire*, published in 1799, records that "One Nanfan is said to have been instrumental in the first rise of Cardinal Wolsey."

It appears that the cardinal was chaplain to John Nanfan, Esq., son and heir of Sir Richard Nanfan, who was sheriff of Worcestershire in the first year of the reign of Henry VII., Captain of Calais, and a knight and esquire of the body to Henry VII. "These Esquires of the body ranked after all Knights Bachelors, but before all gentlemen of ancestry. They took place before all Esquires, except the sons of Barons and Bannerets." This John Nanfan behaved himself valiantly in the wars, but reduced his estates by extravagance.

The manor-house of Morton Court is very ancient, moated round. One of the parlours is wainscotted with oak, and carved. On the walls are exhibited the quarterings of the numerous families with which the Nanfans were allied. At the time of Domesday Survey, Robert de Statford held the manor and house. It afterwards belonged to John, Baron of Monmouth, then to the Brute family, then to the Ruyhalls. At length, in the 9th year of Henry VI., John Nanfan was Lord of Birtsmorton and Berrow. It continued in the possession of the Nanfan family till 1704, when it fell by marriage into the hands of Richard Coote, Lord Coloony, and Earl of Bellamont. It continued in the possession of the Coote family till the death of the last Earl, which occurred at Morton Court in the beginning of the nineteenth century. It was then purchased, together with the rectory, by John Thackwell, Esq., of Rye Court, Worcestershire, lord of the manors of Berrow and Birtsmorton, whose ancestors had possessed a landed estate in the parish of Berrow, Rye Court, for nearly two centuries previously. After belonging to William Thackwell, an officer of yeomanry cavalry, the second son of the said John, it is now the property of John Cam Thackwell of Wilton Place, D. L. and J. P. for Gloucestershire and Worcestershire, son of the late John Thackwell, D. L. and J. P. of Wilton Place, Gloucestershire, and grandson of the John Thackwell of Rye Court who purchased the estate.

RED HAT AND STOCKINGS.

Dr. Nash, in his *History of Worcestershire*, says "one Nanfan is said to have been instrumental in the first rise of Cardinal Wolsey." Sir *Richard* Nanfan, was according to the same authority, Captain of Calais, made a knight, and esquire of the body to Henry VII.

Cavendish, in his *Life of Wolsey* (p. 8.), states:

"He (Wolsey) fell in acquaintance with one Sir John *Nanphant*, a very grave and ancient knight, who had a great room in Calais under K. Henry 7th. This knight he served, and behaved so discreetly and justly, that he obtained the especial favour of his said master, insomuch that for his wit, gravity, and just behaviour, he committed all the charge of his office unto his chaplain; and as I understand the office was the treasurership of Calais, who was, in consideration of his great age, discharged of his chargeable rooms, and returned again into England, intending to live more at quiet; and, through his constant labour and especial favour, his chaplain was promoted to the king's service, and made his chaplain."

Fiddes, who calls Sir J. *Nafant* a gentleman of Somersetshire, gives almost the same account of Wolsey's transactions as Cavendish, and his promotion as king's chaplain through the interest of the knight.

It does not appear in any life of Wolsey I have

seen whether he was attached to the Nanfan establishment at Birtsmorton Court. Perhaps some Cornish correspondent may inform you who is the present representative of that family. The Worcestershire estates passed by an heiress to the Coote family, Earls of Bellamont, which were afterwards sold to Colonel Moncton, and by him to Mr. Thackwell.

The old moated mansion of Birtsmorton is in a dilapidated condition, occupied by a farmer. One of the parlours still contains the arms of the Nanfans and their alliances painted on oak panels, with a curiously carved chimney-piece.

Nash calls the treasurer of Calais Sir Richard Nanfan, while both Fiddes and Cavendish name him Sir John. Can any one explain the discrepancy? T. E. W.

I imagine that the only connecting link between this prelate and the county of Worcester, was his possession of "the Commandery" in the city of Worcester. Cuthbert Bede.

THE LORD MAYOR OF DUBLIN: "RIDING THE FRANCHISES."

(2nd S. viii. 207.)

When I was a small boy at school in Dublin, I often saw the Lord Mayor and the Corporation, with the Sheriffs, and other city authorities, "Riding the Franchises;" and I am convinced the advertisement quoted by Abhba, and what he requires, had its origin in the following: — The ceremony of "Riding the Franchises" (or as it was popularly called the "*fringes*") was one of great import, and took place about every third year. It consisted of a grand procession on horseback of the Lord Mayor, Aldermen, Common Councillors, Sheriffs, Recorder, &c., preceded by the corporate officers with the mace, sword of state, &c. The procession passed along the line of the city and suburbs, to which the lord mayor had jurisdiction. Without following the line (which was extensive) it came to a junction between the Old Pottle corner and Old Three-Stone Alley, at the south end of the present Coombe. (The Pottle and Three-stone Alley, consequent on a piece of "barbarity" called "improvement," have vanished.) The line of jurisdiction here joined the "Earl of Meath's Liberty" — every one has heard, and every one who has been in Dublin knows the "Liberty" — and the boundary line absolutely went right through a house that stood between Three-stone Alley and the Coombe, at the corner of the Pottle. In order to assert the rights of the chief magistrate, the sword-bearer had to enter the house by a back window, perambulate a room or two, and come out at the front door. In process of time it was deemed sufficient to throw the sword into the window and have it brought out at the door. Up to this portion of the proceedings the procession used to be accompanied by a formidable body of coal porters and other rough characters, who seemed to possess the especial privilege of "clearing the way" for the processionists, and this they used to do very effectually, by breaking the heads, legs, or arms — they were not particular in their choice — of any who came in their way. When the sword was "thrown" through the house mentioned, those roughs used to seize it, and bear it in triumph to the Mansion House, where they were rewarded with ale, bread, beef, &c. In course of time the journeymen butchers, slaughter-house-porters and others engaged about Bull Alley, Patrick Street, and the adjoining markets, thought themselves able to cope with the coal-porters, and have a share, not only in the honour of carrying the sword to the Mansion House, but of sharing in the reward that followed this piece of municipal loyalty. Here then, at this point, the "black diamonds" — as the coal porters were called — and the "swabs" (butchers, &c.), met, and very sanguinary conflicts took place about the possession of the "sword of state." I have, myself, witnessed three or four fearful fights between such parties for the sword. At last it became the fashion to run away altogether with it, and I have heard that on two or three occasions it was kept for months. In my own day I have known it to be retained for two or more days, and only returned when it was redeemed from some public-house, where it was pawned for a couple barrels of porter and a corresponding quantity of bread and beef. I was informed that about the time mentioned in the advertisement, that the sword was really stolen, but whether it was ever restored, I am not able to say. This, I trust, will afford Abhba the information he requires. The last time I saw the "Riding of the Franchises" was in 1840, just before the Municipal Reform Bill of that year swept away the old Dublin Corporation, and introduced (in 1841) the late Mr. O'Connell as the first lord mayor of Dublin under the new provisions. Sir J. K. James was the last lord mayor under the old *régime*. I have been more elaborate than the mere question asked by your correspondent would warrant, but I think it right to place on record in "N. & Q." facts that perhaps might otherwise escape a permanent place of reference. The municipal bill alluded to abolished what was called "the good old hospitable customs," of course the *fighting* included. S. Redmond.

Liverpool.

I have got the following paragraph transcribed from the second chapter of the *Recollections of John O'Keefe*, believing that it may interest your

correspondent Abhba, who has requested some information regarding the seizure of the Lord Mayor's sword as alluded to in the *Freeman's Journal* of 1764. O'Keefe died in 1833, aged eighty-six.

"In the Earl of Meath's Liberty, the Lord Mayor of Dublin has no jurisdiction, this quarter of the town having a Court of its own. This Liberty consists of some of the largest and finest streets in Dublin: for instance, Meath St., Francis St., and the Coombe. In the latter was the Weavers' Hall: over the gate a pedestrian gilt statue*, as large as life, of George the Second. The Lord Mayor walked the boundaries, his sword-bearer before him; but when arrived at the point where the Liberty begins, he was met by a certain chosen number of people, who stopped his progress, and in a kind of seeming scuffle took the sword from the sword-bearer; if not thus prevented, and the Lord Mayor permitted to go on, wherever he went with his sword of office borne before him, the power of his warrant would reach; but this ceremony is done without the least riot or ill-will, being part of the business previously well prepared. All this affair took place in one day, the first of August, every third year. To this grand triennial festival people flocked to Dublin from all parts of Ireland, England, Scotland, and even from the Continent; it was always looked to with great joy. The Regatta at Venice was something in this way. Many years after I wrote a piece, and had it brought out at Crow Street, for the express purpose of introducing the procession, and beautiful pageantry of our Dublin franchises."

William John Fitz-Patrick.

LAST WOLF IN SCOTLAND.

(2nd S. viii. 169.)

The Messrs. Stuart, in their notes to *The Lays of the Deer Forest*, in an article of great interest on the "Extinct Animals of Scotland," give us some very curious anecdotes relative to wolves; and among others notice the wolf killed in Loch-Aber by Sir *Ewen* Cameron in 1680, being the last *in that country*, which Pennant misunderstood to have been the last of its species in Scotland. (*Tour in Scotland*, i. 206.) I presume that this was the animal to which allusion is made by Mr. Lloyd as having been sold in 1818. The Messrs. Stuart, who are learned in wood-craft, observe that every district has its *last* wolf, and they mention several as having been killed later than that by Sir Ewen Cameron. They say that there is every reason to believe that the "last" of his species was killed in the district of the Findhorn, in the ancient Forest of Tarnaway in Morayshire, at a place between Fi-Giuthas and Pall-a'-chrocain, according to popular chronology, no longer ago than 1743. This animal was killed by Mac Queen of Pall-a'-chrocain, who died in 1797, and is represented as being a man of gigantic stature, six feet seven inches in height, and remarkable for his strength, courage, and celebrity as a deer-stalker. The following account is given of the death of this "last wolf," which may be interesting to the readers of "N. & Q.:—

"One winter's day, about the year before mentioned, Mac Queen received a message from the Laird of Mac Intosh that a large 'black beast,' supposed to be a wolf, had appeared in the glens, and the day before killed two children, who, with their mother, were crossing the hills from Calder, in consequence of which a 'Tainchel,' or gathering to drive the country, was called to meet at a tryst above Fi-Giuthas, where Mac Queen was invited to attend with his dogs. Pall-a'-chrocain informed himself of the place where the children had been killed—the last tracts of the wolf, and the conjectures of his haunt, and promised his assistance.

"In the morning the 'Tainchel' had long assembled, and Mac Intosh waited with impatience, but Mac Queen did not arrive; his dogs and himself were, however, auxiliaries too important to be left behind, and they continued to wait until the best of a hunter's morning was gone, when at last he appeared, and Mac Intosh received him with an irritable expression of disappointment.

"'*Ciod e a' chabhag?*' 'What was the hurry?' said Pall-a'-chrocain.

"Mac Intosh gave an indignant retort, and all present made some impatient reply.

"Mac Queen lifted his plaid — and drew the black bloody head of the wolf from under his arm — '*Sin e dhùibh*' — 'There it is for you!' said he, and tossed it on the grass in the midst of the surprised circle.

"Mac Intosh expressed great joy and admiration, and gave him the land called Sean-achan for meat to his dogs."

John Maclean.

Hammersmith.

* This statue, which still exists, has been painted, as long as I remember, black. — W. J. F.

Replies to Minor Queries.

Suffragan Bishop (2nd S. viii. 225.) — There can be no doubt that the date of Thomas Manning's appointment as Suffragan Bishop of Ipswich is 1536, and not 1539, as quoted by B. B. Woodward from Tanner's MS. Index to the Norwich Episcopal Register, if, indeed, the last-named date is intended to refer to his consecration. The royal mandate addressed to Cranmer is in Rymer (vol. xiv. p. 559.), and is dated March 7, 1536:—

"Reverendus Pater et dilectus Consiliarius noster Richardus Norwicensis Episcopus nobis significavit quod Diœcesis sua Episcopi Suffraganei solatio, qui suæ solicitudinis partem sustinere consuevit, destituta est et existit, et ideo Reverendos Patres Georgium Abbatem Monasterii Beatæ Mariæ de Leyston, et Thomam Mannynge Priorem Monasterii Beatæ Mariæ de Butley, Norwicensis Diœcesis . . . . præsentavit, humiliter et devotè supplicans &c. Unde Nos, ex gratiâ nostrâ speciali . . . dictum Reverendum Patrem Thomam Mannynge . . . . . alterum ex dictis præsentatis, in Episcopum Suffraganeum Sedis Gipwici, Norwicensi Diœcese antedictâ nominamus . . . requirentes vos, &c. &c."

I have thus partially quoted this document for the sake of pointing out what appears to me a remarkable circumstance. This Bishop of Norwich, Richard Nykkc, at whose request, and for whose "solace," this appointment was made, and

who had, in fact, for several years before his decease, been quite blind, was at the date of this instrument dead, and had indeed been nearly two months dead, departing this life on January 14. The see of Norwich itself therefore was at the time vacant, the successor, Repps, not being even elected until May 31, 1536. By the Act 26 Henry VIII. the suffragan would have no authority but by, and during, commission from his principal. JOHN WILLIAMS.

Arno's Court.

Syr Tryamoure (2nd S. viii. 225.)—I send the following attempted explanations of the passages given by E. S. J.:—

1. "*Evyr*" must, I think, be for "aver," though I know of no other place in old poetry where it is so spelt.

2. "*Noght for thy*" signifies "however," "notwithstanding." Compare

> "The lad ne let no with for thi
> They he criede merci! merci!"
> *Havelok the Dane*, l. 2500.

which passage means the lad did not leave off, although they cried him mercy.

3. "*Be wyth chawnce*" seems simply pleonastic for "by chance."

4. "Every *of*." Compare *Coventry Mysteries*, p. 22., l. 14., Shaks. Soc. ed.; it is also frequent in writers of the middle of the seventeenth century, in the sense of "each one" of many.

5. "*On hye*." "Hye" is the substantive of the verb "hie," to haste, which is now nearly confined to sporting phrases.

6. "*Warne*"="avoid." No man could avoid his prowess. Compare

> "To warne thy dome me ne gaynes."
> *Chester Plays in Doomsday.*

7. The foresters swore they would give him no pass ("*wedd*"), but must have his person, and that there was no other way ("ne") for him; the last line being in "direct oration," as the context shows.

8. "*Grete*" here = "lament."

9. Sir Tryamour says, when he has lopped off the legs of the giant Burlond, that we little ones have some chance with you now we have reduced you to the same size.

10. "*Wayne*" must mean "swing," I think, as E. S. J. suggests.

11. "*Withiney-wys*"= within I wis, as E. S. J. has it. CORMELL PRICE.

Cross and Candlesticks on Super-altar (2nd S. viii. 255.)—MR. R. H. N. BROWNE states that the super-altar is a ledge to support "the cross and candlesticks which are ordered to be placed there by the Rubric of our present Prayer-Book in the Church of England."

In *The Times* report of the judgment in Westerton *v.* Liddell (Dec. 22, 1856), a Rubric is cited from the "*Institutiones Liturgicæ* ad usum Seminarii *Romani*," by which it is ordered,—"Collocetur crux et candelabra saltem duo." But in inability to find such Rubric in "our present Prayer-book of the Church of England," MR. BROWNE would oblige by a reference to it.

LANCASTRIENSIS.

Bacon's Essay XLV. (2nd S. v. 181.)—

"Neither is it ill *Air* only that maketh an ill *Seat*; but ill Ways, ill Markets; and, if you will consult with *Momus*, ill Neighbours."

Upon this EIRIONNACH, at the above reference, remarks,—

"An ordinary man would consider this passage so plain as to require no comment; Mr. Singer, however, thinks differently, and appends the following extraordinary note:—

"'*I. e.* If you are disposed to lead a pleasant life, *Momus* being the god of mirth.'!!

"I need hardly remark that *Momus* is *not* 'the god of mirth' (unless Sardonic mirth), but the god of mockery and ridicule, carping and fault-finding: and that this most unnecessary note destroys the whole force of the passage."

I agree with EIRIONNACH that Mr. Singer's note is "extraordinary" and "most unnecessary;" but I think EIRIONNACH's super-note equally extraordinary, and equally calculated to mislead. Bacon's allusion is so obvious to the scholar, that I can only express surprise that either Mr. Singer or his censor should have missed it: but for ordinary readers I should think an explanatory note far from unnecessary. "If you will consult with *Momus*" is an allusion to the trite story of Momus deriding Minerva because she had not made her house movable, which therefore could not be shifted out of an ill neighbourhood.

CLAMMILD.

Athenæum Club.

Jasper Runic Ring (2nd S. viii. 248.)—In answer to MR. FRANK's inquiry as to the Cumberland runic ring, it may possibly be now in the Royal Museum at Copenhagen: at least in the *Afbildninger fra der Kongelige Museum for Nordiske Oldsager i Kjöberchaon*, at p. 87., No. 342., is one with runes very much like it, as far as my recollection of the former goes, but I have not it at hand for comparison of the letters. The only difference would be that the Danish one is said to be electrum, the Cumberland one cornelian: the size would be the same. W. B., PH. D.

Louis the Fifteenth (2nd S. viii. 268.)—On the trial of the late Earl of Stirling, Lord Meadowbank stated that Louis XV. never wrote but two words in his life, "bon" and "Louis R." This assertion was disproved by the Baron de Pages, one of the French witnesses examined on the trial, who being interrogated as to the writing attributed to Louis XV., answered, "It is exactly like the speci-

mens of his writing which I have brought with me." This witness then produced notes written by Louis XV., which he had brought from collections in Paris. Lord Meadowbank referred to Voltaire as his authority for the statement quoted above; but the fact is, as I believe, that nothing of the kind is to be found in Voltaire's writings. I would here remark that before Y. S. M. again ventures to publish statements about a nobleman and gentleman who has been dead but a very few months, and the greater part of whose family are still living, he should thoroughly satisfy himself of the truth of what he advances. As, therefore, the statement of your correspondent is not true, I wish the following facts made public: —

1. Alexander, late Earl of Stirling and Dovan (*de jure*), previous to assuming his title, obtained from George IV. the royal licence to assume the name of Alexander in addition to his patronymic Humphrys.

2. It is *not* the fact that the trial of the late Earl of Stirling, on the 29th April, 1839, resulted in his conviction: on the contrary, he was acquitted. This is not a place for a history of the trial; but one incident, wholly overlooked in the Crown report, deserves mention. After a few only of Lord Stirling's witnesses had been heard, the foreman or chancellor of the jury rose, and, addressing the court, stated that the jury saw no necessity for going on with the case, as they had made up their minds to give a verdict for Lord Stirling. The presiding judge, however, insisted on the trial proceeding; which resulted, as I have stated above, in the acquittal of the defendant. I trust you will find room for this in an early impression of "N. & Q." J. A. Pn.

Sidney as a Feminine Christian Name (1st S. vii. 392.) In a notice in the *Times* of Sept. 8th, of the Very Rev. C. B. Clough, Dean of Asaph, it is said that he married, in 1817, Margaret *Sidney*, daughter of E. Jones, of Wepre Hall, Flintshire, Esq. P. J. F. Gantillon.

Why is Luther represented with a Goose (2nd S. viii. 243. 247.) — Whilst the Bohemian reformer, John Huss, was lying in the prison of Constance he had a dream —

"And it seemed as if some pictures of Christ, that he had been painting on the walls of his oratory, were effaced by the Pope and the bishops. The dream afflicted him. But the next night he dreamed again: he seemed to see painters more in number, and with more of effect, restoring the pictures of Jesus. He told the dream to his friends: 'I am no vain dreamer' (said he), 'but hold for certain that the image of Christ shall never be effaced. They wish to destroy it; but it shall be painted afresh in the hearts of gospel-preachers better than myself. And I, awaking as it were from the dead, and rising from the grave, shall rejoice with exceeding great joy.'" (Merle D'Aubigny, *Hist.* i. 79.)

Many see the fulfilment of Huss's prophecy in the advent of Luther, exactly one century later. Pope Adrian, in 1523, observes in a Brief addressed to the Diet at Nuremberg: "The heretics Huss and Jerome seem to be alive again in the person of Luther!"

In a letter of Huss sent from Constance to Prague, the following passage elucidates the Query of F. Mewburn: —

"Prius laqueos citationes et anathemata *anseri* paraverunt [*Huss* is the Bohemian for *goose*]; et jam nonnullis ex vobis insidiantur. Sed quia anser, animal cicur, avis domestica, suprema volatu suo non pertingens eorum laqueos [non] rupit, nihilo-minus aliæ aves, quæ verbo Dei et vitâ volatu suo alta petunt, eorum insidias conterent."

Hence, says Gieseler, the reported prophecy of Huss, "Hodie *anserem* uritis; sed ex meis cineribus nascetur *cygnus*, quem non assare poteritis." (*Vide* Elliot, *Horæ Apoc.* ii. 442, 443., where may also be seen a facsimile of the ancient medal of Huss's martyrdom and prophecy.) J. S., R. N.

Quotation from Voltaire (2nd S. vi. 188.)—Your correspondent Delta required a reference in the seventy volumes of the *Works* of the above author, to a quotation which he subjoined. I am happy to answer his Query, having accidentally met with the passage.

Delta has rather transposed the sentences, though the meaning is the same, and there are two or three words which require correction to make the quotation agree with the original. Allow me to add an amended copy of the words in question: —

"D'où vient notre délicatesse? c'est que plus les mœurs sont dépravées, plus les expressions deviennent mesurées. On croit regagner en paroles ce qu'on a perdu en vertu. La pudeur s'est enfuie des cœurs, et s'est réfugiée sur les lèvres." — *Œuvres Complètes de Voltaire*, tome 12ième, p. 274., édition 1785. "Lettre du Traducteur du Cantique."

Respondens.

Goulston Family (2nd S. viii. 250.) — I think your correspondent C. S. will find some account of the Goulstons in Baker's *Northamptonshire*. Dr. Theodore Goulston, the eminent physician, and founder of the lecture that bears his name, was a native of Northants. He died in 1632.

C. J. Robinson.

Irish Registry Acts (2nd S. v. 69.) — The provisions of the Acts have, I believe, always been adhered to. In some tolerably extensive searches in the books I have never met an instance where the names of the grantees were omitted from the memorials; and I have never heard of such an omission. Mr. Meekins cannot be serious when he asks whether calendars of those gigantic records, extending in unbroken succession from the year 1708, and embracing nearly the entire landed property of Ireland, are to be published. A proposal to print such calendars would rather startle the House of Commons. Your readers can understand this when

I tell them that in this vast collection are deeds of all kinds relating to landed property, — conveyances, settlements, leases, &c. &c. &c.; in short, deeds of every conceivable nature, and amounting to many hundreds of thousands.

Y. S. M.

English and Foreign Custom of eating Goose (2nd S. viii. 243.) — In England the custom is supposed to be derived from the fact of Queen Elizabeth being at dinner and eating *goose* (29th Sept.) when the news arrived of the defeat of the Spanish armada; thence the appearance of a *goose* at table on that day was perpetuated.

F. R. S., Bibl. Aul. Regis.

Dublin.

The Termination "-hayne" (2nd S. viii. 171. 237.) — This is doubtless, as has been already suggested, from the A.-S. hæȝ or heȝe, a hedge, or that which a hedge encloses. My object is not so much to state that as to give an instance (one out of many that I have met with, but the only one I can lay my finger upon just now) in which the very word *hayn* occurs in an English poem: —

"An hounderd plows in demaynus
ffayere parkes in-wyth *haynus*."
Sir Deyrsvant, v. 70. (Cam. Soc.)

It is hardly necessary to say that the modern *hedge*, *ha-ha* (as applied to a sunk *fence*), and *haw*-thorn (called *haigh* in Yorkshire) are from the same root. In mediæval Latin *haga* meant a house, perhaps (says Spelman) because houses were first constructed of twigs wattled together; *haia* meant a *park* as well as a hedge; thus, "Dominus Rex habet unam capellam in *haia* sua de Kingeste." *Haga* was also applied to a military fort, such as was otherwise called *burgus*, and from any one of these meanings *hayne* might very easily become a local terminal; just as Rothwell *Haigh* and Thornhill *Haigh* are the names of hamlets in the parishes of Rothwell and Thornhill in the West Riding.

J. Eastwood.

De Foe's Descendants (2nd S. viii. 51.) — C. M. is informed that there are now living six descendants of Daniel De Foe in the Baker line. It is believed that the family of De Foe is extinct in the male line, his present representative in that case being the Rev. H. De Foe Baker, Thruxton, Hants, to whom C. M. is recommended to apply, if he desires farther information.

M. A.

Abbreviated Names of English Counties (2nd S. vii. 404.; viii. 219.) — The manner in which the abbreviated form for Hampshire, *Hants*, has been formed may be deemed worthy of a note. The original Saxon name was *Hamtunscír*, a combination of sounds which the Normans altered into *Hanteschire*, as we have it in Domesday, — the nasal liquid being preferred by them, a similar instance of which is found in their mode of spelling and pronouncing Lincolnshire. From *Hanteschire*, *Hants* is derived by the simplest process of abridgement by curtailing. This fact is of more importance than usually attaches to these abbreviated names; for Camden, regarding *Hants* as an original form, ventured to identify the *Antona* of Ptolemy with the Test, and referred to *Southampton*, and to *Andover*, *Amport*, *&c.*, in proof of his hypothesis. The oldest name of the Test is *Tærstan*.

B. B. Woodward.

Haverstock Hill.

Patron Saints (2nd S. viii. 141.) — The catalogue of W. T. M. may be enlarged with a few not noticed therein, from the *Second Book of the Monarchy* of the famous Sir David Lindsay of the Mount (edit. Edin. 1776), and in his own graphic versification: —

"Some to saint Roch with diligence,
To save them from the pestilence.
For their teeth to saint Appolline.
To saint Trodwel to mend their een.
Some make offerings to saint Eloy,
That he their horse may well convoy.
They run when they have jewels tint,
To saint Syeth ere e'er they stint:
And to saint Germane to get remead,
For maladies into their head.
They bring mad men on feet and horse,
And binds to Saint Mungo's cross.
. . . . . .
For good novels, as I heard tell,
Some take their way to Gabriel.
. . . . . .
To saint Anthon to save the sow.
To saint Bride for calf and cow.
. . . . . .
Saint Ninian of a rotten stock.
Saint Dutho borded out of a block.
. . . . . .
A thousand more I might declare."

G. N.

Extraordinary Birth (2nd S. viii. 257.) — On the subject of extraordinary births, it is worth recording in the pages of "N. & Q." that rather more than forty years ago the wife of a man in humble life, near Bromsgrove, had four children at one birth. They were all girls; and this instance is, to my mind, the most extraordinary on record, because all these children lived. I myself saw them all four together when they were about eleven years old. They lived near the high-road to Worcester, a short distance from Bromsgrove. When I saw them they were all dressed alike, and I could detect no difference in their features.

F. C. H.

Bell Metal (2nd S. viii. 249.) — If B Natural will visit any bell founders when they are melting, and give the men a shilling or two, and throw as many more as he pleases into the furnace, they will tell him the proportion of tin *they* put in; and he will have practical knowledge of the pro-

portion of silver in the alloy. It is a vulgar error, long ago exploded, that silver forms any portion of pure bell-metal. Hand-bells are sometimes made wholly of silver: there is a small one for the use of the President of the College of Physicians, the gift of their munificent benefactor Dr. Baldwin Hamey, who died 1676; it is inscribed "Mortuus est tamen hic auditur Hamæus."

Seven of tin to twenty-two of copper was the composition of *Old Big Ben*, according to the published accounts. H. T. Ellacombe.

At the casting of the tenor bell of Lavenham various gentlemen of the neighbourhood being present threw their silver tankards into the melting-pot, having first drank the loyal toast of "Church and King." (See *Saturday Mag.* vol. i.)

F. R. S., Bibl. Aul. Regis.

Dublin.

Etocætum (2nd S. vii. 256.; viii. 179.) — Considering the extent to which the Romans Latinised Celtic local names, it is quite as probable that *Etocætum* is from the Celtic as from the Greek. It may come from Brit. "at a coit," which Baxter translates "apud sylvas," whence the *Attacotti* (the Silures) derived their name. These *Attacotti* are in ancient British authors called *Argoet* and *Argoetiiys*. R. S. Charnock.

Battens (2nd S. viii. 249.) — This word is apparently connected with the A.-S. *bat*, meaning staff, club, stick, but none of the Dictionaries attempt a derivation. *Bæting*=cable, anything that holds or restrains, which may possibly explain the sea-term "*battening* down the hatches." A *batten* in building is a piece of deal about seven inches deep by two inches thick, such as are used for supporting the boards of the floor of an upper room. J. Eastwood.

Rustic Superstition (2nd S. viii. 242.) — It is a usual saying in Norfolk, and probably in many other parts, that good luck is portended by rain at a funeral, and by sunshine at a wedding. The moon does sometimes appear in its wane to lie almost horizontally in the sky, looking certainly like a boat; and this appearance in Norfolk is considered a sign of fine weather. F. C. H.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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Jones' Account of Aberystwith. 8vo. Trevecka, 1779.
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Topographical Accounts of the Parish of Bermondsey, Surrey, dating subsequently to 1780.
Cooke's Topographical Library; Hertfordshire.
Arthur Young's Survey of Herts.
Amwell and other Poems, by John Scott.
Mylne's History of the New River.
Considerations on the New River, by Rev. C. Morton.
Wanted by *R. W. Hackwood*, 16. Cottage Grove, Bow Road, E.

Curran's Letters to Rev. Mr. Weston.
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Notices to Correspondents.

We have been compelled by want of space to postpone many papers of great interest, as well as our usual Notes on Books.

Oxoniensis *will find a reference to the passage he quotes from Mcnander in our* 1st Series iii. 377.

Books Wanted. *We must remind our friends that this division of "N. & Q." is intended to assist gentlemen in procuring copies of old books or books out of print; not copies of new books, or books which, being still in stock, may be obtained in the ordinary way by order from any bookseller.*

K. S. C., *whose Query respecting Capt. Cobb and Lieut.-Col. Fearon appeared in "N. & Q." of 7th August last, is requested to say where a letter may be addressed to him.*

J. Finlayson. *We have again to repeat that there is no charge for the insertion of Queries in "N. & Q."*

Abbha. *We have forty-five numbers of "Postulates and Data."*

Sir Vincent Gookin. *I. W. is referred to our* 1st Series, vols. i. ii. iv. and vii.

H. N. *Dionysius the Areopagite, see "N. & Q." 1st S. i. 186.*

Erratum. — 2nd S. viii. p. 279. col. ii. l. 19. *for "or" read "on."*

"Notes and Queries" is published at noon on Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, OCTOBER 15. 1859.

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Notes.

BOOK-MARKERS.

By a *bookmarker* I do not mean the baby paper-knife which is sold in the shops to keep the place in the intervals of actual perusal, but the little rectangular slip of paper which is inserted between two leaves for more permanent use in reference. Every person who requires them should keep a stock by him, ready to hand. It is a great mistake to suppose that markers will present themselves *pro re nata:* the reader who does not provide them beforehand will find that on many occasions it is a harder job to lay hold of a disposable bit of paper than he reckoned on. What says the old proverb? — For want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse the rider was overtaken by the enemy — and cut down. And in like manner, for want of a mark the place was lost; for want of the place the fact was lost; for want of the fact the author was overtaken by the reviewer — and cut up. Therefore let no man who writes think lightly of bookmarkers.

A bookmarker will remain in a book for many years. I have bought books with markers in them which contained the dates of the letters which were torn up to make them: 17 . . not very uncommon, 16 . . not quite unknown. Those who do not make notes will find it sound practice to let their markers remain in their books: only a small percentage will be lost under the treatment which books usually receive. And an easy adaptation will prevent the loss even of this percentage.

The greatest danger of losing marks is when the book is open for use, and the leaves are turned. Let the marker be made thus. The rectangular slip is doubled into two, one half over the other: and this process is repeated on one of the halves. One half of the whole slip then forms the marker: the other half forms a pair of legs which bestride the top of the leaf. There will then be no tendency to fall down when the book is laid open on a reading desk.

Some enterprising stationer should prepare markers made in this way, at twopence or threepence a hundred, if not less. The whole sheet should be turned twice in the manner directed above, and many sheets, each so turned, subjected to *strong pressure* in a bookbinder's press. This is very essential, as any tendency of the legs to open will give trouble. The markers should then be cut to size by a bookbinder's tool; so many markers of course being cut off at once as there are sheets in the lot which has been pressed.

When the paper used is thin, the leaf in which the marker is placed is more difficult to find: when the paper is thick, the marker is more apt to drop out. In the plan I propose, thin paper may be used: for there are three folds at the place, two on the page to be marked, and one on the page before or after. And it is one advantage of the folded markers that it can be settled by them which page is referred to: the common plan only indicates one of two pages. This is not a matter of perfect indifference when the page is that of *Bayle* or of the *Biographia Britannica.*

There is one case in which a much better marker than the one above can be contrived; that is, when the mark is to be made in a set of unbound sheets, say the numbers of "N. & Q.," inserted into one of the common portfolios. Let the rectangular slip be *doubled sideways* so as to present a marker and what we may call a handle, joined at a bevelled crease. The handle should then be inserted between the leaves at the back, the marker acting as usual. It is next to impossible to keep the common marker in its place among loose leaves. This second kind of marker will be better than the common one even for bound books; the handle being made short and thrown well into the back of the leaf.

Many persons make their markers by doubling a slip of paper so as to halve the *breadth:* this is the worst plan possible. A. De Morgan.

BISHOP BEDELL.

(2nd S. vii., *passim.*)

The following notes are contained in a copy of Burnet's *Life of Bedell* (Lond. 1692), now in the British Museum (Class Mark 489. a. 15).

On the fly leaf: —

"Tho. Birch Febr. 22. 1752. Some of the MS. Re-

marks & Additions are by Mr. Lewis of Margate, the others are mine." *

"P. 4. Extract of an original Letter of Sr Henry Wotton to the Earl of Salisbury. Venice, 23 Febr. 1609.

"'I have occasion at the present of the begging your Lordship's support and encouragement for one Mr. Bedell, whom I shall be very glad to have with me in the place of chaplain; because I hear very singular commendation of his good Gifts and discrete behaviour. It may therefore please your Lordship, when he shall take the boldness to present himself before you, to set forward also this piece of God's service.' Sr Henry's former Chaplain was Nathanael Fletcher (son of Dr. Richard Fletcher, Bp. of London,) who having lived with Sr Henry two years, returned from thence in the latter end of Sept. 1606 to England."—T. B.

"This Book was first publish'd in 1685."—T. B.

On p. 2., l. 11., "*of Colchester.*"

Dr. . . . . Stern, who ordained Mr. Thomas Gataker. Dr. *Richard Rogers* was Bp. Suffragan of Dovor till he died A.D. 1597."—J. L.

On p. 3.:

"Whilst he continued in the University, He with Mr. Abdias Ashton of St. John's, Mr. Thomas Gataker of Sydney Sussex Coll., & formerly of St. John's, & some others, set on foot a design of preaching in places adjacent to the University where there were no pastors able to teach & lead the people in the waies of truth, peace & life."—J. L.

On p. 4., l. 14. "*Chaplain.*"

"The Chaplain, who first serv'd Sr. Henry Wotton in that capacity, was Mr. Nathaniel Fletcher, son to Fletcher Bp. of London."—T. B.

On p. 4, l. 5. from foot. "Religion."

"About Aug. 1605. See Winwood, vol. ii. p. 109. 119. 131. 136."—T. B.

On p. 11. l. 18. "*Paulo*—666."

"See Ep. *Andrews* ad lib. *M. Torti* Resp. p. 361."—J. L.

On p. 21. l. 6. from foot. "*Eight.*"

"Three."—T. B.

On p. 25. l. 10. "*Horingsheath.*"

"Horningsherth."—T. B.

On p. 69. l. 9. "*Archbishop of Canterbury.*"

"Lord Viscount Wentworth Lord Deputy of Ireland."—J. L.

On same page. "*Right Hon.* &c."

"See at the end."—J. L.

At the end of the book Lewis has given the following portions of the letter omitted by Burnet: —

"Right honourable my good Lord!

"ex autographo.

"That according to my duty I have not repaired to your presence since your coming into this kingdom, you may be pleased to understand the reason, viz. That I have been informed many ways that your Lordship hath so openly, and, as might seem, purposely signified your displeasure to me, yet never calling me to answer, as if you would advise me to keep out of your sight. No servant, how faultless soever, hastes to receive a chiding, especially in that place where he hath been lately sore beaten. To make excuse before a man be blamed, lacks little of accusing himself. And although the Integrity of my own conscience made me confident this would soon be appeased if I might come to make my defence; yet I considered, that possibly your Lordship conceived the exigence of His Majesties affairs did require so, or the first impression you desired to make of the future form of your Government: and then Time itself, which is wont to mitigate even deserved anger, would, after a while, restore *you* to your natural goodness, & *me* to your good opinion. In —— war (printed in Burnet, p. 69.) I am glad that I have now some occasion & something of certainty whereto I may make answer, holding it better to be accused without cause than be suspected so. And albeit neither your Lordship's nobleness, nor the form itself of the information will consent, that it should proceed from you, but, as I conceive, from the report of your declaration of yourself towards me; yet, being to make my defence both to His Majesty and you, I crave leave to do it first to you, and through your hands to his Majesty: to whom, when you shall be rightly informed of the truth of my Apology, I doubt not, but you will be pleased to take upon you the patronage of mine Innocency.

"Your Lordship may be therfore intreated to understand, that according to His Majestie's Commission to me and others directed for the reedifying of the Churches in the Diocese of Kilmore, after I had personally survey'd the decays, and taken minutes of the charge necessarily required for those in the County of *Cavan*, I appointed a general meeting, the day after Lent Assizes last, to give Warrant for the levying of the money for that purpose. At which time, I being in the house of Mr. *Richard Ashe*, my Register, who was himself a Commissioner, attending till some other of our company should return from bringing the Judges on their way, there came to me one Mr. *Alane Cook* my unfriendly Chancellor, being none of our number, and some other of the Gentlemen of our Countrey, and craved my hand to a Letter to the Lords Justices and Council touching the new aplotment of moneys upon the Countrey for the Army. Whether this Letter were like to that of our neighbour County of *Fermanagh*, whereunto my Lord of *Kilfanora* had subscribed, and that Mr. *Cook* being his son in Law laboured to join me in the Same cause with him, or else he would redeem the good opinion of the Country with such a popular service, I know not: this I may truly confirm to your Lordship, that I was not of counsel, nor had any participation with any Bishop or Layman, or any creature thereabout, and that the very presenting it by that man made me nothing forward to condescend to grant my hand to it. I answered them, that it was a business that concerned not me at all, forasmuch as all the Land I held was exempted from contributing anything to the Soldiers. For but the Midsummer Assizes before, when, besides my voluntary contribution, the Sheriffs and Collectors applotted moneys upon my Mensal Land, contrary to the Act of State in that behalf, I had, with much ado, found remedy by a reference from the Lords Justices to the Judges of Assize. At which time the malice of Mr. *Cook* towards me well appeared; for he affirmed openly, that my Lord primate and the Lord Archbishop of *Dublin* enjoyed no such exemption of their Mensal Lands, which was contrary to truth and that which themselves had told me. This Exemption, allowed me contrary to his false suggestion, I now alledged, telling them, that *I* had no cause to complain. They urged me still in respect of my tenents and the Country, and the Ministers. When I had perused their Letter, I showed them, that I could not concur to it; for there were some things in it which concerned the time before my coming into the Kingdom; some personal imputations to their former Agents which I knew not to be true, nor thought fit to insert. Besides, the form, as I conceived, was not fit; and, in especial, one phrase there was, that His Majestie's *Justice*, as I re-

* I distinguish the notes by the initials "J. L." and "T. B."

member, was appeald to, &c. I told them this was no manner to treat with His Majesty, but rather to have recourse to his *Goodness*. For the former, their Answer was, that I might well take them upon the trust of their word; for the rest, they would needs have me take the pen and make it as I thought good. I altered the frame of it to an humble petition, and reduced it to a more dutiful form. Aud wheras Mr. *Cook* would have mine own Clerk to write it out, pretending, that *he* had the fairest hand, they took him aside with them, and brought it to me the second time; but some things remaining still uncorrected, I refused to sign it, till they had got it written the third time in manner as, I suppose, your Lordship hath it. Who was the man that took upon him to carry it, or send it about from one Justice or Minister to another, who brought it up to Dublin, and put it into the hands of the Gentleman that delivered it, if your Lordship do count it worth the enquiry, you may soon find out. You have the true Narration of the framing of this Petition. Now will yon be pleased to examine wherein I opposed the service of His Majesty thereby. It may be said, in the maintenance and upholding of the Army. Indeed —— " (as in p. 69.)

On p. 69. l. 4. from foot. '*but.*"
" that of y^e^ highest Majesty, and — ".—J. L.
On the next line. " *Skeans.*"
" Sean, a *net.*" *—J. L.
On p. 70. l. 8. " *transmitted* " underlined, " and " written above the line.—J. L.
On p. 70. l. 16. " *to the uttermost of their.*"
" to their utmost.—J. L.
On p. 70. l. 3. from foot, " *implored.*"
" imployed."—J. L.
On p. 70. last line, " *of.*"
" to these."—J. L.
On p. 71., l. 7., " *my Lord Armach's.*"
" the lord Primate's."—J. L.
On p. 71. line 6. from foot, " *as themselves stile it.*"
" as they themselves stile it, holden at Droghedagh."
—J. L.
On p. 71. l. 3. from foot, " *Doctrine.*"
" Learning."—J. L.
On p. 72. l. 4., after " *Man,*" Lewis adds a —— to denote an omission.
On p. 72., in the date of the letter, " *deliverance.*"
" joyful deliverance."—J. L.
On p. 445.:
" What is thro out this paragraph containd within the crotchets, are not the Author's own words, as may appear from the first edition of these Letters published in K. *Charles* 1^st^ time, 4to., but added by S^r^ *Roger L'Estrange*, who would not permit them to be reprinted without these alterations for fear it should be observed How contrary the Doctrine formerly taught was to what was now so much in vogue, which by this appears to be very contrary to the sense of the Church of *England* at the time when these Letters were written."—J. L.
On p. 446. marginal note:
" This was added by the Licenser, Sir *Roger L'Estrange.*"—J. L.

May I be allowed to repeat my inquiry after the copies of Burnet's book with the notes of Farmer and Le Neve? What I have already printed proves, I think, the necessity of submitting every statement of Burnet's to a searching criticism. J. E. B. Mayor.

St. John's College, Cambridge.

* A mistake. A skean or skain is an Irish dagger. See Nares, s. v. *Skain.*

HERALDS' VISITATIONS.

I send you a list of the years in which visitations were made by the heralds, and of the counties visited, so far as can be ascertained from existing manuscripts: —

A.D.
1530. Cornwall, Dorsetshire, Gloucestershire, Hants, Kent, Nottinghamshire, Oxfordshire, Surrey, Sussex, Wiltshire, Worcestershire, Yorkshire. Wales was visited this year, and again between the years 1586 and 1613.
1531. Berkshire, Devonshire, Somersetshire.
1533. Cheshire, Lancashire.
1552. Essex, Hants, Surrey, Yorkshire.
1558. Essex.
1561. Suffolk.
1562. Lincolnshire.
1563. Leicestershire, Norfolk, Staffordshire, Warwickshire, Yorkshire.
1564. Devonshire, Huntingdonshire, Lincolnshire, Northamptonshire.
1565. Dorsetshire, Wiltshire.
1566. Bedfordshire, Berkshire, Buckinghamshire, Cheshire, Huntingdonshire, Oxfordshire.
1567. Lancashire.
1568. London.
1569. Cheshire, Derbyshire, Gloucestershire, Herefordshire, Nottinghamshire, Shropshire, Worcestershire.
1570. Essex.
1572. Devonshire, Hertfordshire, Middlesex, Surrey.
1573. Cornwall, Somersetshire.
1574. Buckinghamshire, Kent, Oxfordshire, Snssex, Yorkshire.
1575. Cambridgeshire, Durham, Hants, Northumberland, Nottinghamshire.
1577. Suffolk.
1580. Cheshire.
1582. Bedfordshire.
1583. Gloucestershire, Staffordshire.
1584. Shropshire, Yorkshire.
1586. Bedfordshire, Herefordshire.
1589. Norfolk.
1590. Cambridgeshire.
1591. Cheshire, Somersetshire.
1592. Kent, Lincolnshire.
1597. Berkshire.
1611. Derbyshire, Suffolk.
1612. Cheshire, Essex, Yorkshire.
1613. Huntingdonshire, Lancashire, Norfolk.
1614. Nottinghamshire, Staffordshire.
1615. Cambridgeshire, Durham, Hertfordshire, Northumberland, Westmorland.
1617. Northamptonshire.
1618. Northamptonshire, Rutlandshire.
1619. Cambridgeshire, Kent, Leicestershire, Warwickshire.
1620. Cornwall, Devonshire.
1622. Hants.
1623. Berkshire, Dorsetshire, Gloucestershire, Kent, Shropshire, Somersetshire, Surrey, Wiltshire.
1633. Sussex.
1634. Bedfordshire, Buckinghamshire, Derbyshire, Essex, Herefordshire, Hertfordshire, Lincolnshire, London, Middlesex, Oxfordshire, Worcestershire.
1662. Derbyshire, Nottinghamshire, Surrey, Sussex.
1663. Cheshire, Kent, Middlesex, Shropshire, Staffordshire.
1664. Berkshire, Essex, Lancashire, London, Norfolk, Westmoreland.

1665. Cumberland, Yorkshire.
1666. Durham, Northumberland.
1668. Norfolk.
1686. Hants.
1687. London.

Z. z.

JACK OF NEWBURY.

Jack of Newbury, whose patronymic was Winchcombe, was the greatest clothier of England at the period when he lived. Some years after the termination of his apprenticeship, and he had with unwearied industry got a perfect insight into the business, his master died, leaving the entire interest in the trade, with some property, to his widow. The lady strictly observed all the *bienséances* of society during her widowhood, but in due time, divesting herself of her "weeds," she had three suitors: the vicar of Speen, and two opulent tradesmen, each desiring to lead her to the hymeneal altar; our hero also proffered his suit. It seems the latter was preferred, and they soon entered the connubial state, and Jack became prosperous and extremely wealthy. Joined to his great opulence there was an equal stock of public-spiritedness and patriotism, which he displayed in the early part of the reign of Henry VIII., by equipping at his sole expense one hundred of his followers; and marching with them, he joined the Earl of Surrey, and bravely distinguished himself in the battle of Flodden Field in 1513.

John Collet, in his *Historical Anecdotes*, p. 113., Addit. MS. 3890, Brit. Museum, informs us, that "John Winscombe, commonly called Jack of Newbury, was the most considerable clothier England ever had. He kept 100 looms in his house, each managed by a man and a boy. He feasted King Henry VIII. and his first Queen Catharine at his own house in Newbury, now divided into sixteen clothiers' houses. He built the church of Newbury from the pulpit westward to the tower."

The above is a sketch of the general history of the above Berkshire worthy. I have only farther to state, that some years ago I saw at Chavenage House, near Tetbury, a portrait which I was told was that of Jack of Newbury. It was a very old mansion, which formerly belonged to the family of Stephens of Eastington and Lypiat, owners of many manors in that county (Gloucestershire). There was a large hall in the building, decorated with a great abundance of antique curiosities collected with no little judgment and taste by the last possessor of the Stephens family. The authentication of the portrait should, however, be proved before it can be put down as an original. Chavenage House is now the residence of the Hon. Mr. Butler, son of Lord Churston. Amicus.

ROMANCE OF THE SANGRAAL.

From the fact of Geoffry of Monmouth making no allusion whatever to the institution of the Round Table or the quest of the Sangraal, many have lightly concluded that those two notable features of the Arthurian cyclus were added to it after the appearance of his wonderful history (A.D. 1138). However difficult it may be to account for such omissions, certain it is that, over-credulous as he was, Geoffry had far from exhausted all the materials at his command. This is evident from the compositions of Waee and Layamon (the one cotemporary with him, and a native of Jersey, the other an Anglo-Saxon priest who flourished half a century after him); each of whom, like their predecessor, had access to independent sources of information.

For the true origin of the Round Table, cf. *Myvyrian Archaiology*, iii. 363., 8vo. Lond. 1807, and *The Ancient Laws and Institutes of Wales* (Venedotian code, b. II. xi.), published in 1841 by the Commissioners of Public Records. In historical romance, the earliest mention of it occurs in the first book of Master Wace's metrical *Brut d'Angleterre* (1150), founded on Geoffry's *Hist. Britonum*.

It is not quite so easy a matter to determine when the fable of the Sangraal (the *hanap* or holy vessel used by our Lord at his last supper) was invented. The late Mr. Douce referred it to the eighth century:—

"There are" (he says) "Welsh MSS. of it still existing, which, though not very old, were probably copied from earlier ones, and are, it is to be presumed, more genuine copies of the ancient romance than any other extant." (Quoted in Warton's *Hist. of Poet.* I. iii., Taylor's edit. 8vo. Lond. 1840.)

The oldest Welsh MS. extant, containing any account of the Sangraal, is in the Hengwrt library, and is supposed to belong to the age of Henry I. (1068–1135). It has never been edited. Assuming, with our best modern bibliographers, that *l'Histoire, ou le Roman du St. Graal*, or, as it is sometimes called, *Roman de Joseph d'Arimathie*, usually attributed to Robert de Borron, and the *Roman de Merlin*, by the same, preceded by a few years the publication of the *Brut d'Angleterre* (1150), in both of which Wace is anticipated in the history of the Sangraal, neither the contents nor the great antiquity of the Hengwrt MS., in that case, will excite so much surprise.

In the first-named early prose work (i. e. *Rom. du St. Gr.*), the tradition is briefly recorded in the following terms:—

"Enfin Joseph (d'Arimathie) avoit étè dans la maison où Jésus Christ avoit fait la cêne avec ses Apôtres, et y trouva l'escuelle, où le fiex Dieu avait mangiè, il s'en sesist, il la porta chez lui, et il s'en servit pour remasser le sang, qui coula du côte et des autres plaies; *et cette escuelle est appellée le St. Graal.*" (Paris edit. 1523. fol. 5°.)

De Borron then proceeds to relate some of the marvellous properties of the dish in question, which it was the good fortune of Joseph to secure, and amongst the rest (like the magic ring of Aladdin), "it would provide for all, and would grant to all those who served the Lord Jesus faithfully everything that their heart could desire."

The first Breton trouvère whose lays have come down to us, and in which the tradition of the Sangraal appears, is Chrestien de Troyes (1170). It is found in his *Percival le Galois* (Biblio. de l'Arsenal, Paris MS. No. 195. A, and in Biblio. du Roi MS., fol. No. 130.), which the poet dedicated to his patron, Count Philip of Flanders, who died in 1191. Chrestien did not survive to complete this poem. From the 148th fol. of the first MS. it is continued by Gaultier de Denet; from the 180th fol. by Gerbers (probably Gyrbert, minstrel to the Countess Marie de Ponthie, who died in 1251), and, finally, by Menessier, at the command of the Countess Johanna of Flanders, who died in 1224. In that part of *Percival* written by Chrestien de Troyes no mention is made of Joseph. Menessier by desire of his patroness reduced the whole of this tedious poem, consisting of near 49,000 lines, into prose, of which one edition only has been printed (sm. fol. Paris, 1529). Copies of it are excessively rare. There is one in the library of the British Museum.

In the German *Perceval* of Wolfram von Eschenbach (1205), and in the *Titurel* of Albrecht von Scharfenberg (1350), the fable of the Sangraal is referred to a common origin; viz. a poem, which is now lost, in the northern French dialect, by the Provençal Kiot or Guiot (*not* the Guiot de Provence, who flourished at a later period). According to Kiot, no account of the Sangraal existed, at the time he wrote, in the chronicles of those countries that preserved the traditions of Arthur. "In Anjou he found the story," and also in a brief and imperfect work, written in a pagan hand (adds Wolfram), which had been discovered at Toledo by one Flegetanis, a half-Jew and astrologer. The existence of this Hispano-Arabic version of the fable fully confirms what Alanus de Insulis recorded (1096–1142) concerning the widespread popularity of the Arthurian tales. "Quis inquam Arturum Britonem non loquatur cum pene notior habeatur Asiaticis gentibus quam Britannis; sicut nobis referunt Palmigeri nostri de orientis partibus redeuntes?"

The interpretation and etymology of *Sangraal* or *Sangreal* have as much puzzled the learned as the origin of the extraordinary fable to which it gave rise. The difficulty of the former is greatly enhanced by the conflicting applications of the term by mediæval writers. In the earliest romances it was used to designate the *dish* on which the paschal lamb was served at the Last Supper; afterwards it was applied to the sacramental *cup* used on the same occasion; and eventually to the *contents* of that cup.

In the *Roman de Lancelot* it is said: —

"Le St. Graal est, le même qu le St. Vaisseau, en form de calice, qui n'estoit de metail, n'y de bois, n'y de corne, n'y d'or, et dans lequel fust mis le sang de nostre Seigneur."

And in the *Roman de Perceforest* the description is so vague, that it may be applied either to a platter, a chalice, or a ship: —

"Le St. Graal le méesme que le St. Vaissel, dont on lit ici l'histoire; les douze Apôtres y avait mangé l'aignal le jeudi absolu (le jeudi saint) et it fust conservé en Engleterre danz une tour bastie exprès à Corbenicy."

In the *Morte d'Arthur*, compiled from the French by Sir T. Malorie, and printed by Caxton in 1485, the several descriptions of the Sangraal (books XIII.–XVII. inc.) vary so much as to completely bewilder the reader, who is at a loss to determine whether it was at any time visible, except to the initiated few, and then not always. Sometimes it is altogether obscured by the Shekinah; at others it becomes palpable, and is the medium or object of prayer; it is openly transported from place to place, and finally carried up into heaven, with the disembodied spirit of Sir Galahad, by invisible agents; and the romance abruptly terminates with the equivocal announcement: "Sithence there never was no man so hardy for to say that hee had *seene* the sancgreall!"

Roquefort, in his *Glòss. de la Lang. Rom.* (Paris, 1808), s. v. *Graal*, *Greal*, renders it *vase à boire*, *grand plat*, *grand bassin creux*, propre à servir des viandes (cf. Ducange, *Gloss.* s. v. *Garales*, and Borel, *Trésor des Antiq. Franc.* (Paris, 1665), s. v. *Grasal.*)

Not a few take the term to be a corruption or contraction of the L. *sanguinis realis* (sang' real'), an opinion that is certainly countenanced by more than one passage in the *Morte d'Arthur*.

It would be an easy task to multiply references to writers, who, from the thirteenth to the present century, have touched incidentally upon the subject of the Sangraal; but their explanations of it would be found to be substantially the same as those already offered.

Of the few, comparatively, who have endeavoured to trace the fable to an age earlier than that of Joseph of Arimathea, it must suffice to remark of them that they severally suppose it to have originated in the Heliotrapezon or Sun-Table of the pious Egyptians; in the highly-prized Blackstone of the Kaaba in Mecca; in the Magic Mirror or Cup of Salvation discovered by Dschemschid, the hero of Persian romance; in the Egyptian Hermes-goblet, &c. &c.

We need not, however, travel to the East or elsewhere to seek for the original of the Sangraal: like the equally famous Round Table, it is purely of domestic growth. Wales was the foundry

which supplied the western nations with the crude material of romance. This we know as well by the avowal of the earliest of the Breton bards, as by the identity of personages and of incidents celebrated and embellished by them.

There is a very ancient tradition in the Principality to the effect that Merlin Emrys, the accredited sorcerer, once went to sea in a glass vessel, and at the same time conveyed away "the thirteen curiosities of the Island," including *the dish or cup of Rhydderch* (dysgyl a gren Rhydderch). This cup so closely corresponds with that which figures in mediæval romance (being capable of furnishing any kind and amount of food desired by its fortunate possessor), as to force the conclusion that it alone was the true original of the Sangraal.

The late Rev. Peter Roberts was inclined to suppose that the cup of Rhydderch was originally *a divining cup* of the Druids, and, in reference to its presumed identity with the *Sacro Catino*, deposited in the cathedral of St. Lorenzo in Genoa, observes: —

"I am not without some suspicion, that during the establishment of the Druids at Glastonbury, the Catino or Sangreal had been preserved there, and that it was from the celebrity of this vessel the place took the name of Ynys Wydrin, or the *Isle of Little Glass*, and that Merlin, when he went to Bardsey, sailed, not indeed *in* it, but *with* it — *i. e.* took it with him thither — and that it was recovered by Arthur, and consecrated to the use of the Church by St. David." (*Camb. Pop. Antiq.* 8vo. Lond. 1815.)

For the latest adventures of the Sacro Catino or Sangreal, see a paper by M. Millin, the antiquary, in the *Esprit des Journaux* (Paris, Avril, 1807), pp. 139–153. β.

Minor Notes.

Nell Gwynn's Sister.—Your correspondent Mr. Hopper has directed attention to a fact hitherto unrecorded, that Eleanor Gwynn had a sister, Rose*, afterwards married to a Mr. Forster (*vide* "N. & Q." 2nd S. iv. 172.). I would mention that recently I lighted on a foul draught warrant entry-book of Charles II., wherein one entry was made concerning Rose Gwyn, who seems to have been convicted of an offence (left blank in the original) at the Old Bailey; and although convicted, was reprieved by the Bench before judgment, doubtless owing to some powerful interference. She was afterwards discharged upon bail, with a view to her ultimate pardon. The name Rose Gwyn, the period 1663, the extraordinary clemency exercised, form a curious coincidence, and would almost permit of a presumption that this was none other than the sister Rose of the beauteous mistress of the "merry monarch."

I subjoin a copy of the document: —

"Whereas we are given to understand that Rose Gwynne, having been convicted of —— at the late sessions held at the Old Bailey, was yet reprieved by y^e^ bench before judgment, and reserved as an object of our princely compassion and mercy, upon humble suite made to us in favour of y^e^ said Rose, we have thought good hereby to signify our Royal pleasure unto you, that you forthw^th^ grant her her liberty and discharge upon good bail first taken in order to y^e^ sueing out her pardon, and rendering our gracious mercy and compassion to be effectual. For which, &c., dated 30 Dec^r^, 1663.

"By His Ma^ty's^ Command,
"H. B."

Are there any Old Bailey trials of that period or other records of offences that I can refer to?

Ithuriel.

Great Bells at Westminster Palace. — These bells have followed the fate of the far greater monster at Moscow in facility of fracture. Europeans generally are largely indebted to the Chinese for the inventions of the magnet, printing, and paper-money. In the art of bell-ringing the Chinese are far advanced also; and if the object be to get the greatest possible noise out of the least possible quantity of material and with the least possible outlay, we may adopt their practice with advantage, and improve upon it afterwards. Their bells are not inverted cups, but hollow cylinders; and they are not struck by a hammer capable of breaking them. The material of which their bells are compounded is well known as German silver, or Tutenag=Packfong in Chinese, consisting of 40·4 parts of copper, 31 6 of nickel, 25·4 of zinc, and 2·6 of iron in 100 parts. Specific gravity, 8·432. "In the principal Buddhist temples in China a great cylindrical bell of this metal," says Davis (*Chinese*, ii. 235.) "is suspended, which is struck outside with a large wooden mallet. The great bell at Pekin measures 14½ feet in height, and nearly 13 in diameter."

T. J. Buckton.

Lichfield.

Old St. Paul's a Paving Quarry. —

"In some parts of London, the incessant traffic occasions frequent renewal of the pavement; in others more sequestered and having no real thoroughfare, the same pavement may be at times readjusted, but is otherwise destined to remain in the same locality for centuries. As an instance how long old pavements may remain, comparatively speaking, undisturbed, we may here call attention to the fact that in the locality of Serjeants' Inn, Fleet Street, have remained, till the present hour, a large number of blocks of Purbeck stone, which tradition points to as having formed part of the structure of Old St. Paul's. These blocks are, however, now in the course of rapid removal by the contractors to the Commissioners of Sewers, who have now, for the first time, entered upon the duty of paving Serjeants' Inn, Fleet Street. Mr.

* Probably this might be the sister alluded to by Pennant, who says, that in her house at Pall Mall a picture of Nell hung up over the chimney, *and one of her sister* in another room.

Timbs, in his *Curiosities of London*, alludes to the circumstance that after the Fire of London Sir Christopher Wren found the greatest difficulty in removing the immense fragments of remains of Old St. Paul's, preparatory to laying the foundation of the new structure. Gunpowder was therefore employed by him for the purpose, and many of the adjoining places were paved with stones thus detached from the remains. Tradition tells that Serjeants' Inn, Fleet Street, being then ecclesiastical property, was not forgotten in the distribution from the remains of Old St. Paul's of the materials which had contributed to its composition centuries long before. These stones have travelled but a stone's throw during nearly two centuries, but ere this reaches the reader's eye they will have become for ever scattered, and that tradition which has hung to them so long will know them no more."— *City Press.*

Shadows. — Those who are interested in tracing ideas apparently original to older sources may be amused by an instance which occurs in Bewick's *Æsop*, where, on p. 47. of the original edition, the fable of the "Thief and the Cock" is illustrated by the figure of a man decamping with his prey, and casting behind him, on the ground, a shadow in the form of the Devil, the body and baggage of the thief being so arranged as to assume this form. F. H. P.

Dryden's Recantation. — In lately looking over the Life of Dryden, by Walter Scott, prefixed to the edition of his *Works*, is the following narrative, which is much to Dryden's credit, especially when we consider how he was exalted by his contemporaries and how rare such admissions and recantations are.

After mentioning Collier's *Short View of the Immorality and Profaneness of the Stage*, published in 1698, and quoting Johnson, who says, "the effect was so great that the wise and pious caught the alarm, and the nation wondered that it had so long suffered irreligion and licentiousness to be openly taught at the public charge," the memoir thus proceeds: —

"Dryden, it may be believed, had, in his comedies, well deserved a liberal share of the public censure, but had the magnanimity to acknowledge its justice. In the Preface to the *Fables*, he makes the *amende honorable*: 'I shall say the less of Collier, because in many things he has taxed me justly, and I have pleaded guilty to all thoughts and expressions of mine, which can be truly argued of obscenity, profaneness, or immorality, and retract them. If he be my enemy, let him triumph: if he be my friend, as I have given him no personal occasion to be otherwise, he will be glad of my repentance. It becomes me not to draw my pen in defence of a bad cause, when I have so often drawn it for a good one." — P. 426.

FRANCIS TRENCH.

Islip.

Queries.

JACOBITE MANUSCRIPTS.

Through the kindness of the Rev. J. H. A. Philipps I have been permitted to peruse the contents of a packet of MSS., which have been carefully preserved among the muniments at Picton Castle. From the character of the writing and the frayed condition of the paper, I assume them to be quite as old as the date which they bear. They are enclosed in a tattered envelope, which is superscribed "Papers of consequence." The MSS. are evidently copies, and consist of the following documents: —

1st. A Commission of Regency, granted by the old Chevalier under the style and title of James R. to "our dearest Son Charles, Prince of Wales;" and dated from "our Court at Rome ye 23d day of December, 1743, in ye 43d year of our Reign."

2nd. A Proclamation signed "C. P. R.," and dated "Paris, the 16th of May, 1745," in which "in His Majesty's name, the King, our Royal Father," he grants a free, full, and general Pardon for all Treasons, Rebellions, and Offences whatsoever, "committed at any time before ye Publication hereof;" and calling upon all loyal subjects to flock to the royal standard; promising the Army and Navy all arrears, and in addition, a gratuity of a year's pay. It farther goes on to pledge the sovereign to call together a free Parliament, wherein no corruption nor undue influence shall have been used, to settle the Ecclesiastical and Civil Rights of the respective Kingdoms, and permits "all Civil Officers and Magistrates now in place and office to continue until further orders."

3d. Two letters from the Young Chevalier to his Father; one bearing the date of "Perth, 10th Septr, 1745," and the other that of "Pinkey House near Edinb. Sept. 21. 1745." These letters, if genuine, do equal credit to the head and heart of the young struggler for his father's throne. The first letter, after some introductory matter, goes on to say: —

"I have occasion every day to reflect upon Yr M—ty's last words to me that I would find power, if it was not accompany'd with Justice and Clemency, an uneasy thing to myself, and grievous to those under me. It's to ye observance of this Rule, and my conforming myself to ye Customs of these people, that I have got their Hearts to a Degree not to be easily conceived by those who do not see it."

He says farther: —

"There is one thing, and but one, in which I have had any Difference with my faithfull Highlanders. It was about setting a price upon my Kinsman's Head—which, knowing Yr Ma—s generous humanity, I am sure will shock you, as much as it did me. When I was shewn ye Proclamation setting a price on my Head, I smil'd & treated it with ye Disdain it deserv'd. Upon which they flew into a most violent Rage, & insisted upon my doing ye same by him. As this flow'd solely from ye poor Men's love and concern for me, I did not know how to be angry with them for it, and tried to bring them to Temper by representing to them that it was a Mean Barbarous practise among Princes, that must dishonour them in ye Eyes of all Men of Honour: that I could not see how my Cousin's having set me ye Example, would jus-

tifie me in imitating that which I blame so much in him: But nothing I could say would satisfie them. Some went even so far as to say, *shall we go and venture our Lives for a Man who seems so indifferent about preserving his own?* Thus I have been drawn in to do a thing for which I condemn my Self. Yr Ma—ty knows that in my Nature I am neither cruell nor revengefull."

The letter dated from Pinkie House details the success with which —

"It has pleased God to prosper Yr Ma—s Arms under my command. On the 17th I entered Edinburg Sword in hand, and got possession of ye Town, without our being obliged to shed one Drop of Blood, or commit the least Violence: And this Morning, I have gain'd a most Signal Victory with little or no loss."

Farther on the Prince remarks: —

"If I had obtained this Victory over Foreigners, my Joy wo'd have been complete; But as it's over *Englishmen*, it has thrown a Damp upon it that I little imagined. The Men I have defeated, were yr Ma—s Enemys, it is true; But they might have become yr Friends and Dutifull S—cts when they had got their Eyes open'd to see ye true Interest of their Country, which I am come to save, not to destroy. For this reason I have discharg'd all publick Rejoicings."

The fourth and last document contained in the packet is "A Journal of the Marches of His R. H.'s Army from the 8th of Novbr, the time he entered England, till his return to Scotland, the 20th of Decbr."

I have given a sufficient extract from the different MSS. to identify them, if they are known. The proclamations were, I doubt not, published far and wide, but where did the letters and journal come from? Perhaps yourself, or one of the numberless readers of "N. & Q." may be able to throw some light on the subject. If the letters and Journal have not been published, I have no doubt that Mr. Philipps will allow me to copy them *in extenso*. JOHN PAVIN PHILLIPS.

Haverfordwest.

Minor Queries.

Sir John Hart. — When was John Harte, or Hart, elected an Alderman of the City of London? and when was he knighted? *Sir* John Hart was Lord Mayor of London in 1589; and was, I believe, M.P. for London from 1593 to 1601. His epitaph may, I think, still be seen in one of the churches in London dedicated to St. Swithin.

W. N. S.

"*Sunt Monachi nequam.*" — I shall be thankful if any of your readers can assist me in tracing the following Latin epigram: —

"Sunt monachi nequam, nequam sunt unus et alter,
Præter Petrum omnes; est sed et hic monachus."

I have seen it attributed to H. Stephanus, but have not succeeded in finding it in any collection of his poems, or in the *Apologie pour Hérodote*.

The epigram is imitated from one in the Greek Anthology, attributed to Phocylides or Demodocus. There is also an English imitation by Porson, against Hermann. Both these are given in the *Anthologia Polyglotta* of Dr. Wellesley (p. 433.); but the Latin is not included in that collection.

H. S. MANSEL.

Oxford.

The First Marquis of Antrim. —

"Murder will Out: or the King's Letter, justifying the Marquess of Antrim, and declaring that what he did in the Irish Rebellion was by Direction from his Royal Father and Mother, and for the Service of the Crown. London: Printed 1689."

Can you state whether the above-named small tract is *rare* or well known?

Do you, or any of your contributors, know where I could find an account of Lord Dunluce, afterwards Earl and Marquis of Antrim, *previously* to his marriage with the Duchess of Buckingham? G. H.

The Mysterious Cheque-bearer. — The *Journal des Demoiselles* (20me Année, 5me Série, p. 131.) contains the following anecdote: —

"A few years before the revolution of 1789, an Amsterdam house sent advice to a great banker of London, requesting him to pay a large sum — say twenty thousand guilders — to the person who should offer half of a torn-up card, of which the other half was inclosed in the letter of advice. When the man of the card presented himself, the banker addressed to him sundry questions, to which the stranger obstinately refused an answer. The unknown only declared, that he insisted upon payment, whereupon the banker fulfilled his request. Surprised at this mystery, our London merchant hastened to Pitt, to tell him of what had happened. 'Do you know the name of the person to whom you have paid out the twenty thousand guilders?' said the Minister. 'No, I do not.' 'But if you saw him, you still would be able to recognise him?' 'Indeed I would.' Pitt then opened a drawer and showed the banker a great many portraits, amongst which the merchant recognised that of his mysterious visitor. 'Give him all he asks for,' said Pitt, 'he won't abuse it.'

Query, Who was the man with the card, and what was his business in London?

J. H. VAN LENNEP.

Manpadt House, near Haarlem,
Sept. 22, 1859.

Mr. Willett, Purchaser of Orleans Pictures. — A Mr. Willett purchased some of the pictures at the Orleans gallery sale at the end of last century. Can you tell me who he was, his address, or where his collection is or was, or what became of it? or can you put me in the way of ascertaining this, as I am anxious to trace a picture he bought there? P.

Queenborough Castle, Isle of Sheppey. — Can any of your readers inform me at what date this castle was completed by Edward III.? Hasted states that it was commenced in 1361, and finished about six years afterwards, and that the king then paid a visit to it, but he gives no au-

thority for either of these assertions. The first constable, John Foxley, was appointed in October, 1365, and in the month of May in that year several patents were dated "apud castrum nostrum in insula de Shepeye" by the king. The surveyor of works appears to have been appointed in 1361. I am anxious to obtain some clue to the verification or refutation of Hasted's statements, for upon them depends the assignment of a limiting date to a passage in a manuscript of the fourteenth century in my hands, the writer of which employs the phrase "castellum quod *ædificat* (sc. rex) quod dicitur Schepheye," which must therefore have been written before the completion of the castle. H. F.

The Mowbray Family. — Curtis, in his *Topographical History of Leicestershire*, under "Lindley," says, "Goisfrid's [de Wirce] daughter married Nigel de Mowbray, and she gave lands here to Garendon Abbey." Curtis gives no authority for this statement, which, if true, would account for the fact of the estates of Goisfrid de Wirce passing into the possession of the Albini family, and so into that of the English family of Mowbray. Can the statement of Curtis as to the marriage be authenticated? T. North.

Leicester.

Texts. — From a recent number of *The Guardian*, I see that a clergyman took his text from the Apocryphal Book of Ecclesiasticus. I should very much like to know whether clergymen are restricted in selecting their texts to the *canonical* books, or whether it merely depends on the "authority of custom." In early days, preachers were not so much confined. As far as beautiful aphorisms and elegance of diction are concerned, the Books of "Ecclesiasticus" and "Wisdom" are only second to the productions of the inspired writers.

Bishop Butler quotes largely from them in his *Sermons* (*e. g.* in the one upon the "Government of the Tongue," and in that upon "Forgiveness of Injuries," &c.). Oxoniensis.

P.S. I may here note another custom beginning to obtain, namely, that of clergymen selecting two or three portions from different passages of Scripture for their text.

Fuller's Funeral Sermon. — Aubrey, in his character of Thos. Fuller, the historian, speaking of his works (see *Letters from Bodleian*, vol. ii. p. 354.) says: —

"Scripsit amongst other things: 'A Funerall Sermon on Hen. Danvers, Esq., the eldest son of Sr John Danvers, and only son by his second wife, Darteby [should be Dauntesey], Brother to Henry Earl of Danby, preached at Lavington, in Wilts. Obiit 19° Novr.'"

Fuller's intimacy with the family is well known, and the statement made by Aubrey, who was related to Sir John Danvers, is no doubt deserving credit; but I have sought in vain for any such sermon in the Library of the British Museum, and all inquiries addressed to parties most intimate with Fuller's writings have been fruitless. Queen's College or Sidney College Library may contain all Fuller's works, as he was a member of both those colleges, and I should feel greatly obliged if any of your Cambridge correspondents would examine farther into a subject in which I feel some curiosity as holding a situation which has made me anxious to collect all attainable information relative to the Dauntesey Danvers, Lees, and Berties, the former possessors of Bishops Lavington, Wilts. E. W.

Archbishop Laud. — Is the picture of Archbishop Laud, in the collection of his Grace the Archbishop of Canterbury, an *undoubtedly* genuine and original portrait by Vandyke? What was the fate of the series of portraits in the Lambeth gallery during the time of Cromwell? and how were they restored? In what collections are there other original portraits of Archbishop Laud? T. B. D.

Seven Dates Vacant. — For a particular kind of Almanack that I have in hand, relating to *births* and *marriages* of eminent personages, there are seven days in the year vacant: March 8th, 12th, 17th; April 6th; July 1st; October 6th; November 26th. Now I shall be grateful to any correspondent of "N. & Q." who can and will fill up these dates for me, as I am unable to find that any one of distinction will either marry or come into this sphere on the days noted. G. W. S. P.

Symbolical meaning of a Cloven Foot. — The Rev. J. Prime, in his *Exposition of the Galathians*, 1587, calls upon his readers to "examine the spirits — compare matters and causes — ruminate and chue the kud — meditate the state of their salvation, and go the waies thercunto *with a cleane and a clouen foot*, that is, as Isichivs saith, with a wise, a discreet, and a distinguishing understãding." The cloven foot and chewing the cud were the criterion of clean beasts (Lev. xi. 3.). How has a cloven foot become an emblem of evil? Thus Satan is pictured with cloven feet; and in the old altar-piece formerly exhibited in Whitechapel church, White Kennett was painted as Judas with a cloven foot. In the same preface this godly puritan says, "If the Bible was indeed deeply imprinted in the harts of al mẽ, I could have wished euen Luthers wish, That al bookes els were in a faire light fiar." In what book has Luther expressed a wish somewhat like that of Mahomet and the Koran? George Offor.

Dutch Tragedy. —

"Much that is good Tragedy at Amsterdam would be broad Farce in London. In one Dutch Tragedy a lady

has agreed to elope with her lover at midnight. He does not come, and she goes to bed; he enters through the window at one, and finds her so sound asleep that he is obliged to shout 'Wake up Elizabeth' several times in a speech of fourteen lines before he can rouse her. In a picture (of which there are many in the book) she is in her night-dress, very fat and sleepy. Afterwards he kills himself, and appears to her all over fire; and she turns nun, and as such is painted thin and graceful. In another play the hero, Maximin, stabs himself six times, following each stab with a comment of ten lines, and those Alexandrines, except the last, when, after declaring in the first that the sword has gone through his heart and he feels it on the other side, he observes that it is no wonder that the enemy never could kill him as he has been put to so much trouble to kill himself, and he dies at the sixth line." — *Remarks upon Remarks, chiefly relating to the Stage* (pp. 64., London), p. 17.

The date is defaced, but I think it is 1710.

In some instances I observe that the author prefers facetiousness to accuracy, though I cannot accuse him of wilful falsification. As some of your correspondents are conversant with Dutch literature, perhaps they will inform me whether the passages quoted above are genuine, and fair examples of Dutch tragedy. J. F. J.

Memoir of Archbishop Newcome. — Stuart, in his *Historical Memoirs of the City of Armagh* (in his account of William Newcome, D.D., Archbishop of the diocese), p. 461., informs us that

"It is said there is extant an interesting manuscript memoir of the archbishop, written by himself, in which he details at some length the progress of his studies, and points out the sources from which he had derived his theological opinions."

Can anyone tell me whether this Memoir, referred to by Stuart in 1819, is extant? and if so, where deposited? The archbishop's interleaved copy of the Bible, in four volumes, is described in the *Catalogue of the Archiepiscopal Manuscripts at Lambeth.* ABHBA.

Cleanctus. —

"Stingy Cleanctus *, softened by thy skill,
Of costless viands lets thee take thy fill;
To other knaves, with visage stern and dull,
He turns, and shews the public tablets full."

The above lines are from *Early Verse and Prose* by George H. Dyer, Cambridge (U. S.), 1826, a small volume containing some good lines and a display of very ordinary learning. The sketch of a classical flatterer is about the best. I cannot find "Cleanctus" in the Index to Theophrastus, and shall be obliged by anyone who is familiar with him saving me the trouble of a search which may be fruitless. M. E.

Eton.

Biographical Queries. — I should be glad to obtain any information relating to the undermentioned.

Timothy Willis, ambassador to Muscovy in the reign of James I.

Sir George Wright, Knt., Fellow of S. John's, Oxford, 1600.

Adrian Dee, Canon of Chichester, son of Bishop Dee. Of what college?

Roger Hacket, a divine, *temp.* Elizabeth, second son of Sir Cuthbert Hacket, Lord Mayor of London.*

John Exton, Judge of Admiralty, 1664.

C. J. ROBINSON.

Sevenoaks.

"*Devil-may-care.*" — What is a "devil-may-care expression"? And who first used so disgusting a barbarism?

JOB J. BARDWELL WORKARD, M.A.

Lord Warden of the Cinque Ports: Coroner. — In the State Paper Office, Domestic Series, James I. (vol. xxviii.) there is the opinion of one Dr. Newman to the effect that the Lord Warden of the Cinque Ports can be the only judge to act as coroner in the case of a man drowned off Dover pier. Is this the case now? W. O. W.

Colonel Thwackwell. — The great poet, Sir Walter Scott, in a letter to his son, Lieut. Walter Scott, 15th Light Dragoons (Hussars), dated "Abbotsford, 4th April, 1825," writes: —

"Touching Colonel Thwackwell, of whom I know nothing but the name, which would bespeak him a strict disciplinarian, I suppose you are now arrived at that time of life you can take your ground from your observation, without being influenced by the sort of cabal which often exists in our army, especially in the corps where the officers are men of fortunes or expectations, against a commanding officer."

With regard to this officer, the editor has appended a note to the following effect: —

"Sir Walter had misread, or chose to miswrite, the name of his son's new commandant, Lieutenant-Colonel Thackwell."

Can any of your contributors inform me whether this Col. Thackwell was the same officer who died the other day, holding the rank of Lieut.-General in the army, and who was also a Grand Cross of the Bath and Colonel of the 16th Lancers? Also, who was his father? ESQUIRE.

"*Platonis Opera*," Serrani, 1578, fol. — Brunet gives 14 inches 8 to 10 lines as the size of the largest copy he had seen. Query, Do not

* See Theophrastus.

[* See Wood's *Athenæ*, ii. 317. (Bliss), for some account of Dr. Roger Hacket. In addition to what is there stated respecting him, we may add that he was instituted to the rectory of North Crawley, Bucks, April 7, 1590, and buried in that church Sept. 16, 1621. His will is dated August 21, 1621, in which are several legacies to his children; to New College, Oxford, several of his books; and a piece of ground to the town of about 40s., in case they do not disturb his enclosures. Cole's MSS. xxxviii. pp. 130. 136.—ED.]

even small paper copies exceed this height? Mine measures 15¼ inches, but is I think merely a tall ordinary copy. JOSEPH RIX.

St. Neots.

George Browne, the First Protestant Archbishop of Dublin, deprived by Q. Mary in 1554. — Of what family was the above prelate? Was he married*, and if so, to whom? Whom did his descendants marry? What were his arms and crest? A reply to these questions, through the post, will greatly oblige R. W. DIXON.

Seaton-Carew, co. Durham.

Marquis of Argyle and Charles II.—It is stated in Martyn's *Life of Shaftesbury* (vol. i. p. 161.) that in 1650 King Charles II. gave the Marquis of Argyle, who was beheaded after the Restoration, "a promise under his hand and seal to make him a duke, a knight of the garter, and one of his bedchamber, and likewise to be influenced by his counsels; and that, when restored to his just rights, he would pay to the Marquis forty thousand pounds which was due to him." What is the authority for this statement? Has such a document been anywhere published? W. C.

Minor Queries with Answers.

Sir John Bankes in 1676.—Who was Sir John Bankes, living in Dorsetshire about 1676? The eldest son and successor of Sir John Bankes, the Chief Justice, who died in 1644, was Sir Ralph Bankes, Knt., who died early in the reign of Charles II. His eldest son is described in the family histories as John Bankes, without a title. Was he a knight? W. C.

[John Bankes, grandson of the Chief Justice, represented the borough of Corfe Castle in eight parliaments, and died in 1714, and was buried at Wimborne. According to the pedigree in Hutchins's *Dorsetshire*, ii. 567., he is without a title.]

Mrs. B. Hoole, afterwards Hofland. — Can you give me any information regarding Mrs. Hoole, author of a volume of *Little Dramas for Young People*, published by Longman. I have not seen the book, but the title is given in *The London Catalogue of Books*, 1814—1846. What was the date of publication, and what are the titles of the dramas? Z. A.

[We are unable to get a sight of *Little Dramas for Young People from English History*, 1809. The maiden name of the authoress was Barbara Wreaks, born at Sheffield in 1770. Her first husband was Mr. T. Bradshawe Hoole; and her second Mr. Thomas Christopher Hofland. Mrs. Hofland died at Richmond in Surrey, Nov. 9, 1844; and her *Life and Literary Remains* were published by Thomas Ramsay, 12mo., 1849.

[* Abp. Browne was deprived for matrimony. See E. P. Shirley's *Original Letters on the Church in Ireland*, pp. 5. 18.—ED.]

E. H. Keating's Dramas.— Can you give me the date of a volume by Miss Keating, entitled *Drawing-room Dramas*. What are the names of the pieces? Z. A.

[The work is entitled *Dramas for the Drawing Room; or Charades for Christmas.* By E. H. Keating. Post 8vo., no date [1856?] It contains four charades: 1. Blue Beard. 2. Phaeton. 3. Catiline. 4. Guy Fawkes. These are preceded with directions "How to carry out a performance successfully."]

Seal Inscription.—I have the matrix of a seal with the following legend: —

"S. THESAURAR. ET CAPITUL. ECCESLÆ DE MENIGDUSTE."

The D in the last word may possibly be an O. It is of the thirteenth century, with canopy of three arches; under centre is Madonna and infant Saviour; at the sides are two saints; underneath is a kneeling figure, under another arch. Can you tell me to what church it belonged? J. C. J.

[The D, as our correspondent suggests, is probably an O. The church appears to have been that of *Menigoute*, a town of 850 or 900 inhabitants in the department of Deux-Sèvres. (Worcester, *Geog. Dict.*, Bouillet, *Dict.*) *Menigoute* would in old French be *Menigouste*, as on the seal, and is so spelt in the *Dict. Géog.* of Expilly, 1766. This would be modernised into *Menigoute*, much in the same manner that the old Fr. *goust*, taste, has in modern Fr. become *goût*.]

Anna Liffey. — How did the river which runs through Dublin acquire the name of Anna Liffey? FRANCES SEYMOUR.

[The name Anna Liffey is said to be derived from Awen Luiffa, the black river.]

The Termination "-sex."—Can any of your correspondents inform me what is the meaning of the termination *-sex* in Es*sex*, Sus*sex*, Middle*sex*, and Wes*sex*? P. D.

[The word is derived from *Seaxe*, the Saxons, who had different names according to their locality: 1. *East Seaxe*, East Saxons, people of Essex. 2. *Middel-Seaxe*, Middlesex. 3. *Suth-Seaxe*, South Saxons, or the people of Sussex. 4. *West-Seaxe*, West Saxons, or inhabitants of Wessex. — Bosworth's *Anglo-Saxon Dictionary.*]

Replies.

LADY CULROS'S DREAME.

(2nd S. viii. 247.)

Under the impression that I had the materials at hand to enable me to frame a reply to LADY LYTTON'S Query, I have devoted a few hours to the search, but fear my success in throwing any new light upon Lady Culros, or her *Dreame*, has not been very signal.

To the inquiry as to whether the *Dreame* is still in existence, the reply is easy: a reprint of the earliest known edition of the only work answering that description, having been published by

Mr. David Laing in his *Early Metrical Tales*, octavo, 1826,—under the title of *Ane Godlie Dreame compylit in Scottish Meter be M. M. Gentelvvoman in Culross at the requeist of her freindes*. Edinbvrgh, printed be Robert Charteris, 1603.

The M. M. is Mistress Melvil, and in all subsequent editions she is designated as Elizabeth Melvil, Lady Culros yonger; while another variety in her description is furnished by Alex. Hume, who dedicates his *Hymnes or Sacred Songs* (Edin. 1599) to Eliz. Mal-vill, Ladie Cumrie, whom he identifies with our subject by extolling both her *poetry* and her piety. Mr. John Livingston, who has left a MS. account of *Eminent Proffessors in Scotland*, also notices Lady Culros as famous for her *Dream* anent her spiritual condition, which she put in verse, and was by others published. Mr. Laing, who furnishes these particulars, reconciles the above descrepancies in her nomenclature by informing us that our authoress was Elizabeth, daughter of Sir Jas. Melvill of Halhill, the historian; and that by her marriage with John Colvill, eldest son of Alexander, Commendator of Culros (who during his father's life had the designation of Colvill of Wester-Cumrie), she received the honorary title, first, of *Lady Cumrie*, and subsequently of *Lady Culros*.

So far, I think, we may be satisfied, then, that the existing *Dreame* is the work of the Lady Culros of the seventeenth century; and, judging from the number of impressions it underwent, and its consequent great popularity, as one of the books of the people *, it almost amounts to certainty that it is identical with the *wild wail* which lingered so long in the ears of Lawrence Temple, *i. e.* the poet Armstrong, and the *religious rhapsody* of Pinkerton, Campbell, and Leyden. But here we come to the real point of Lady L.'s Query,—the singular reference to a like *Dreme* by a *Dreamer* of the same name, in a poem published more than a century before the time of *our* Lady Culros!

I have not elsewhere met with the quotation Lady Lytton has furnished from recollection in support of the existence of the *wilde shriekinge dreme* of the olden time, nor do I find that any of our poetical antiquaries allude to it when speaking of that extant: considering the evident familiarity of the editor of the reprint of 1826 with the old Scottish metrical romances,—that of Sir Gawayne in particular, which he has also edited,—it does seem impossible to believe but that some mistake is made in the quotation, or error in the ascription of it to a *ballad printed* in Richard III.'s time. Curious enough Campbell, in his *History of Poetry in Scotland*, when commenting upon Pinkerton's jumping to the conclusion that the *soi-disant* Lawrence Temple referred to Mrs. Colvill's *Dreame*, asks, may it not be possible that Armstrong alluded, not to this *silly rhapsody*, but to some other piece of poetry of which he had but a faint remembrance? With all due respect for this northern Warton, the doubt started by him must remain but a very faint probability until the correctness of Lady L.'s memory is vouched for by the exact passage, and proof that it is to be found in a production of the press of the antiquity indicated.

Having said thus much of the *Dreame*, it may not be out of place to add a word or two by way of description, particularly as neither original nor reprint are likely to fall into the hands of any but the curious in old books. Pinkerton, in his *Tragic Ballads* (London, 1781), strips the *Dreame* of its *horrors* when he says, in reply to Temple, "this composition is neither lost, nor is it too terrible for the ear. On the contrary a child might hear it repeated in a winter's night without the smallest emotion." Viewing our amiable enthusiast as the *Dreamer*, we are struck at the outset by the Bunyan-like key in which she opens her wail:—

"Vpon ane day as I did mourne full soir
With sindrie things quhairwith my saull was greifit,
My greif increasit, and grew moir, and moir,
My comfort fled, and could not be releifit;
With heavines my heart was sae mischeifit,
I loathit my lyfe, I could not eit nor drink;
I micht not speik, nor luick to nane that leifit,
Bot musit alone, and divers things did think.

"The wretchid warld did sa molest my mynde,
I thocht vpon this fals, and iron age;
And how our harts were sa to vyce inclynde,
That sathan seimit maist feirfullie to rage;
Nathing on earth my sorrow could asswage!
I felt my sin most strangelie to increes;
I grevit my spreit, that wont to be my pledge,
My saull was drownit into maist deip distress."

In this style, brooding over her sins and the wretchedness of the world, and longing to be at rest, in cadences which also remind us of that contemporary *plaint*, the *New Jerusalem Hymn*, she proceeds until wearied with the improvisings of a deeply religious spirit she falls asleep, and in her *Dreame* is visited by an angel, who interrogates her as to the cause of her misery, and finding her bent upon closing her pilgrimage, and attaining at once to heaven, notwithstanding the perils of the way, says:—

"Thou answeirs weill, I am content said hee,
To be thy guyde, bot see thou grip me fast."

Then follows the *Dreamer's* narration of her spiritual flight:—

"Up I rais and maid na mair delay,
My febill armc about his arme I cast;
He went befoir and still did guyde the way,
Thocht I was waik, my spriet did follow fast,

* The *Dreame* has its *scoffers* too: Sam. Colvill, in his *Whig's Supplication* written about 1680, and the reputed son of Lady Culros, has the following rough allusion to the work, and its *detractors*:—

"Which sundry drunken Asses flout,
Not seeing the Jewel within the clout!"

Throw moss and myres, throw ditches deip we past,
Throw pricking thornes, throw water and throw fyre;
Throw dreidful dennes, quhilk made my heart agast:
He buir me up quhen I begonth to tyre.

"Sumtyme we clam on craigie montanes hie,
And sumtymes stayed on uglie brayes of sand;
They war sa stay that wonder was to sie,
Bot quhen I feirit, hee held me by the hand:
Throw thick and thin, throw sea and eik be land,
Throw greit deserts wee wanderit on our way;
Quhen I was waik, and had no force to stand,
Yet with ane luik hee did refresh me ay."

A glimpse of the celestial mansions is vouchsafed by her guardian angel, but she is told that many difficulties intervene before it can be reached; and, as a set-off to its glories, she has, like Dante, to pass through the regions of darkness. Arrived here, we have the following description: —

"Into that pit quhen I did enter in,
I saw ane sicht quhilk maid my heart agast;
Puir damnit saullis, tormentit sair for sin,
In flaming fyre, were frying wonder fast;
And uglie spreits; and as we throcht them past,
My heart grew faint, and I begonth to tyre.
Or I was war, ane grippit me at last,
And held me heich above ane flaming fyre.

"The fyre was greit, the heit did piers me sair,
My faith grew waik, my grip was wonderous small;
I trimbellet fast, my feir grew mair and mair,
My hands did shaik, that I him held withall:
At lenth they lousit, than they begonth to fall,
I cryit, 'O Lord!' and caucht them fast agane;
'Lord Jesus cum, and red me out of thrall.'
'Curage!' said he, 'and now thou art past the payne!'"

At this point excess of fear caused the *Dreamer* to awake from what the *ancient ballad* not inappropriately calls her *wilde shreekinge dreme*, and the remainder of the book (in all sixty stanzas) is occupied with the exhortations of the pious writer to a godly and devout life. J. O.

This curious old ballad, published originally in 1603, was *reprinted* in 1826, and forms a part of that highly valuable collection entitled *Early Metrical Tales, including the History of Sir Egeir, Sir Gryme, and Sir Gray Steill*, edited with a preface by David Laing, Esq., Edinburgh, 12mo. In the introductory notice prefixed to this volume will be found much interesting information relative to the authoress (Mistress Elizabeth Melvil) and her dream. Upon a reference also to Dr. John Armstrong's (Launcelot Temple) *Miscellanies*, 2 vols. 12mo., 1770, will be found some little information in respect to the same. T. G. S.

Edinburgh.

BOYDELL'S SHAKSPEARE GALLERY.

(2nd S. viii. 50. 97.)

V. H. Q.'s Query and Mr. Boys's answer induce me to offer some farther observations. Mr. Boys mentions two catalogues, both of high interest, but it remains to notice that which was in use during the existence of the Gallery in Pall Mall. This was a thick 12mo. volume, stitched in blue covers, according to the fashion of that day, its bulk being occasioned by quotations of the passages in each play which the pictures were intended to illustrate, many of them extending to a whole scene. Like Mr. Boys, I visited the Gallery in my younger days, which certainly was a most interesting and instructive exhibition, although probably two thirds of the pictures would not now rank as specimens of high art.

It would be too much to expect that "N. & Q." should contain what V. H. Q. suggests,—"A List of the Artists employed, and the Subject each illustrated," — but I will mention a few which I best remember, by artists whose reputation remains undiminished, as for instance: —

Reynolds. Macbeth, Scene 4. The Incantation Scene with Macbeth and the Witches. *Henry VI.* The Death of Cardinal Beaufort; and Puck. Purchased at the sale by Mr. Rogers, and I believe sold at the disposal of his collection.

West. Lear in the Storm; and Ophelia in the Mad Scene, *Hamlet*, Act IV.

Romney. The opening scene in the *Tempest*, or rather, by painter's licence, the first and second scenes amalgamated. The passengers and crew of the sinking ship occupy close two-thirds of the canvass, and Prospero and Miranda the remainder.

Barry. Lear, with the dead body of Cordelia.

Fuseli. Hamlet and Ghost; Prospero, Miranda, and Caliban; and two great gallery pictures of the Fairy Scenes in the *Midsummer Night's Dream*. These two pictures were afterwards at Stowe, and I presume sold on the lamentable break up of the contents of that noble mansion.

Opie. Talbot at the Castle of the Countess of Auvergne. *Henry VI.*, Part 1.

Northcote. Richard II. The Entry of Richard and Bolingbroke into London. This large and conspicuous picture was, I believe, purchased by the Armourers' Company for their Hall, where it may still be, if the Hall still exists, but which may be doubtful, as the old halls of the lesser city companies are fast disappearing.

Hamilton, Westall, and Wheatley, all R.A.s, were amongst the most numerous of the contributors, but their productions would, I conceive, be now but little regarded, although Hamilton's Statue Scene in the *Winter's Tale* was a very general favourite at the time.

V. H. Q. rightly observes that this was a bold undertaking. If it had been merely the engagement of the artists to paint the pictures, the outlay must have been enormous: but this was only laying the foundation: the main object was to have them all engraved by the first artists in that

line, in illustration of the splendid edition of the plays, which was the professed object of the scheme. The utter impossibility of carrying this out, in any reasonable time, on a scale commensurate with what was held out in the prospectus, and on the faith of which the subscriptions were entered into, was the undoubted cause of its failure as a pecuniary speculation. First-rate line engravings were promised; there being at that time but few hands in that line, and but few of the prints appear to have been executed by the best of them. Some of the line engravings were such as would not now be tolerated; and the greater part of the large prints were executed in that inferior style of stipple which about that time had got into general practice. Some of the worn-out impressions of this class, I apprehend, are what are alluded to by Mr. Boys as "hideous reproductions."

To compensate in some degree for this failure, the Boydells obtained an Act of Parliament to dispose of the Gallery by lottery. To the best of my recollection the tickets were three guineas each; the great temptation being that there were no blanks, the holder of each ticket being entitled to receive prints to that value, by which means the Boydells got rid of their heavy stock of impressions from the plates, the catalogue of which is *secondly* noticed in Mr. Boys's letter. One of my sisters had a present of a ticket, for which she got three prints, which together I am sure would not have fetched *5s.*

The great prize (I do not think there were any on an intermediate scale) consisted of the *premises* in Pall Mall, with the pictures contained in them. Mr. Tassie, of Leicester Square, was the fortunate holder; and it was on his account that the sale by Christie took place which is mentioned in Mr. Boys's letter; and it was no doubt on this account that within a few years afterwards Mr. Tassie relinquished the business long carried on by him and his father before him, and to which he left no successor or representative that I ever heard of. That is a subject which I was under the impression had been noticed in some volume of yours not long since, but I cannot find it. I should like to make it the subject of some remarks; but if so, it must be at some future time in a separate communication, the present one having far exceeded what I had anticipated.

M. H.

FORGED ASSIGNATS.

(2nd S. vi. 70. 134. 255.)

I am obliged by the various replies received through the medium of "N. & Q." to my inquiries on this subject. Mr. Penstone (p. 134.) thinks the report of the case tried before Lord Kenyon to be "very insufficient evidence" on which to receive a charge against the government of the day. With all deference to his conclusion I would just remark that the case (Strongi'th'arm *v.* Lakyn) did not require to be probed farther as against the government, inasmuch as the question at issue was *not* the *bona fides* of the English government, but a mere question of right or wrong between the litigants. I take Lord Kenyon's summing up to be strong confirmation, if not absolute proof of the charge. Sir W. C. Trevelyan's assertion (p. 255.) that "the transaction was managed for Mr. Pitt by Mr. (afterwards) Alderman Magnay," is conclusive enough, and goes far to vindicate that much vilified and occasionally erring personage "it-is-said" from any sin of invention or exaggeration. Sir W. C. T. states that the paper was made at Haughton paper-mill near Hexham; but it is probable that more than one manufacturer was engaged in the work, as I find the following in the *Financial and Monetary History of England* by Mr. Thomas Doubleday of Newcastle. I may premise that Mr. D. is a north countryman by birth, and must have had ample means of verifying his assertions: —

"When he joined in the war Mr. Pitt had predetermined to complete the discredit of the assignats by forging, and distributing the forgeries over France: which he did. The consequence was that the assignats became '*waste paper*,' and they may to this hour be seen pasted against the walls of cottages in France as memorials of the time they fell. This act of Pitt has been confidently denied; and it has been asserted that, if done, it was not with the knowledge of the heads of the government. Both denial and assertion are however false. In consequence of the fraudulent dishonour of a bill of exchange the whole was divulged in a court of law; and the paper of which the forgeries were made is now known to have been manufactured by direct order of government at Langley paper-mill, situated near the city of Durham, a site chosen probably for this purpose on account of its remoteness from the seat of government; and indeed the whole transaction was worthy of the genius of the minister, who was singularly destitute of military notions excepting in so far as they were intertwined with the pure question of ways and means." — Pp. 134–135.

Mr. D.'s remark as to the reason for the choice of Langley paper-mill for the manufacture will apply with equal or greater fitness to the secluded locality of Haughton, on the North Tyne. One more authority is Dr. Belsham, who (in his *History of England*, published in 1805), says of the failure of the Vendean expedition in 1794: —

"A considerable sum in specie became likewise the property of the captors, together with prodigious quantities of assignats fabricated in England, and issued under the mock authority of the infant monarch of France." — Vol. v. p. 376.

If farther confirmation be needed by the ultra-sceptical, I may add that I have this day conversed on this subject with a veteran naval officer of undoubted veracity, who tells me that he was in Quiberon Bay with the ill-fated expedition to La Vendée, and is perfectly clear as to the fact of

the English fleet landing these forged assignats in large quantities at dead of night. He says that one boat's crew was caught in the fact, and gibbeted in sight of the ships. He has also given me the name of a brother officer, now or lately resident in the South of England, as having been employed in this particular service. I refrain from giving these names here, as having no permission so to do.

In conclusion, I would remark that it is scarcely to be credited that any private firm would have undertaken so extraordinary and dangerous a business as the forgery and distribution of these assignats without the complicity or sanction of government; and not being skilled in Jesuitical distinctions as to the exact share of blame to be awarded to principal or to agent, I am driven to the conclusion that the memory of the "heaven-born" Pitt must remain slurred with all the odium that must attach to so disreputable an artifice. Meanwhile, it is satisfactory to think that we have made some progress in the morality of war since that day.

E. C. Robson.

Sunderland.

AUTHOR OF THE EPISTLE TO THE HEBREWS.

(2nd S. viii. 247.)

The absence of an apostle's name, as author of this Epistle, caused it to be disputed by some who set it aside as not being one of St. Paul's Epistles. (Euseb. *H. E.*, iii. 3.) Its anonymous character deprived it *primâ facie* of claim to a place in the canon. This objection, however, is met by Pantænus (Euseb. *H. E.*, vi. 14.), who says:—

"Since the Lord, who was the Apostle of the Almighty, was sent to the Hebrews, Paul, by reason of his inferiority, as if sent to the Gentiles, did not subscribe himself an Apostle of the Hebrews, both out of reverence for the Lord and because he wrote of his abundance to the Hebrews, as a herald and Apostle of the Gentiles."

And Clemens Alexandrinus, the pupil of Pantænus, says (Euseb. *H. E.*, vi. 14.):—

"But it is probable that the title, Paul the Apostle, was not prefixed to it. For as he wrote to the Hebrews, who had imbibed prejudices against him, and suspected him, he wisely guards against diverting them from the perusal, by giving his name."

If there had been an historical tradition on which Pantænus and Clement of Alexandria could have relied, this would have been more satisfactory than the reasons above given for the omission of any apostolic character, or even any declaration that it was written by command or permission of God or the church. Again, the style of the Epistle to the Hebrews was early discovered to vary from that of the thirteen acknowledged Epistles of the Apostle Paul. To meet this objection, Origen (A.D. 185—253) admits (Euseb. *H. E.*, vi. 25.) that

"the style of the Epistle with the title 'to the Hebrews,' has not that vulgarity of diction which belongs to the Apostle, who confesses that he is but common in speech; that is, in his phraseology. But that this Epistle is more pure Greek in the composition of its phrases, every one will confess who is able to discern the difference of style. Again, it will be obvious that the ideas of the Epistle are admirable, and not inferior to any of the books acknowledged to be apostolic. Every one will confess the truth of this who attentively reads the Apostle's writings. But I would say, that the thoughts (νοήματα) are the Apostle's; the diction, however, and phraseology (ἡ δὲ φράσις καὶ ἡ σύνθεσις) belong to some one who has recorded (ἀπομνημονεύσαντός) what the Apostle said, and as one who noted down at his leisure (σχολιογραφήσαντός) what his master dictated. If, then, any church considers this Epistle as coming from Paul, let it be commended for this, for neither did those ancient men [four or five generations previous] deliver it as such without cause. But who it was that really wrote the Epistle, God only knows! The account, however, that has been current before us is, according to some, that Clement, who was Bishop of Rome, wrote this Epistle; according to others, that it was written by Luke, who wrote the Gospel and the Acts." "But," adds Eusebius, "let this suffice on these subjects."

It was still an open question, then, in the Eastern church at this period, whether St. Paul was or was not the author of this Epistle. In the Latin church, Irenæus and Hippolytus deny that it was Paul's. (Stuart, i. 147. s. 16.) Jerome and Augustine agree that the predominant opinion of Christian churches was, that this Epistle was not written by Paul. (Stuart, i. 154. s. 16.; 157. s. 17.) Stuart, who unfortunately omits the important words above quoted, "the thoughts are the Apostle's" (i. 127. s. 14.), considers Origen as representing Clement and Luke merely as *amanuenses* of Paul: but, if Origen so intended, why did he use so solemn an expression on the subject as "but who it was that really wrote the Epistle, God only knows"? Now the word used by Origen, ἀπομνημονεύσαντός, is the same as Xenophon uses in reference to Socrates: what we now call memoirs Xenophon terms ἀπομνημονεύματα. Very probably Origen had Xenophon's Socrates in his mind at the time. Xenophon has a just claim to the diction, phraseology, and composition; but the thoughts in the main are those of Socrates. Did Luke then, or Clement of Rome, take the position of Xenophon herein? As to Clement, he has quoted passages from the Hebrews, without, however, as is his custom, naming his author. Quoting from Hebrews then, as the work of another, he cannot be himself the author.

With respect to Luke there is no doubt that, in writing the Acts of the Apostles, he had opportunity of constant reference to St. Paul for his facts; and, being a Gentile, he would necessarily represent to St. Paul the opinions he entertained of Judaism from the Gentile point of view. There were five years from the publication of the last

Epistle written by St. Paul (the Second to Timothy), prior to St. Paul's death, A. D. 68, during which this subject might occupy the minds of both. After the arduous life of the Apostle, and with his ardent temperament, the thorn in the flesh may have brought the Apostle into a state of bodily infirmity which rendered him incapable of extending the series of his Epistles. But with Luke at hand (2 Tim. iv. 6—8. 11.), whose style of composition may be estimated by his introduction to his Gospel and by the latter portion of the Acts of the Apostles, he had no want of a writer capable of conveying his sentiments, so far as regarded style, in a way superior to his own. The Epistle evidently wants, however, the final corrections of St. Paul. In the parallel case of Socrates we may safely admit that, but for Xenophon and Plato, we should have had in the language of Socrates himself the same thoughts probably, but not the same elegance of diction or ability of composition. And as the inquirer will read Xenophon's *Memorabilia* to ascertain the thoughts of Socrates, so he will read the Epistle to the Hebrews, whether the composition of St. Luke or not, for the opinions of St. Paul on the important typical relation of the Jewish religion to the Christian dispensation therein developed. This opinion coincides generally with that of Origen, Lardner, Huc, Stier, Guerike, and Davidson. The last author has examined the several claims of Barnabas, Apollos, Silas, &c. (Introd. N. T., iii. 163—259.), with greater ability and fairness than Stuart, whose work, however, is very useful and ample in detail. Kuinoel's *Proleg. to Hebrews* is succinct, yet comprehensive.

T. J. Buckton.

Lichfield.

Replies to Minor Queries.

Eulenspiegel (2nd S. vii. 455.) — The book quoted from is *Eulenspiegel im Neunzehnten Jahrhundert oder Narrenwitz und Gimpelweisheit*, Deutschland, gedrucht in diesem Jahr, pp. 272. At p. 98. is the chapter "Wie Eulenspiegel Gesandtschafts-secretär wird." There is nothing by which its date can be fixed, but from various allusions I guess it to be about 1820. It is a clever satire on the minor German courts, and considering their aversion to be joked with, I think the author had good reasons for not putting his name or the printer's on the title-page. His views in political economy are advanced for that time, and he has much quiet humour; but I cannot discover, either in his matter or manner, any resemblance to Haliburton. The character of the well-meaning prince, who makes weak efforts to break through routine, is capitally indicated. Supposing the book to be little known I offer one example. Eulenspiegel, after he has failed to please in diplomacy, becomes court-jester (*Hofnarr*), and awakens the prince's suspicions that his army is inefficient and badly managed: —

"Der Fürst wurde zweifelhaft; liess die hohen Generale kommen, und gab ihnen den ernsten Befehl, auf Verbesserung des Kriegswesens zu denken. Sie hielten Sitzungen, und liessen manche Ordre an die Offiziere ergehn, des Dienstreglement genauer zu befolgen. Dann bekamen die Grenadiere an ihren Bärenkappen zwei Klunkern, wo sonst nur eine gehangen hatte."—P. 171.

Fitzhopkins.

Paris.

Charles Bailly, Secretary to Mary Queen of Scots (2nd S. viii. 267.) — There is a most interesting memorial of the imprisonment of Charles Bailly in the Tower of London, consisting of one of the inscriptions cut into the wall of one of the prison chambers. It is engraved in Bayley's *History of the Tower*. This inscription is dated 10 September, 1571, and the readers of "N. & Q." will at once recollect it from the following philosophic sentiment, which forms the principal part of the inscription: —

"The most unhappy man in the world is he that is not patient in adversities; for men are not killed with the adversities they have, but with y^e impacience which they suffer."

It is unnecessary to quote more of this inscription, as a facsimile of the whole will be found in Mr. Bayley's work, where also there is probably (for I have not the book at hand) some account of the prisoner.

Geo. R. Corner.

[The inscription is given in Bayley, p. 149., who adds that "The unhappy young man who has left us these memorials (there are two inscriptions) was an adherent to the interests of Mary Queen of Scots, and secretly engaged in her affairs abroad, whilst she was a prisoner in England. He appears to have been by birth a Fleming or Brabander, and not, as his name and service would indicate, a Scotchman, though perhaps of Scotch extraction. In the early part of the year 1571, being dispatched into the country by Ridolphi the Florentine, with letters in cipher for his unfortunate mistress, and also for the Spanish ambassador, the Duke of Norfolk, the Bishop of Ross, and Lord Lumley, on his arrival at Dover was seized and committed to prison, where he seems to have undergone the greatest privations and misery. The packet of letters came to the hands of Lord Cobham, governor of the Cinque Ports; but Ross had sufficient address to get possession of it, and substitute another with less dangerous contents, which was despatched to the council. Bailly, for some time after his commitment to prison, contrived to hold correspondence with the Scottish ambassador, and from one of his letters we find that he once suffered the tortures of the rack without making any material disclosure; but his communications with Ross being cut off, and having a promise from Lord Burghley that he should be set at liberty without stain of his honour and credit, he answered all the questions which his lordship put to him . . . . Bailly seems to have received a good education, and besides the English, to have been acquainted with the Latin, French, Spanish, and Italian languages."]

The Suffragan Bishop of Ipswich (2nd S. viii. 225. 296.) — The date given by Tanner is that of

Manning's institution in the church of Mettingham. It is certain that he was Suffragan Bishop of Ipswich before that time. B. B. Woodward.

Scotch Genealogies: Jerningham Family (2nd S. viii. 256.) — Under the first heading, a correspondent, Wm. Matthews, asserts that "the knightly predecessors of the Barons Stafford, of Costessey Hall, were for a long series of years known by the designations of Sir George and Sir William in alternate succession." This is not the fact. So far from this being true, there have been only *two* Sir Georges, and only *one* Sir William. The late Lord Stafford was Sir George; his father Sir William, and his grandfather Sir George. The present Lord's names are Henry Valentine.

F. C. H.

Carriage-boot (2nd S. viii. 238.) — A correspondent refers to the word "boot" as an appendage to a carriage. His observation has been placed under Dean Trench's notice. In *Oxoniana*, vol. iv. p. 220., is the following notice, entertaining in itself as a travelling anecdote, but mentioned now from the statement underlined: —

"Oxford Flying Coach.
1669.

"Monday, April 26, was the first day that the flying-coach went frm Oxford to London in one day. A. W. went in the same coach, *having then a boot on each side.* Among the six men that went, Mr. Richard Holloway, a counsellor of Oxford (afterwards a judge) was one. They then (according to the Vice-Chancellor's order, stuck up in all public places), entered into the coach at the tavern door against All Souls Coll., precisely at six of the clock in the morning, and at seven at night they were all set downe at their inn at London. The occasion of A. Wood's going to London was to carry on his studies in the Cottonian Library, and elsewhere."

Francis Trench.

Islip.

Cibber's Apology (2nd S. viii. 269.)—Your correspondent will find the passage he inquires for in *Joseph Andrews*, Book I. Chapter i.: —

"But I pass by these and many others (Histories of Jack the Giant Killer, Guy of Warwick, &c.), to mention two books lately published, which represent an admirable pattern of the amiable in either sex. The former of these, which deals in male virtue, was written by the great person himself, who lived the life he hath recorded, and is by many thought to have lived such a life only in order to write it. The other is communicated to us by an historian who borrows his lights, as the common method is, from authentic papers and records. The reader, I believe, already conjectures I mean the lives of Mr. Colley Cibber, and Mrs. Pamela Andrews. How artfully doth the former, by insinuating that he escaped being promoted to the highest stations in church and state, teach us a contempt of worldly grandeur! how strongly doth he inculcate an absolute submission to our superiors! Lastly, how completely doth he arm us against so uneasy, as wretched a passion as the fear of shame! how clearly doth he expose the emptiness and vanity of that phantom, reputation!"

F. S. will find other allusions to Colley Cibber and his *Apology* scattered up and down the above quoted novel (Book I. Chaps. iii., vii.; Book III. Chap. vi., end of Chap. xii. and heading of Chap. xiii.); but although pretty well up in *Tom Jones*, I remember no allusion to Cibber in that novel. Libya.

Salford.

The passage in Fielding which F. S. wants is not in *Tom Jones*, but in the first chapter of *Joseph Andrews*. It is as follows: "Who lived the life he hath recorded, and is by many thought to have lived such a life only in order to write it." They are much deceived who take their idea of Cibber from Pope or Fielding. The *Apology* is a most interesting work, and has little, if any, more egotism and vanity than autobiographies in general, and Fielding in the drama never came near "The Careless Husband." In the quarrel between them, Fielding was, I believe, the aggressor. T. K.

Chatterton Manuscripts (2nd S. viii. 234.) — Having disdained a pseudonym in asking a question of great literary interest, I find myself at a disadvantage in replying to the rather strong terms of your correspondent W. My Query respecting the Rowley papers was not quite so explicit as it ought to have been. No one could reasonably doubt that Chatterton's father did abstract from the Redcliff muniment room old deeds, ancient copies of presentments and assessments, &c., such documents as usually form the contents of a parish chest; but I have yet to learn that the sort ever exhibited a single scrap of literary matter, said to have been discovered there, which is now believed to be genuine. The ingenious hypothesis of W. has, however, effectually settled the question, and "explained a thousand difficulties:" for, like Caleb Balderstone's celebrated expedient to hide the Master of Ravenswood's poverty, "this fire will settle mony things on an honorable footing for the family's credit."

Strangers visiting the venerable church of St. Mary Redcliff are, I believe, requested to sign their names; but it was a new inference that this custom, which is common in many other places, has any connexion with the "art and malice of Walpole," or the "hatred and persecution" of Chatterton by the "Corporation of Bristol," a century ago.

As I am about to compare notes with Bristoliensis, in whom I have recognised a highly valued acquaintance, a reply to his courteous communication is unnecessary. Hugh Owen.

"*The Royal Slave*" (2nd S. viii. 207.) — A quarto edition of this play was published at Oxford in 1639. I am not able to refer to it, but would it not give the names of the performers?

Cuthbert Bede.

"*Horn et Rimenhild;*" "*Childe Horn*" (2nd S. viii. 252.) — A splendid edition of the ancient metrical romances of *Horn and Rimenhild* was published in 4to. at Paris in 1845, by the Bannatyne Club, under the superintendence of M. Francisque Michel. Mr. David Laing, the eminent Scottish Antiquary, was secretary of the club when the resolution to publish it at its expense was made; and his services in assisting the editor, together with those of Sir Frederic Madden and Mr. T. Wright, are gratefully acknowledged by M. Michel. In a note the editor states, with regret, that Mr. Wright had abandoned his intention of preparing the English romance for the Bannatyne edition, which would, with his assistance, M. Michel modestly states, have acquired a value to which in its present form it cannot pretend. The Bannatyne edition contains all the poems that are extant relative to the adventures of Horn and Rimenhild, and written in the French, English, and Scottish languages, from the thirteenth to the sixteenth century. Facsimiles are given of the MSS. in the Bodleian Library, the British Museum, the Advocates' Library, Edinburgh, and the Public Library, Cambridge. The *Table Générale des Matières* indicates the following as the contents of the work:—

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A copious list of various readings is given from the Cambridge MS., and from the MS. discovered by Sir F. Madden. M. Michel expresses also his obligations to his learned friend, M. Ferdinand Wolf, of Vienna, and to the president and members of the Bannatyne Club for being at the expense of publishing the work. The copy from which I have collected the preceding information is in the library of Sir Robert Taylor's Institution. J. Macray.

Oxford.

Faber v. *Smith* (2nd S. viii. 87. 118. 157.) — In his reply (p. 157.) Mr. Boys asks, "Is there no way in which a man bearing the name of Smith may possess individuality?"

As, in the paragraph preceding this Query, Mr. Boys half hints at a similar arrangement as the one by which he refreshes his own memory as to Smithian acquaintances, will he accept the following solution of the difficulty, it being, we are told, the plan resorted to by a German society in Albany for distinguishing the numerous "Smiths" belonging to the institution? They had—

Big Smit.	Smit mit de brick-yard.
Little Smit.	Smit mit de junk-shop.
Smit from de hill.	Smit mit de bolognas.
Smit from the holler.	Smit mit one eye.
Smit mit de store.	Smit mit two eyes.
Smit de blacksmit.	Smit mit de bone-picker.
Smit mit de lager bier shop.	Smit mit two "vrows."
Smit without any "vrow."	Smit mit de swill-cart.
Smit wot wants a "vrow."	Smit mit de segar stumps.
Smit mit one leg.	Smit mit peach pits.
Smit mit two legs.	Smit mit de whiskers.
Smit mit de pigs.	Smit mit de red hair.
Smit mit de pig head.	Smit mit no hair.
Smit mit de pig feet.	Smit.

Tallboys.

When we consider how ridiculously common the name of Smith is, I think we can hardly fail to come to the conclusion that there must have been several origins of the name. Thus I think it is easy to show that there were *two* distinct branches at least, viz. the Saxon and the Celtic. Verstegan says:—

"From whence cometh Smith, be he knight or squire,
Save from the Smith that worketh at the fire?"

And I think with him that the Saxon name Smith is doubtlessly derived from the "Smith that worketh at the fire."

The Celtic family of Smith I consider to be equivalent to the Gaelic Gow, and to be merely a translation of it. The learned Mr. Lachlan Shaw, in his *History of Morayshire*, when talking of the Clan Chattan, includes the Smiths amongst the families of the clan; and in many books on the Highlands I have met with notices of "Smiths of the family of Mackintosh," Macpherson, &c. &c.

Besides these two sources there may have been many other origins of the name. I should like to see this subject investigated. Σ. Θ.

John Baynes (2nd S. viii. 269.)—The "one John Baynes," mentioned by your correspondent, was third wrangler, second Smith's prizeman, and first chancellor's medallist, 1777; and became afterwards a Fellow of Trinity College. He was a man of sterling worth, marvellous acquirements, and strongly independent character. As concerning him our notes contain references to *Biog. Brit.*, ed. Kippis, iv. Preface; *Cens. Lit.* vi. 428.; Cooper's *Annals of Cambridge*, iv. 424.; *European Mag.*, xii. 140. 167. 369. 439., xiii. 16.; "Fruits of Endowment," *Gent. Mag.*, lvi. (2) 1138.; lix. (2), 917, 918.; lxxv. 1141.; Monk's *Life of Bentley*, ii. 423. n.; Nichols's *Lit. Anecd.*, viii. 113—115.; Nichols's *Illustr. of Lit.*, viii. 145.;

Notes and Queries, xii. 2—4.; *Life of Sir Samuel Romilly*; Watkins's *Biog. Dict.*; Whitaker's *Craven*, 363, 364. C. H. & Thompson Cooper.

Cambridge.

Etymology of the word Battens (2nd S. viii. 249.)—Before we can make anything of the derivation of this word, we must look a little into its history. The term *batten* appears to have had formerly a close connexion with *batton*. For *batten* Johnson refers to Moxon, whom we find first using the word in 1678. "*Batten*. Is a Scantling of Stuff either two, three or four Inches broad: and is seldom above an Inch thick: and the Length unlimmitted." (*Mechan. Exercises.*) Again, "*Batton* in merchandise" is stated to be "a name given to certain pieces of wood or deal for flooring or other purposes." (*Encyc. Brit.* 1842.) Moreover, according to Wright, these two terms, *batton* and *batten*, are convertible. "*Batton*. In commerce, pieces of wood or deal for flooring, or other purposes, *also called batten*." (*Univ. Pron. Dict.*)

But supposing *batton* and *batten* to be thus only the same word under different forms, what of their etymology? *Batton* is derived by Webster from *bat*, and *bat* from the Saxon. ("Bat, Batt. Fustis. a *bat* or *club*." Lye.) According to Ogilvie, however, *batton* in Spenser signifies "a baton or club" (*Supplement*), which leads us off quite in another direction, and brings us to the Fr. *bâton*, old Fr. *baston*. All we can say is that both the Fr. *bâton* and the Sax. bat have perhaps a common origin from some older root. *Cf.* Lat. *batuo*, to beat, "*à βατέω*, quod Delphorum linguâ est *πατέω*, calco." (Ainsworth.) Ménage, however, derives the Lat. *batuo* from the Gr. *πατάσσω*; and as to the origin of the old Fr. *baston* and It. *bastone* the differences are endless. Thomas Boys.

Rustic Superstition (2nd S. viii. 243.) — The author of Adam Bede, in the passage quoted by Δ, evidently refers to a superstition prevalent in many parts of Britain, and preserved to us in an aphoristic form in the following distich: —

"Happy is the wedding that the sun shines on;
Blessed is the corpse that the rain rains on."

Otherwise thus: —

"Sad is the burying in the sun shine;
But blessed is the corpse that goeth home in rain."

The moon is said to be like a boat when the horns seem to point upwards; and there is a very prevalent opinion in this county, not confined entirely to the uninstructed, that at the period when the moon is thus situated, there will be no rain. Southey notices this piece of folk-lore in one of his letters, and furnishes us with a quaint reason for it.

"Poor Littledale has this day explained the cause of our late rains, which have prevailed for the last five weeks, by a theory which will probably be as new to you as it is to me. 'I have observed,' he says, 'that when the moon is turned upwards, we have fine weather after it, but when it is turned down, then we have a wet season; and the reason I think is, that when it is turned down, it holds no water, like a bason, you know, and then down it comes."—*Letter to G. C. Bedford, Esq., Dec.* 29, 1828. (*Life and Correspondence of R. Southey, edited by his Son, Rev. C. C. Southey*, vol. v. p. 341.)

Edward Peacock.

Bottesford Manor, Brigg, Lincolnshire.

Book Inscriptions (*passim*).—In a MS. copy of the "Register of the Titles of a Collegiate Church in St. Thanew's Gate, Glasgow," which belonged to the deceased John Dillon, S.S.C., F.S.S.A., a learned legal antiquary, and one of the sheriffs of Lanarkshire, whose large valuable library was disposed of in Glasgow by public sale in November, 1831, occur the following Notes: —

"This buik ressauit be me fra Mr. James Wardlaw, contenane fiftie ane leiffis of parchment, to be delivered be me to him again ye morne. Subscryvit with my hand at Edinburgh the xxi day of December four score twelf yeirs." (*sic.*)

"James Streveling."

"Hic liber pertinet,
To beir it veil in mynde,
Ad me Magistrum Jacobum Wardlaw,
Baith courtas and kynd,
Si quisquis invenerit,
To give it him again,
Habebit pecunium,
The quhilk sal mak him fain."

"Gulielmus Auchenlek
Give gloir to God."

The care, and punctuality in returning, of these ancient book borrowers may well serve for an example even in modern times, so often miserably infringed. Mr. Wardlaw had likely been a cautious, yet obliging lawyer, who knew the value of never lending any of his *buiks* and papers except upon a *receipt*. G. N.

Somersetshire Poets (2nd S. viii. 204. 258.) — I am persuaded that Somersetshire may claim the honour of the birth of Southey. My mother and he were playmates in early childhood, and as he then lived in Redcliff Street, on the Somersetshire side of the Avon, it is most probable that he was born in that same locality. F. C. H.

The "History of Ireland" (2nd S. viii. 250.) — The author of that curious "History of Ireland" forming vol. xlii. of *The Modern Part of an Universal History*, was the notorious but erudite impostor George Psalmanazar, inventor of the Formosan Alphabet and Grammar.

W. J. Fitz-Patrick.

Miscellaneous.

NOTES ON BOOKS, ETC.

Kett's Rebellion in Norfolk; being a History of the Great Civil Commotion that occurred at the Time of the Reformation in the Reign of Edward VI., founded on the "Commoyson

in 1549," *by Nicholas Sotherton, and the "De Furoribus Norfolciensium" of Nevylle, and corroborated by Extracts from the Privy Council Register, Documents preserved in the State Paper and other Record Offices, the Harleian and other MSS.; and Corporation Town and Church Records. By the* Rev. F. W. Russell, M.A., F.S.A., &c. *With Illustrations.* (Longman & Co.)

Before we have a General History of England, written with all the accuracy and precision demanded by the greatness of the subject, we must have many such Historical Monographs as that to which we are now about to invite public attention. The leisure of nine years which the Rev. F. W. Russell has devoted to the study and investigation of one historical event—certainly one of great moment—has produced a volume which will be perused with great satisfaction by the general reader as a pleasant narrative of the events of that stirring period in English history in which Kett and his followers played a by no means unimportant part: and we beg the general reader not to be misled by its ample title-page into the error of believing the book to be but a bundle of dry bones. It is nothing of the sort. It is pleasant and readable; while at the same time it contains such an important mass of historical documents and evidence, drawn from every available source of information, as to make it a contribution of the highest value to all future writers upon these eventful times. We ought not to omit one word in praise of the illustrations.

Handbook of the Geography and Statistics of The Church. By J. E. T. Wiltsch. *Translated from the German by* John Leitch, Esq. *With a Preface by* the Rev. F. D. Maurice, M.A. *Vol. I.* (Bosworth & Harrison.)

The pages of "N. & Q." have frequently given evidence of the want of some satisfactory work on the Geography of the Church. When lecturing on Ecclesiastical History at King's College, some years since, Professor Maurice felt this want; and as Wiltsch's *Handbuch* seemed to meet his requirements better than any other which he could hear of, he suggested to Mr. Leitch, the well-known translator of O. Muller's *Introduction to a Scientific System of Mythology*, that he would be doing good service to English students by placing an English translation of Wiltsch within their reach. The result is now before us; and when we see the vast amount of useful information which German industry has here collected together, we readily agree with the opinion expressed by Mr. Maurice that Mr. Leitch has conferred a very great benefit upon schools, universities, and private students by his enterprise, and that there can be no doubt that ecclesiastical history will be studied with far greater profit by those who have this handbook at their side. The work will be completed in two volumes. The present brings down the history of the Church to the year 1073, and is made complete, as far as it goes, by a very full Index.

Books Received. —

The Bye Lanes and Downs of England, with Turf Scenes and Characters. By Sylvanus. *Third Edition revised.* (Bentley.)

A cheap reprint of a very pleasant chatty volume on a subject in which every English country gentleman feels more or less interest.

British Ferns and their Allies: an Abridgment of "The Popular History of British Ferns." By Thomas Moore, F.L.S. *Illustrated by* W. S. Coleman. (Routledge & Co.)

If Mr. Moore is the especial Historian of British Ferns, Messrs. Routledge are the especial publishers of works on Natural History for the Million. Here we have for a shilling an instructive, well written, and well illustrated book on Ferns! What can go beyond this?

Lord Byron's Poetical Works. Murray's Complete Edition. Parts VIII. and IX. (Murray.)

The publication of Mr. Murray's *Complete* and remarkably cheap edition of Byron is thus brought to a close by the issue of the eighth and ninth Parts. We are glad to find that it is to be followed by an equally cheap edition of Moore's Life of the wayward poet.

The Poetical Works of Thomas Moore. People's Edition. Part VII. (Longman & Co.)

This seventh Part contains, *Corruption and Intolerance; Sceptic; Twopenny Post Bag;* and *Satirical and Humorous Poems.* Some of the latter seem to grow more bitter by age.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Boate's (Dr. G.) Ireland's Natural History. London. 1652. 12mo.
First Annual Report of the Church Education Society for Ireland. 1840. 8vo.
Dublin University Calendar and Examination Papers, for 1836, 1845, 1848, 1849, 1852, 1853, 1854. 12mo.
Transactions of the Kilkenny Archæological Society. Vol. I. Part I. 1849. 8vo.
Louch Fea. 4to. London. 1859.
Church Missionary Intelligencer. Vols. I. & II. 1849—1850. 8vo.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Miscellaneous Letters and Essays on several Subjects. 8vo. C. Gildon. 1694.

Wanted by *Charles Wylie*, 50. Devonshire Street, Portland Place, W.

Hatton's New View of London. 1708. 2 Vols. 8vo. Or the 2nd volume only.
Baines' History, Directory, and Gazetteer of County Palatine of Lancaster. 2 Vols. 8vo. 1824. Or the 2nd volume only.
Reay's History of the Rebellion, 1715.

Wanted by *G. Bishop*, 3. Bennet's Hill, Doctors' Commons.

Sowerby's English Botany. Vols. XXVII. to the end.
Kirby and Spence's Entomology. Vol. III.
The Confessyon of the Faythe of the Garmaynes. Lond. 1536. An imperfect copy, or folios 12. and 13.

Wanted by *W. George*, 29. Bath Street, Bristol.

Notices to Correspondents.

We are compelled to postpone until next week many articles of great interest, and notices to several correspondents.

H. G. J. de S. *will find a complete copy of the Carol—*

"As it fell out on May Morning"

in Mr. Sandys' admirable Christmas Carols (ed. 1833), p. 149.

Sirkar Ka Nakur. *Where can we address a letter to this correspondent?*

A. B. Mesham. *Philemon Holland's translation of Livy*, 1600, *fol. sold at Sir M. M. Sykes's sale for* 3*l.* 8*s.; this was King James's copy; at Steevens's sale it fetched only* 13*s.* 6*d.*

Enquirer. *Richard Cromwell, son of the Protector, died 12th July*, 1712, *and was buried at Hursley, near Winchester. He is merely noticed among other members of the family on a monument in the chancel of Hursley church. See Noble's* Cromwell, i. 361.

Ymovynydd. *For notices of the Court of the Marches of Wales, see* "N. & Q." 1st S. v. 30. 135. 189. 445.; x. 305.

Errata. — 2nd S. viii. p. 233. col. ii. 11 lines from bottom, *for* "present time" *read* "present work;" p. 257. col. i. l. 7. *for* "the father of whom" *read* "the latter of whom."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

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33. and 34. LUDGATE HILL, London, E.C.

LONDON, SATURDAY, OCTOBER 22. 1859.

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FORGERIES ON JOHN BUNYAN.

The Editor of the first complete edition of all Bunyan's works reprinted accurately from the original editions, which were corrected by the author, is desirous of giving as perfect a list as possible of all the books which have been published under his name or initials, or with titles intended to deceive the public into a belief that works with which he was not in the slightest degree connected were written by him; the popularity of his name ensuring a large sale to such forgeries. He denounced this iniquity prior to his decease in 1688 on the reverse of the title-page to the third edition of *One Thing is Needful*, and other poems, by John Bunyan, in these words: —

"Advertisement. This Author having Publish'd many Books which have gone off very well: There are certain Ballad-sellers about *Newgate*, and on *London-Bridge*, who have put the two first letters of this Author's name and his Effigies to their Rhimes and Ridiculous Books, suggesting to the World as if they were his: Now know, that this Author publisheth his Name at large to all his Books; and what you shall see otherwise he disowns."

Can any of the readers of "N. & Q." add to the following list? —

1. The Saints' Triumph, or the Glory of the Saints with Jesus Christ. Describing the Joys and Comforts a Believer reaps in Heaven after his painful Pilgrimage and Sufferings on Earth. By J. B., with Bunyan's portrait on the title. Small 4to. pamphlet. J. Blare, Looking Glass on London Bridge, 1689.

2. The Second Part of the Pilgrim's Progress, 1683. Dedicated to Jehovah by T. S. Frontispiece, two clergymen in full costume, one sleeping. Bunyan published his Second Part in 1684. Query, who was T. S.?

3. The Pilgrim's Progress, the Third Part. London Bridge, 1693. The preface is signed J. B. J. Ryland considered this as inferior to Bunyan as a piece of hopsack is to the finest cambrick, or a daub to a Titian. It has also very indelicate passages, and to it was appended a life of Bunyan containing a paragraph about the ranters so indecent that a new life was written for the fourth edition, 1700. In the reprint of the old life, by Mr. Ivimey, the bad part was omitted. Query, who was the author of the book, or of either of the lives?

4. An Exhortation to Peace and Unity among all that fear God. The late Mr. Robinson of Cambridge has fully proved that this was not from the pen of Bunyan. It has been published in every edition of his works. Query, Is there any edition of it before Bunyan's death, 1688? The first that I have seen is in the second edition of the *Barren Fig Tree*, 1688. This has a black border round the title-page, it being published after the author's death.

5. The Visions of John Bunyan; being his Last Remains, giving an Account of the Glories of Heaven, and the Terrors of Hell. Midwinter, London Bridge. No date, but after the accession of George I.

This is a verbal reprint, preface and all, of "the World to Come, the Glories of Heaven and the Terrors of Hell Lively displayed under the Similitude of a Vision." By G. L. φιλάνθρωπος, Gwillim, 1711. G. L. was George Larkin, a friend of Dunton's, who mentions the book in his Memoirs.

6. Hearts-Ease in Heart Trouble by J. B., a servant of Jesus Christ, 1691, republished in 1728 by J. B., Minister of the Gospel, with a Hebrew motto on the title. This book was written by James Burdwood, a Nonconformist minister ejected from St. Patrick's, Dartmouth [Palmer's *Noncon. Memorial*]. It is dated "From the house of my pilgrimage March, 1690, Bunyan having long before entered upon his house eternal in the heavens. In 1762 it was published under the name of John Bunyan, and went through many subsequent editions; one even by the Tract Society, but was soon withdrawn. The third page exhibits a sentence diametrically opposed to Bunyan's sentiments. "We are always too prone to fall into extreams; to sin either in excess or in defect, too much, or too little; we are faulty both ways." What a slander to charge Bunyan with saying, men sinned too little!

7. The Riches of Christ or the Glorious Treasure of Heavenly Joys, Exhortations to Repentance, with a devout Prayer. By J. Bunyan, Edinburgh, 1741, 12mo., 8 leaves.

8. The new Pilgrim's Progress, or a Pilgrimage to Greatness, under the Similitude of a Dream. By John Bunyan, 2 lines from Horace, 1756, 8vo. A political squib supposed to be aimed at Walpole. It passed through several editions.

9. Bunyan's Shove. A copy of the title and date requested.

10. The Advantages and Disadvantages of the Marriage State. By J. B., minister of the Gospel; frontispiece, the sleeping portrait inscribed John Bunyan of Bedforde. Printed *for the Author*, 1775.

The foulest and most unfounded slander upon the fair fame of Bunyan has been recently published in the *Freeman's Journal*, in which it is asserted that Bunyan copied his *Pilgrim's Progress* nearly verbatim from an old Popish work on purgatory, called *The Pilgrimage of the Soul*, which commences after the body is dead, and goes through all the imaginary pains of that fraudulent invention so profitable to the priest, called purgatory, scarcely one sentence in which has the slightest

similarity to Bunyan's *Pilgrim's Progress*, excepting that it is a dream. George Offor.

JOHN BUNYAN AND "THE PILGRIM'S PROGRESS."

I beg to hand you a cutting from the *Dublin Freeman* of September 29.

"An interesting literary discovery has just been brought to light. It was asserted some time ago that Bunyan, who wrote the *Pilgrim's Progress*, was an impostor, and that the whole story was made up from an ancient manuscript. Several erudite members of the Reformed Church wrote letters to the newspapers, denouncing the libel, and claiming for honest John Bunyan the whole credit of having conceived and written the famous *Progress*. Miss Catharine Isabella Cust has, however, taken up the gauntlet thrown down by Dr. Cumming and other admirers of Mr. Bunyan, and has shown, beyond all possibility of doubt, and on the most irrefragable evidence, that Bunyan, the 'star of Protestantism,' was a mere duffer, and a shabby, unprincipled duffer into the bargain. She has published (this day) a translation from the French manuscript copy in the British Museum of the *Pylgremage of the Sowle*, by Guillaume De Guileville, a churchman who flourished in the fifteenth century. The original work was translated in England 70 years before the Reformation, and was printed by Caxton in 1483. The Bunyan's *Pilgrim's Progress* is nearly a verbatim copy of this rare work, with a few alterations here and there, to give it the tinge of originality! I have the work before me as I write, and when it reaches your hands you will be able to judge what measure of credit John Bunyan is entitled to. The fact can no longer be disputed that John Bunyan, of pious memory, was nothing more nor less than a literary swindler, and that the sublime sentiments enunciated in the *Progress* were not those of an inspired follower of the 'reformed faith,' but of a Catholic divine who lived and died long before John Bunyan saw the light — whose work was translated by Catholic pens, and printed by Catholic hands, in the little printing room called 'ye presse closet,' within the precincts of the abbey church of Westminster, on the very spot where the new Victoria Hotel now stands, and that John Bunyan had no more to do with its production than you or I! The saints will be savage to think that for two centuries they have been lavishing so much praise upon an imposition; but facts are stubborn things, and even the most incredulous must believe, when the original *Pylgremage of the Sowle* is placed in their hands, and compared with the modest and veracious publication of Mr. John Bunyan, whom Heaven forgive for his unscrupulous audacity."

If the facts be as stated, I think they cannot be too generally known: if, on the other hand, the statement can be contradicted, or is susceptible of qualification, some of your numerous correspondents may be in a position to do so. G. P.

[This is a most disgraceful piece of misrepresentation, in which it is difficult to say whether religious bigotry or unscrupulous mendacity has the preeminence. Miss Cust did not "take up the gauntlet thrown down by Dr. Cumming and other admirers of Mr. Bunyan." The *Pilgrim's Progress*, so far from being "nearly a verbatim copy" of the *Pilgrimage of the Soul*, really contains only such occasional resemblances as are almost inevitable from the similarity of their subject, both De Guileville and Bunyan being indebted for the idea to the Apocalypse. The late Mr. Nathaniel Hill, who had devoted many years to the study of the works to which he thought Bunyan had been indebted, speaking of De Guileville's *Pilgrimage of Man* (which is really the work which *Pilgrim's Progress* most resembles), says expressly, "that the allegory which becomes in the hands of Bunyan a fascinating narrative full of vitality and Christian doctrine, is in the work of De Guileville only a cold and lifeless dialogue between abstract and unembodied qualities:" and few, we think, who will take the trouble to compare the two books (and the admirers of John Bunyan can well afford to invite such comparison), will hesitate in deciding that the epithets "shabby, unprincipled duffer," and "literary swindler," do not apply to the author of *The Pilgrim's Progress*, however correctly they may describe the writer of false and scandalous charges. As the correspondent of the *Freeman's Journal* professes to have had Miss Cust's book before him when he penned this tissue of untruths, we may fitly conclude in his own words, "whom Heaven forgive for his unscrupulous audacity."—Ed. "N. & Q."]

De Guileville's "Pilgrimage of the Soul" (2nd S. viii. 268.) — Anon. wishes to know what became of a MS. verse translation formerly possessed by Mr. Gillies.* There are several in the British Museum, and Caxton's edition of 1483. Probably one of these may be that now sought for. But what makes Anon. dream that John Bunyan ever saw that curious book, or had it in prison? He could not have read it! Bunyan's *Pilgrim's Progress* is that of a man from his conviction of sin until he dies. The Pilgrimage of the Soul *commences* where Bunyan *ends!* and shows the soul's horrid state for thousands of years in purgatory, until released on the intercession of the Virgin Mary. A fair analysis of this book is in my introduction to the *Pilgrim*. The *Freeman's Journal* has circulated a most unfounded slander in saying that Bunyan copied Guileville. The two books are open to the public, in the British Museum, and give an utter denial to the assertion. George Offor.

PROBATION LISTS OF MERCHANT TAYLORS' SCHOOL. NO. III.

111. Robotham } Aldersey { b. 1686.
112. Thomas } { b. 1692.
113. Moses Allington, b. 1666.
(No doubt brother of Marmaduke A., M.P.)
114. Edward Amhurst, b. 1698-9.
(Younger brother of Nicholas Amhurst.)
115. Townsend Andrews, b. 1702.
116. Timothy Archer, b. 1631.

* Guileville wrote three treatises, called "Le Romant des trois Pelerinages: le premier est de l'homme durant qu'est en vie; le second de l'ame seperée du corps; le tiers est de notre Seigneur Jesus," written 1330, printed at Lyons, 1485. Never published together in English. Caxton printed *The Pilgrimage of the Soul* in 1483. Fawkes printed the first, *The Pilgrimage of Man*, about 1505. So rare as to be unknown to Dibdin, there is a copy at Oxford. Miss Cust used a MS. of this in the Museum.

117. Thomas Atterbury, b. May 23, 1683.
118. Randolph Barker, b. 1681.
119. Brian } Bentham { b. 1682.
120. Gregory } { b. 1719.
(Both were, no doubt, related to the Economist.)
121. Andrew Bethune, b. 1705.
(Possibly B.A. of Balliol College, 1724.)
122. John Blacstone, b. Sep. 23, 1713.
123. John Bramestone, b. Sep. 29, 1696.
(Was he B.A. of Catharine Hall, Camb., 1716?)
124. John Buckingham, b. 1717.
125. Thomas Burgoyne, b. 1721.
126. Julius Cæsar, b. June 16, 1709.
127. Nicholas } Cantrell { b. 1675.
128. Thomas } { b. 1665.
129. Thomas Carow, b. Dec. 10, 1602.
(Was this Thos. Carew of Tower Hill, the poet?)
130. Jacob } Chaloner { b. 1598.
131. Theodore } { b. 1674.
132. Ephraim Child, b. 1595.
133. Robert Codrington, b. 1633.
134. Owen Crane, b. 1635.
135. Andrew Crisp, b. 1665.
(Of Merton and Oriel Colleges, Oxford.)
136. Nathaniel Danse, b. 1735.
(Afterwards Sir N. D. Holland, Bart., M.P., the eminent and eccentric painter.)
137. John Deering, b. 1637.
138. Baldwin Duppa, b. 1681.
139. Marmaduke Etty, b. 1715.
140. Francis Ferne. (No date given.)
(Fell. of S. John's, Cambridge, Master of Wisbech School, Preb. of Ely, d. 1713.)
141. Francis Ferrand, b. Mar. 5, 1601.
142. Archibald Floyer, b. 1689.
143. Henry Hankey, b. 1700.
(Sir Henry H., Knt., Alderman and Sheriff of London.)
144. Edmund Hayles, b. 1605.
145. Christopher Howell, b. 1617.
146. Stephen Jenour, b. Dec. 25, 1640.
147. Abraham Jordan. (At school, 1654.)
(Query. Fell. of Trin. Coll., Cambridge?)
148. Thomas Meux, b. 1663.
(Of Stoughton-Manor, heir to his brother-in-law, Sir Wm. Massingbeard, Bart.)
149. Christopher Minshull, b. 1686.
(Probably nephew of Christ. M., Divinity Beadle at Oxford, who died 1681.)
150. Anthony } Neale { b. 1596.
151. Ezekiel } { b. 1595.
152. John Nelthorpe, b. 1662.
153. Christopher } Pack { b. March 6, 1686.
154. Edmund } { b. 1689.
155. Graves } { s. a. at school, 1692.
156. Richardson } { b. 1682.
(The last-named was Fellow of S. John's, and a barrister; afterwards a major in the army, and a writer of some distinction. He died 1728.)
157. Thoroton Pocklington, b. 1735.
158. Fairfax Rashfield, b. 1705.
159. Philip Rashleigh, b. Nov. 25, 1695.
(Afterwards M.P. for Liskeard. Died 1736.)
160. Henry } Rooke { b. 1716.
161. John } { b. 1713.
162. Nicholas } Samborne { b. Mar. 27, 1608.
163. Richard } { b. 1683.
164. Christopher Sandes, b. Mar. 3, 1638.
165. William Shuckburgh, b. 1734.
166. Samuel Shuckford, b. 1730.
167. Nathaniel Stackhouse, b. 1734.
168. Thomas Swadlin, b. 1640.
(Query, D.D. of S. John's, Oxford, imprisoned in Gresham College? Died 1669.)
169. George Tuke, b. Aug. 1610.
(Was this Sir Geo. T. of Cressing Temple?)
170. Edward Turpin, b. Aug. 25, 1601.
171. Robert Walgrave, b. 1596. (Son of the printer?)
172. Lancelot Whitehall, b. 1665.
173. Samuel Winstanley, b. 1695.

Charles J. Robinson, M.A.

Sevenoaks, Kent.

NOTE ON FORMER PRINCES OF WALES, CHIEFLY IN CONNEXION WITH OXFORD.

The Prince of Wales's residence at Oxford will naturally recal attention to previous instances in English history when the heir apparent of the throne was at that University. Those who wish to refresh their memory on the subject with regard to Edward (commonly called the Black Prince) will find a pleasing and graphic statement on his Oxford life, as a member of Queen's College, at p. 102. (2nd ed.) of the Rev. A. P. Stanley's *Historical Memoirs of Canterbury*. The passage is too long for extraction, but that is less to be regretted, as the book is in so many hands.

From a less known work I extract an interesting and curious notice, entitled "Henry Vth., where Educated": —

"Henry the Fifth is said by Milner, in his *History of Winchester*, on the authority of Stowe, *to have received his education at New College*, under the tuition of his uncle, Cardinal Beaufort, who was at that time Chancellor of the University. Tradition, however, has generally given the honour to Queen's, and this tradition is supported by Holinshed and Speed.

"Hearne affirms that he was educated at Queen's, and not (as John Stowe mistakes) in New College.

"'John Ross, or Rowse,' he adds, 'assures us that his chamber was over the great gate of the Colledge, just opposite to Edmund Hall Gate. Both the gate and chamber are still (June 28, 1720) remaining, and are much noted by curious persons that come to Oxford.' (*Textus Roffensis*, p. 316.)

"It has been inferred that he was a member of Queen's College from the circumstance which is related, not only by Holinshed, but in nearly the same words by Speed and Stowe, of this prince appearing before his father, who was then very ill, 'apparelled in a gown of blew satten, full of small oilet holes, at every hole the needle hanging by a silke thred, with which it was sewed. About his arm he ware an hound's collar set full of SS of gold, and the tirets likewise being of the same metal.' It has been suggested that he took the idea of this dress from the singular custom, which is observed annually at Queen's College, of the bursar presenting every member with a needle and thread; a rebus (composed of the two French words *aiguille*, a needle, and *fil*, thread,) on the name of Egglesfield, their founder; and that he wore it to show his father that he was not forgetful of his academical pursuits, and to convince him that he had no desire of usurping his throne, which suspicious jealousy, raised in the

king's mind by some evil-disposed persons, who were in his confidence, 'was occasion that he in part,' as Holinshed says, 'withdrew his affection and singular love from the Prince.'" —*Oxoniana*, vol. ii. pp. 45—8.

While on the subject of former Princes of Wales, I take the opportunity of mentioning that, on taking down the bells of this parish, for being recast, in the course of the present year, it was found that the largest among them had (in addition to the inscription "Omnia parata. Venite," being the translation of Mat. xxii. 4., or Luke xiv. 17., and the date 1623), *the arms and motto of the Prince of Wales*. To explain this it was necessary to refer to English history; and, in so doing, it appeared that this was the very year in which the Prince of Wales, afterwards Charles I., occupied such a prominent position in the nation's eye, from the journey to Spain, and the marriage question therewith connected. There was, at the time, no special reason, of which I am aware, why this royal emblem should have appeared on the bells of this, more than any other rural parish of the country: I therefore conclude that it merely arose from the general interest felt for the Prince of Wales. Should any correspondent be able to throw additional light on the subject, information will be welcome.

Francis Trench.

Islip Rectory.

SIR WILLIAM USSHER.

I have more than once seen it in print, that in the year 1649 "Sir William Ussher, though attended by many of his friends, was drowned in crossing the Dodder," which runs in the neighbourhood of Dublin; but a reference to Boate's *Ireland's Natural History* (London, 1652), p. 60, proves that this is a mistake, which it may be well to correct: —

"This [the Dodder] . . . . . groweth thereby so deep, and exceeding violent, that many persons have lost their lives therein; amongst others *Mr. John Ussher, father to Sir William Ussher that now is*, who was carried by the current, nobody being able to succour him, although many persons, and of his nearest friends, both a-foot and horseback, were by on both the sides."

The danger experienced in crossing other streams as well as the Dodder (which generally indeed "is of very little depth," but is subject to frequent inundations), suggests a farther quotation from Dr. Boate's *History*: —

"It shall not be improper to insert here a particular observed by a very credible and reverend person, Theophilus Buckworth, Bishop of Dromore, the which he hath several times related to my brother and others, being this: The Lagon, a little river or brook which passeth by the town of Dromore, upon a certain time being greatly risen through a great and lasting rain, and having carried away the wooden bridge, whereby the same used to be passed at that town; a country fellow who was travelling that way, having stayed three days in hope that the water would fall, and seeing that the rain continued, grew impatient of staying longer, and resolved to pass the brook whatever the danger was; but to do it with the less peril, and the more steadiness, he took a great heavy stone upon his shoulders, whose weight giving him some firmness against the violence of the water, he passed the same without harm, and came safe to the other side, to the wonderment of many people who had been looking on, and given him up for a lost person."

Abhba.

SIR AMYAS PAULETT AND SIR DRUE DRURY.

It is the duty of the historian and biographer to deal justly by the persons whose sayings and doings they undertake to narrate; and also to quote correctly the authorities they refer to; and I cannot but think that Miss Strickland, in her *Life of Mary Stuart*, Chapter lxii. ("Queens of Scotland") hath violated both these duties, in respect to the two individuals to whom was confided the unpleasant duty of being her keepers in Fotheringay castle.

It is well known that Walsingham "wrote, in conjunction with his secretary Davison," a letter to Paulett and Drury, moving them, in the name of Queen Elizabeth, "to shorten the life of that Queen," Mary Stuart, their prisoner; and "suggesting the private execution of their royal charge."

Miss Strickland, after giving an account of this "memorable" and wicked letter, says that: —

"Sir Amyas Paulett, in reply to Walsingham, expresses 'his grief that he should be so unhappy as to live to see the day in which he is required, by direction from his most gracious sovereign, to do an act which God and the law forbiddeth;' and indignantly adds, 'God forbid I should make so foul a shipwreck of my conscience, or leave so great a blot to my poor posterity as to shed blood without law or warrant.'"

Yet Miss Strickland also says: —

"The stern integrity of Sir Amyas Paulett and Sir Drue Drury in refusing to comply with this request in the name of their sovereign, has been highly extolled; *but no advantage had been offered to induce them to incur the risk of being rendered, like Gournaye and Maltravers, not only unpaid executioners, but scapegoats for public indignation. History had not told her tale to the keepers of Mary Stuart in vain.*"

I would now ask whether it is fair, or just, or right, in Miss Strickland broadly to insinuate that Paulett and Drury were not influenced by the feelings they avowed; but were only hindered by the absence of a bribe and the offer of an "advantage" from doing the foul murder; which insinuation she makes with Paulett's proud, noble, and indignant reply lying before her? I think it will be replied by every one, "it is not."

Next, she says that: —

"Sir Drue Drury did not commit himself to writing on the subject; but merely signed his name to a postscript, by Sir Amyas Paulett, declaring 'that he subscribed in heart to his opinion.'"

For all this she refers in a note to the letter of Walsingham, which was found among Paulett's own papers, and has since been printed by Thomas Hearne, the antiquary, in his *Appendix to Robert of Gloucester*, and by others. Now, according to the letters, as given in my copy of Hearne's *Appendix*, it appears, first, that though Paulett replied to Walsingham in the first person only, yet the letter concludes thus,—

"Your most assured poore friends,
"A. Poulet—D. Drury."

Secondly. The postscript was the postscript of Paulett, and not of Drury (as Miss Strickland says it was), and reads thus: —

"Your letters" (for there were two others from Davison requesting the letter 'to be consumed in the fire'), coming in the plural Number, seem to be meant as to Sir Drew Drewrye as to myself, & yet because he is not nam'd in them, neither the Letter directed unto him, he forbeareth to make any particular Answere, but subscribeth in heart to my opinion."

Such is the way in which Miss Strickland writes history, with the authorities before her; and this will help to determine the degree of confidence with which she must be read by the students of English history. P. H. F.

KIRK SESSION RECORDS.

Will you accept of a few *items* from the *Kirk Session Records* of the parish of *Hutton*, Berwickshire? They are curious, and will serve to illustrate the morals and manners of bygone times: —

"1701, May 25. Collected for the harbour of *Eyemouth*, 11*l.* 6*s.* 0*d.*, and delivered to *Mr. Ramsay*, minister there.

"1701, Sept. 21. The Moderator (i. e. *Mr. Gilbert Lourie*, minister of the parish, who was Modcrator of the Session) having received a letter from *Mr. Crighton*, minister of the Tron Church at *Edinburgh*, craving that the Session would order their officer to summon *Robert Johnston* of *Hilton* in this parish (*Hutton*, residing at *Hutton Hall*), to appear before the Tron Church to satisfy church discipline there, for the filthy fact of fornication, some time ago committed by him within the bounds of this parish, and that upon the 28th day of October next. The Session ordered accordingly.

"1701, April 7. *John Hogard*, one of the elders, summoned before the Session for the scandalous fact of quarrelling and fighting with one *John Nesbet*. The Moderator gravely rebuked him, and farther asked him if he did not present a gun to the said *John*, and whether he did ysult (assault) him next day with a drawn sword? He confessed both, but for excuse alledged he was in drink. The Moderator told him the pretended excuse was rather an aggravation of his crime, and again rebuked him for the same, and his other miscarriages. (He was afterwards publicly rebuked before the congregation for those misdemeanors.)

"1702, March 2. This day was read from the pulpit the sentence of excommunication against *Robert Craw* of *East Reston*. (This individual afterwards engaged in the Rebellion of 1715.)

"1702, May 24. *Margaret Home*, being delated to the Session, for cursing and swearing, and abusing *Beaty Davidson*; ordered that she be summoned to the Session next dyet. (Cursing and swearing among the ladies seem to have been very prevalent in those days, as we find *Katherine Pearson* and *Janet Trotter* summoned before the Session soon after for the same, and numerous other instances may also be cited).

"1702, Septr. 13. The Session appointed two of their number, viz. *Adam Douglas* and *George Foord* to observe the fishers of *Paxton*, if any of them encroached on the Sabbath by fishing (in the *Tweed*).

"1702, Oct. 25. This day, the Session enacted that none should be allowed the benefit of proclamation for marriage, but such as should appear before the Session in person, or by proxie, and mortifie fourteen shillings *Scots* to the poor, and find sufficient sureties for accomplishing their marriage without violation of the rules of church or state.

"1702, Nov. 22. This day, *Christian orne* and *Margaret Craw*, of the parish of *Coldingham*, now denounced fugitive from discipline.

"1703, April 11. This day the minister exhorted both old and young within the parish, to keep within doors after public worship, and to spend the remainder of the Lord's day in relegious exercises. *George Allan* and *John Ross*, elders in *Paxton*, reported that going through their quarters (districts) on the Sabbath, they found several persons lying in their beds in time of divine service; the Session enjoined the said elders to admonish the said persons, under pain of public censure.

"——, July 25. The members appointed to observe the fishers on *Tweed*, report that this morning, about sunrising, they saw several coming home from the water, and *George Hogard* drawing his net; appoint him to be summoned to next Session.

"—— 25. Payed to *James Scoular* for a coffin to the deceased *Elspeth Lumsden*, 2*l.* 14*s.* 0*d. Scots.*

"—— 22. *Jean Faden*, complaining on *Elspeth Purves* for calling her *witch*. To be summoned to next dyet. *Helen Winram*, delated for swearing. Septr. 29, *Elspeth Purves* compearing, denies she called *Jean Faden witch*, but confesses that she called her daughter *witches brood*; which the Session holding as a confession of the guilt she is charged for, appoint her to receive a publick rebuke before the congregation next Lord's day.

"1704, Jan. 9. The Moderator advertised the several members to observe in their quarters what parents were not able to pay for their children's learning, and to exhort them to put them to school at the charge of the Session.

"1704, May 28. The Session being informed of the scandalous behaviour of *Robert Bowmaker*, *John Miller*, *John Nesbit*, *Alexander Friskin*, *Walter Elliot*, and *John Huton*, in drinking all night, appoints them to be summoned to next Session.

"1709, Dec. 25. There being a flagrant report on *William Jaffrey*, and *Henry Cockburn*, that they should have consulted with one *Thomas Hogard* of ill fame in *Berwick*, about a web of cloth, and *raising the wind*, appoints them to be summoned to next Session.

"1714, June 27. The Session being informed that *Catherine Robisson*, *Janet Bowmaker*, *Agnes Stork*, *Helen Ramsay*, *Isabel Nesbit*, *Mary Archer*, *Agnes Hyslop*, and *Margaret Cocburn*, were guilty of Sabbath-breaking in laying out their webs on Sabbath night: ordered the said persons to be summoned to the next Session.

"1725, July 25. Given to a poor man in Coldingham parish, whose house was totally burnt, 1*l.* 10*s.* Scots. Nov. 2. For a coat to a poor boy in Paxton, 2*l.* 4*s.* 0*d.* Scots. Dec. 5. For shoes to a poor lad, 0*l.* 16*s.* 0*d.* Scots. Dec. 26. For a New Testament to a poor scholar in *Paxton* called *Margaret Winter*, 0*l.* 10*s.* 0*d.* Scots.

"1702, Nov. 8. This day the Session enacted that within the parish, the price for the *mort cloth* (pall) should be one pound *Scots*, and four shillings (Scots) to

the bearer; and without the parish, one pound ten shillings *Scots*, and to the bearer six shillings Scots, yet to be modified according to persons' ability.

"1726, July 10. This day *Mary Darlin* made her appearance before the congregation in the place of public repentance *for the first time*, and was gravely rebuked for her sin of uncleanness with *Adam Wilson*, and at her desire was allowed *to sit* on the stool, in the afternoon, and enjoined at her *next appearance* (they were condemned for *two* Sabbaths to be the gazing-stock of the congregation) *to pay her penaltie*, else not to be absolved; and in regard the woman's appearance, *the man's not appearing*, was dispensed with. (!!)

"1726, July 17. *Mary Darlin*, not procuring the penalty, was refused to be absolved. (Very hard measure seems to have been meted out to poor *Mary*. Her paramour, *Adam*, also stood or sat on the stool of repentance, some time thereafter, and paid for his fine, what *Burns* profanely calls the "buttock hire," 2*l*. 0*s*. 0*d*. — *Scots*, we suppose.)

"1726, Sept. 25. There being ground of suspicion that *Janet Cockburn*, servitor to the laird of *Bell*, is with child to *John Hunter*, the Session order their officer to summon her to the next meeting of Session.

1727, Oct. 13. *Robert Lamb*, younger, of *Old Grinlaw*, in the parish of *Ecles*, and *Catherine Laurie*, daughter of *Mr. Gilbert Laurie*, late minister of the Gospel at *Hutton*, gave up their names to be proclaimed in order to marriage.

"1728, Dec. 22. Paid for three yards of linen to be a winding sheet to *Isabel Thomson*, 01*l*. 10*s*. 0*d*. *Scots*.

"1729, Jan. 16. Taken out of the (poor's) box for *Isabel Thomson's* coffin and grave, 03*l*. 01*s*. 0*d*. Scots.

"1730, Oct. 28. To *John Thomson*, bellman, for making a grave to *Allison Moffat*, 9*d*. *English money*. To Do. for a timber handel to the bell, 3*d*. (A hand-bell was used at funerals.)

"March 16. To *Anna Bowmaker*, in Hutton, to buy shoes to her two grandchildren, 2 shillings English.

"—— 28. To a tow (rope) for the kirk-bell, 10*d*.

"June 13. To *Mrs. Gray*, in *Paxton*, for teaching two poor schollars one quarter, 4*sh*. 4*d*. English.

"——25. To *Margaret Wilson*, in *Fishwick*, for teaching a poor schollar one quarter, 8*d*.

"1731, Jan. 28. To a coffin to *Margaret Knox*, in *Paxton*, 4*sh*. 6*d*. English. (The charge for a pauper's coffin here is now one pound.)

"April 30. To *Benjamin Ford*, wright in Hutton, for making two new boxes, to gather the offering for the poor, one large new hand-spoke, and a timber handle to the bell, 2*sh*."

MERYANTHES.

Chirnside.

Minor Notes.

Careless Writing and Odd Result.—

"A merchant of London that writt to a factor of his beyond sea, desired hem by the next ship to send him '2 or 3' apes. He forgot the *r*, and then it was 2 o 3 apes. His factor has sent him fower scoare, and sayes he shall have the rest by the next shipp, conceaving the marchant had sent for two hundred and three apes. If yourself or friends will buy any to breed on, you could never have had such choice as now. In earnest this is very trew."— *Verney Papers*, p. 167.

FRANCIS TRENCH.

Islip.

Sponge or Spanish Cakes.—Much has been written lately about the superiority of Spanish bread; it reminds me that the celebrated "sponge cakes" of English confectioners most likely are of *Spanish* origin: for, in the Levant, in Italy, and in France, cakes of this kind are always called "cakes of Spain;" so perhaps "sponge" is only a corruption of "Spanish" in this instance.

M. E. R.

Charm for cutting Teeth.— "I have made your daughter a present of a wolf's tooth. I sent to Ireland for it, and I set it hear in gold. They ar very Luckey things; for my twoe ferst one did dye, the other bred his very ill, and none of y^e^ Rest did, for I had one for al the rest." — *Letter from Lady Wentworth to her Son Lord Strafford*, March 26th, 1713. Zz.

Lynching by Women in Olden Time. — The following is a remarkable instance of condign punishment inflicted by a band of enraged women upon a murderer of one of their sex, extracted from *The London Chronicle* by Sir Harris Nicolas, p. 117.: —

"1429. This same yere, betwen Estren and Witsontyd, a fals Breton mordred a wydewe in her bed, the which found hym for *almasse* withoughte Algate in the subarbes of London, and bar away alle that sche hadde, and afterward he toke socour of Holy Chirche at seynt Georges in Suthwerk; but at laste he tok the crosse and forswore the kynges land; and as he wente hys way it happyd hym to come be the same place where he had done that cursed dede, and women of the same paryssh comen out with stones and canell dong, and there maden and ende of him in the hyghe strete, so that he went no ferthere notwithstondynge the constables and othere men also which had hym undir governauance to conduct hym forward, for there wase a gret companyne of them, and hadde no mercy no pyte."

What is the meaning of "almasse?" [Alms.]

W. J. PINKS.

Bobyll and the Cardinal's Hat. — In the fourteenth year of Hen. VIII. there lived a wine-seller or publican of the name of "Bobyll beside Newgatte in london," who used to cater wine for my Lord Cardinal Wolsey, and the better to ingratiate himself with his eminence he adopted for the sign of his house, "The Cardynal's Hatte." From a document I have before me, he appears to have succeeded in drawing this potent prelate's attention. The item occurs in a very curious bill of household expences, signed by Cardinal Wolsey; Thomas Howard, Earl of Surrey; the Hero of Flodden Field; Cuthbert Tonstal, Bishop of London; and Thomas Docwra, the last Prior of the Order of St. John of Jerusalem: —

"Itm. payd to Bobyll of the Cardynals hatte besyde newgatte in London for xxviii gallones of tennysse Wyne att xv^d^ the gallon - - - - - - - } xxxv^s^."

Query, Where was this house situated? and who was Bobyll? GEORGE ROBINSON.

Queries.

POEM ON THE FRENCH WAR.

In an address delivered lately on the erection of a monument to my grandfather, who was a provincial soldier in the "French War," as we call it, 1755 to 1763, I quoted some lines which I read fifty years ago in what was then an old and tattered English Magazine, which my boyhood found in the farmhouse where I was brought up, among the mountains of Western Massachusetts. The old magazine soon perished, and I have never been able to find the poem. It was, as well as I remember, a complaint or lamentation, put into the mouth of the French king, on the unfavourable aspect of his affairs in the closing years of that war, in contrast with his successes in the early part of the struggle. The stanza from which I quoted was this: —

> "When Dieskau, in his rash action,
> Was by Johnson overthrown,
> Soon I seized, for satisfaction,
> Fort Oswego and Mahon."

The poem then recited the succession of disasters and disappointments he had suffered in succeeding years of the war. The date of it must have been about the year 1763, when the Treaty of Paris terminated the war, leaving Canada in the hands of Great Britain.

Perhaps some of your contributors can find the poem in some of the magazines of that day, which are not in our libraries. If it is worthy of so much attention, I should like to see it reprinted in "N. & Q." JOSHUA LEAVITT.

New York, Sept. 20, 1859.

Minor Queries.

Francis Burgersdicius. — Where can I find any account of the life and list of the writings of Burgersdyk, as the learned call him? for learning in our day unlatinises names. What entitles him to be classed with Vattel in Moore's whimsical couplet? Is it the *Idea Politica*, of which I have seen the title? The Preface of his *Logic* is dated 1626; but there is a Cambridge edition of 1680, and Watt mentions a controversial pamphlet concerning the Cambridge statutes, published by a certain Francis Burgersdicius (*sic*) in 1727, in English. Did a son, or grandson, or both, of the author of the *Logic* settle at Cambridge?

A. DE MORGAN.

Bulse.—Boswell, in his *Life of Johnson*, vol. vii. p. 218. edit. 1835, when regretting occasional remissness in recording his memorabilia, says: —

> "Let me exhibit what I have upon each occasion, whether more or less, whether a bulse, or only a few sparks of a diamond."

Query, derivation and authority? I. I. A. B.

James Anderson, author of the *Diplomata Scotiæ*, who was he the son of, and what were the names of his sons and daughters? Who did they marry? Any particulars about his descendants will be acceptable. Σ. Θ.

Grinding Old People Young. — Please tell me something about the "ancient mill," the process of "grinding," and the "old ladies"; together with anything else you may know about what is referred to in the following advertisement from a paper of this date: —

> "Now open — Sundays inclusive.
>
> "CLAY HALL TAVERN AND GARDENS. Also the Ancient Mill which was erected for grinding Old People Young nearly 200 years back, and which has been entirely renovated and redecorated regardless of expense. Old Ladies are requested to come and be Ground Young, for which there is no charge made.
>
> "A variety of Amusements, &c. . . . . .
>
> "Please Copy the Address. Clay Hall Tavern and Pleasure Grounds, back of the East London Water Works, Old Ford, five minutes walk from the Bow Station," &c.

TALLBOYS.

Drummond of Colquhalzie. — Can any of your readers oblige me with information whether Drummond of Colquhalzie, in Perthshire, whose estate was forfeited in 1745 or 1746, was related to the then Earl of Perth? And if so, in what degree?

I. M. A.

Kennaquhar.

The Combat between the Dukes of Norfolk and Hereford. — Respecting the causes that led to the celebrated combat, which took place at Coventry, in 1398, between these two peers, there is much difference of description. The Parliamentary Rolls say Hereford accused Norfolk before Richard II. of using certain words in derogation of the king. This statement is confirmed by the writer of the *English Chronicle from* 1377 *to* 1461 (Camden Society). Froissart on the other hand affirms that Mowbray was the accuser; and in the Harl. MSS. in the British Museum (No. 6079, ff. 29—31.) the same statement is made. Froissart, who describes the whole matter up to the banishment of the two dukes, states that no combat took place, whilst all the other authorities cited give full particulars respecting it. Can these differences be accounted for? Which was the accuser of the other before Richard II.? THOS. NORTH.

Leicester.

Quotation. — Can you tell me where I shall find the following lines? —

> "He either fears his fate too much,
> Or his deserts are small,
> Who fears to put it to the touch,
> To win or lose it all."

F. L.

Joseph of Exeter's Poem, entitled "Antiocheis." — Joseph of Exeter (Josephus Iscanus), whom

Leland characterises as "tam splendidum Britanniæ sidus," wrote a poem in the twelfth century entitled *Antiocheis*. Warton says:

"Mr. Wise, the late Radcliffe librarian, told me that a MS. of the *Antiocheis* was in the library of the Duke of Chandos at Canons."

When was this library dispersed? And is the whereabouts of this MS. known?

EDWARD F. RIMBAULT.

James Collinson, N.P.—I saw lately the bookplate of James Collinson, of Lancaster, N.P., who must have lived sometime in the last century. The arms are, as well as I can describe them without the tinctures, on a bar arched, two mullets; in chief a squirrel; in base three hatchets; with a lamb for a crest. I am anxious to know who James Collinson was? Can N.P. denote Notary Public? Is there any pedigree of the family of Collinson? E. H. A.

Marriage Law.—Before the act of Geo. II. the law relative to marriages in England was the old law of Christendom, the *simple contract* law, which we now know as the *Scotch law*. An encyclopædia of 1744, speaking of England, says "But marriages without this sanction ['the blessing of the priest'] are not therefore null and void, but only esteemed irregular." And the pamphlets which preceded and partly incited the act of Geo. II. describe a state of things perfectly resembling that in Scotland as to the state of the law and the power of individuals over the contract. Was the marriage by simple contract in presence of witnesses as common as it is supposed to be in Scotland? What references can be given to cases in which the courts were obliged to acknowledge the simple contract without clergyman or religious ceremony? Did the words *de futuro*, followed by cohabitation, constitute a valid marriage? M.

Andrew: Gaffman.—In the northern district of Lincolnshire, the afternoon refreshment taken by farm labourers about 4 or 5 o'clock, and which is called *beaver*, or *bever*, in 2nd S. viii. 370., is styled an *andrew*. This title to an afternoon's luncheon is, I think, much more difficult to account for than *beaver*.

In the same district, the servant who is charged with the general superintendance of a farm, and called the "ground-keeper" in other parts of Lincolnshire and elsewhere, is known as the *gaffman*. Query, the origin of this name?

PISHEY THOMPSON.

Stoke Newington.

Military Queries.—1. Can any of your military correspondents give me any information respecting a Capt. George Freer, who served in the 101st Regt. about the end of last century? The regiment, I believe, was noted for duellists. Did he take any part in such proceedings?

2. Information wanted respecting John (?) Duncanson, an officer in the army, killed in a duel at Malta during last century? Who was he, or what regiment did he belong to? Who was the man who killed him?

3. Will some of the correspondents, who have so kindly answered my "Watson of Bilton Park" Queries, inform me what arms this family bore? And also if there has ever been any view of either Malton Abbey or Bilton Park published?

SIGMA THETA.

Glass Bells for Churches.—The London papers mention that "a bell of green glass, fourteen inches high and thirteen inches in diameter, has been placed in the turret of the chapel at the Grange, Borrowdale." Many of your readers, as well as myself, would be glad to know where farther information can be had as to the manner in which it is hung and struck, and the material of which the clapper and hammer is formed. Are there any other glass bells in use in England or abroad? VRYAN RHEGED.

Albert Durer.—There is an engraving by Albert Durer, signed but not dated, which is called "The Holy Family with a Butterfly," from having a butterfly at the right hand corner, which is really no more than a much improved copy of a print by Martin Schöngauer. Was the Martin Schöen print copied from a painting? J. C. J.

Monument of Sir Nicholas Dixon in Cheshunt Church.—Will some correspondent have the kindness to refer me to a printed work containing any engraved copy of the above before it became effaced by time or neglect? R. W. DIXON.

Seaton-Carew, co. Durham.

Kendrick Family.—I should be glad to know what grounds there are for supposing that this family (Kenrick) is descended from the Saxon kings, as stated in an epitaph printed in Ashmole's *Berkshire*, p. 149., fol.?

The brother of the person on whom the epitaph was written was John Kendrick, so justly celebrated for his munificent charities in Reading, Newbury, and London. His will is given at length in Strype's *Stowe*, and members of the family mentioned as living at Chester.

In this branch of the family was a baronetcy, which became extinct towards the close of the seventeenth century by the death, without male issue, of the first holder, Sir William Kenrick.

I have found records of the family as living in Denbighshire (Wynn Hall), Flint, Caernarvon, and Shropshire (Woore); and also at Bewdley, in Worcestershire. The first and two last are undoubtedly from various evidences immediately connected.

They are connected with the families of Eyton, Thelwall, and Wilbraham (Lord Skelmersdale), in

North Wales. Any information which any of your readers can afford me will be thankfully accepted. I am told that the church of St. John the Baptist in Chester contains memorials of them. H. A. D.

Scotch Clergy deprived at the Revolution.—Can any reader refer me to a list of the episcopal clergy deprived by the Scots Council in 1689, and subsequently, for their refusal to conform to the Revolution settlement? One of these was Mr. Thomas Strachan, minister of St. Martin's, Perthshire, A.B., whose ancestors had been ministers of that parish from the Reformation. What became of him afterwards? J. A. P.

Rings: their Uses and Mottoes.—Can any reader oblige by saying if any book has been published on such subject? Glwysig.

"*Ould Grouse in the Gun-Room.*"—Can any of your correspondents throw any light upon the story of "Ould grouse in the gun-room," alluded to in Act II. Sc. 1. of *She Stoops to Conquer?* * H. C.

Minor Queries with Answers.

Vindicta Bernardi.—Amongst the additional matter printed by Hearne in the second volume of *Liber Niger*, at p. 501., I find the following piece of historical information:—

"Mense Jan^{i} Katerina ducissa Norfolchiæ juvencula ætatis fere $\frac{xx.}{iiii.}$ (lxxx.?) annorum maritata est Johanni Widevill fratri reginæ ætatis xx annorum, maritagium diabolicum! *Vindicta Bernardi* inter eosdem postea patuit."

What is meant by *Vindicta Bernardi?*

E. H. A.

[St. Bernard, though honoured as a divine by Protestants as well as Romanists, appears to have been somewhat addicted to the practice of denouncing and invoking, on those who had incurred his displeasure, the judgments of Heaven. And, what made it worse, the judgments were supposed to follow! He was preaching on one occasion at the church of Viridefolium, a place so called from the extreme fruitfulness of its soil (Verfeuil, or Verfeil, in the dioc. of Toulouse), when, being treated with contempt by the inhabitants, he walked forth from the place, looked back on it, "et *maledixit*, dicens, Viridefolium, desiccet te Deus." The malediction took effect; "ex tunc" the place sank into poverty; and an eyewitness records having himself seen the chief man of Verfeuil living at Toulouse, aged 100, in extreme indigence! (*Act. Sanct.*, Aug. 20, p. 202.) Such was the *vindicta Bernardi.* On another occasion, Bernard is stated to have expressly menaced the King of the French (Louis-le-Gros) with the death of his eldest son, as a "vindicta cœlestis."—"Ludovico Crasso, Stephanum episcopum Parisiensem vexanti, scribit ac minatur S. Bernardus mortem filii ejus, *quæ etiam secuta est.*"—"Cui impœnitentiæ Bernardus Abbas *iram cœlestem vindicem* instare, denunciasse fertur."—"Quin et Bernardum addidisse severas minas, et *cœlestem vindictam*, ni resipisceret, affuturam in brevi."—*Act. Sanct.*, Aug. 20, p. 131. The actual death of the prince (Philip), by a fall from his horse, followed shortly after!

Respecting the "maritagium diabolicum" recorded in our correspondent's extract from the *Liber Niger*, we are indebted for some curious particulars to Miss Strickland, in her life of Elizabeth Woodville, consort of Edw. IV. One of the queen's first objects was "the advancement of her own relatives;" and "neither infantine juvenility nor the extreme of dotage seems to have been objected by the Woodvilles, if there were a superfluity of the goods of this world; for the queen's eldest brother, a fine young man, wedded, for her great jointure, Katherine, the dowager duchess of Norfolk, then in her eightieth year—'a diabolical marriage,' wrathfully exclaims William of Worcester."—Vol. ii. pp. 331–2.

As the denunciations of S. Bernard, addressed to the King of the French, were fulfilled by the disastrous death of the heir apparent, so this "maritagium diabolicum," also, was followed by a family disaster; for the same brother of the queen, John, who had contracted the alliance, being taken prisoner with his father after the battle of Edgecote, they were both beheaded. This coincidence in the two cases, a domestic calamity following in each, appears to be the reason why the chronicler, in the latter instance, applies the term "vindicta Bernardi." ("Vindicta Bernardi apud eosdem postea patuit.") On one occasion we find Bernard himself severely reprobating a proposed marriage, because canonically prohibited. (*Works*, 1690, Ep. 371.)

We may also understand, by the aid of Miss Strickland's researches, *why* the Woodville "marriage" is styled "*diabolical.*"—"This alludes," as she observes, "to an old English proverb on marriage,—'That the marriage of a young woman and a young man is of God's making, as Adam and Eve; an old man and a young woman of Our Lady's making, as Mary and Joseph; but that of an old woman and a young man, is made *by the author of evil*'" (p. 332. note). The "maritagium" with the rich old dowager, however, was the more decidedly "*diabolicum*" for another reason; because the mother of Elizabeth Woodville was shrewdly suspected of using *magical arts*, specially in promoting the aggrandisement of her family.]

Jetonniers.—What is the meaning of this word, applied, I believe, to the members of the French Academy in the reign of Louis XIV.?

James Delano.

[Jeton was properly a *counter*, of the kind used by card-players. In a more extended sense, *jeton de présence* was the counter handed, at the sittings of certain societies, to each member present, as an evidence of his having attended. Specially, *jeton de présence*, or *jeton d'academie*, was the *silver* counter delivered to every member present at the sittings of the *Académie Française*; and, ultimately, the expression stood for a certain sum allowed instead of the counter. Hence the term *jetonniers* was invidiously applied to those members who were supposed to attend regularly for the mere purpose of receiving their jeton, without contributing personally to the splendour of the assemblage; and Furetière is even charged with applying the term to some who were both excellent authors and illustrious academicians. It is well known with what ribaldry the French academicians were constantly assailed by some of their literary brethren, who had not obtained admittance into the number of the chosen Forty.]

[* This Query appeared in our 1st S. x. 223., but failed to elicit a reply. Since that time Mr. Forster, in his interesting *Life of Goldsmith*, ii. 361., repeats the Query as follows: "Surely it must have been a real story, and can no F. S. A. exhume it, so as to tell us what it was?"—Ed.]

Aylward Family Crest. — What is the crest of the Aylward family of Suffolk? I think there are some Aylwards in Essex. Should there be no arms to any Aylwards of Suffolk, those of Essex would be thankfully received. R. A.

[In Burke's *Armory* are the following arms (crests not given) of the Aylward families: —

"Aylward (Suffolk). Ar. on a saltire az. between four griffins' heads erased gu. a leopard's face and four lozenges or.

"Aylward. Ar. on a cross, az. a leopard's face between four lozenges or.]

The Duchess of Marlborough. — The late Mr. Weir, in his *Account of Lincolnshire*, vol. i. (all that was published) p. 271., says that this celebrated woman was born at Burwell near Louth, in Lincolnshire, but does not give any authority for the assertion. I am not well read in the biography of the Duchess, and shall be glad to be informed through the pages of "N. & Q." what evidence there is that Mr. Weir's statement is correct. Pishey Thompson.

[Mr. Weir's authority is no doubt Allen's *History of Lincolnshire*, 4to., 1834, vol. ii. p. 194., which states that "Burwell House was the birthplace of Sarah Duchess of Marlborough, whose ascendency in the affections of Queen Anne had a material influence on the political events of that reign." The family manor-house of the Jennings was at Sandridge in Hertfordshire; and Miss Strickland states, without giving her authority, that "Sarah Jennings was born at a small house at Holywell, near St. Albans, on the very day of Charles II.'s restoration, 1660." — *Queens of England*, vii. 13., edit. 1852.]

Paul Gemsege. — Who was "Paul Gemsege," the replyer (if I may coin the word) to so many Queries of antiquarian and historical purport in the *Gentleman's Magazine* of the last century? J. H. Van Lennep.

[This is the anagram of Dr. Samuel Pegge, an English divine of the last century, known as one of the most erudite and indefatigable antiquaries of his time. He died in 1796. By an ingenious transposition of the letters of his name, he formed the plausible signature of Paul Gemsege. Consult any modern Biographical Dictionary, except Knight's, for an account of Dr. Pegge.]

Bible, Misprint in Seventh Commandment. — In the reign of Charles I. the Company of Stationers are said to have printed an edition of the Bible in which the word "not" was omitted from the Seventh Commandment. Is this a fact? and if it be, is there a copy of such a Bible in existence? The accusation is advanced or repeated in Madan's *Thelypthora* (vol. i. p. 69., 2nd ed.), and quoted as authentic by the author of the *Pursuits of Literature* (1. Dialogue). Tradition says that a heavy fine was imposed for the carelessness of the Company in this matter. Nix.

[According to Townley (*Biblical Literature*, iii. 318.) the whole impression was recalled. He says: "In 1632, Barker and Lucas, the king's printers, printed an edition of the Bible of 1000 copies, in which a serious mistake was made by leaving out the word *not* in the Seventh Commandment, causing it to be read 'Thou shalt commit adultery.' His Majesty King Charles I. being made acquainted with it by Dr. William Laud, Bishop of London, order was given for calling the printers into the high-commission, where, upon the fact being proved, the whole impression was called in, and the printers heavily fined. With this fine, or a part of it, a fount of fair Greek types and matrices were provided, for publishing such MSS. as might be prepared, and should be judged worthy of publication; of this kind were the *Catena* and Theophylact, edited by Lyndsell." Mr. Offor, however, informs us that he has seen two copies with this unfortunate misprint, one in the possession of Mr. Stevens, the American bookseller, which was exhibited by him to the Society of Antiquaries about three or four years since; and which it was then said was about to be sent to America.]

Replies.

HENRY SMITH.

(2nd S. viii. 254., &c.)

I have a (slightly imperfect) copy of

"The Sermons of Maister Henrie Smith, Gathered into One Volume. Printed according to his corrected Copies in his Life time. At London: Printed by Peter Short for Thomas Man, dwelling in Pater Noster row, at the Signe of the Talbot. 1594."

It contains thirty-seven Sermons, viz.: —

1. A Preparatiue to Mariage.
2, 3. A Treatise of the Lord's Supper, in two Sermons.
4, 5. The Examination of Vsury, in two Sermons.
6. The Benefite of Contentation.
7. The Affinitie of the Faithfull.
8. The Christian Sacrifice.
9. The True Triall of the Spirits.
10. The Wedding Garment.
11. The Waie to Walke in.
12. The Pride of Nabuchadnezzar.
13. The Fall of Nabuchadnezzar.
14. The Restitution of Nabuchadnezzar.
15. The Honour of Humilitie.
16. The Young-Man's Taske.
17. The Triall of the Righteous.
18. The Christian's Practise.
19. The Pilgrim's Wish.
20. The Godly Man's Request.
21, 22. A Glasse for Drunkards, in two Sermons.
23, 24. The Art of Hearing. (Two Sermons.)
25. The Heauenly Thrift.
26. The Magistrates' Scripture.
27. The Triall of Vanitie.
28. The Ladder of Peace.
29. The Betraying of Christ.
30. The Petition of Moses.
31. The Dialogue betwene Paul and Agrippa.
32. The Humilitie of Paul.
33. A Looking Glasse for Christians.
34. Foode for New Borne Babes.
35. The Banquet of Job's Children.
36. Satan's Compassing the Earth.
37. A Caueat for Christians.

Then follow three Prayers:

"One for the Morning, another for the Euening, the third for a Sicke Man, whereunto is annexed a Godly Letter to a Sicke Friend, and a comfortable Speech of a Preacher vpon his Death-bed. Anno 1591."

Then, without any break or additional title,

follow four Sermons not mentioned in the "Table of Contents," viz.: —

1. The Trvmpet of the Soule sounding to Judgement.
2. The Poore-Man's Teares.
3. An Alarvm from Heaven, summoning al Men vnto the Hearing of the Trueth.
4. A Memento for Magistrates.

The volume is a small 4to of 584 pages; and the writer of this Note would be glad to re-edit the whole, or portions of it, for any publisher or society that would undertake the expense, having long thought it a pity that the great bulk of the religious part of the community should, from the scarcity of the work, be deprived of such an inexhaustible store of plain honest truths set forth in nervous English, enforced by the most striking, though often quaint, illustrations. Henry Smith was unquestionably the best preacher in his day; and the style and language of the Sermons is such that they could not but be listened to and clearly understood even if preached in our own day. Has not, however, a modern edition already been published? It will be seen that the above list does not include "Jonah's Punishment," "The Sinfull Man's Searche," "Marie's Choyce"; unless indeed they are given under a different title, — as for instance, the "Looking-Glasse for Drunkards," in the above list, corresponds to "Noah's Drunkennesse" in Mr. Cowper's list.

J. Eastwood, M.A.

Eckington, Derbyshire.

My well-worn and much-prized copy of that "common family-book" (as Strype calls it), Henry Smith's *Sermons*, seems to be so much more complete than that of Mr. Cowper, that I make no apology for describing it.

If their republication, which I agree with him in thinking highly desirable, were contemplated, it would be well that the whereabouts of any old editions should be ascertained.

The date and printer's name are torn from the principal title-page, which, however, stands thus:

"The Sermons of Mr. Henry Smith, gathered into one volume, Printed according to his corrected copies in his lifetime. Whereunto is added God's Arrow against Atheists."

Then follow "The Severall Texts and Titles of the Sermons contained in this book," forty-two in number, commencing with "A Preparative to Marriage," and "A Treatise of the Lord's Supper in two Sermons," and concluding with "God's Arrow against Atheists."

On the next page is an Epistle to the Reader, signed "Thine in Christ, H. S.," with a short supplementary Epistle referring to the Treatise on the Lord's Supper. In both of these he alludes to his illness; the first begins, "Because sicknesse hath restrained me from preaching, I am content to doe any good by writing;" and the latter ends with these affecting words: —"I would have thee profit somewhat more by this book, because it hath weakened me more than all the rest."

All but the last four of the subjects announced in the programme then succeed, and occupy, together with "Three Godly Prayers," 600 pages, duly paginated.

The book then proceeds, like Mr. Cowper's, without pagination, beginning with his title-page No. 2., "Twelve Sermons, &c.," and followed, as in his copy, with two supernumerary title-pages, "Six Sermons," &c., and "Fovre Sermons, &c." After the last of these, however, not only "The Trumpet of the Soule," but the three missing Sermons on "The Sinful Man's Search," "Marie's Choyce," and "Noah's Drunkennesse," as well as two "Zealous Prayers," appear: then come the four subjects omitted at the end of the first Table, viz.: "God's Arrow against Atheists" (Mr. Cowper's No. 1.), and, lastly, Three Sermons, with another new title-page, on, 1. "The Benefit of Contentation;" 2. "The Affinity of the Faithful;" and 3. "The Lost Sheepe found." This last refers to a certain Robert Dickons, a "Prentise of Mansfield," who called himself Elias, but whose recantation was brought about, it would seem, by the efforts of Henry Smith, directed by a precept from "the Lord Judges."

The volume concludes at p. 54. with an imperfect list of "Questions gathered out of his (*i. e.* Robert Dickons's) owne Confession, by Henry Smith, which are yet unanswered."

C. W. Bingham.

London in 1558.

(2nd S. viii. 292.)

In reply to the inquiry of W. P. relative to the drawings of London by A. Van Den Wyngrerde, 1558, I am happy to state that they are still in existence. They were purchased of Messrs. Colnaghi some years since by the late Mrs. Sutherland of Gower Street, Bedford Square, and form a portion of the magnificent illustrated Clarendon presented by her to the Bodleian Library, Oxford, where they may any day be inspected.

As it may be interesting to W. P., and to many of the readers of "N. & Q.," to be informed of the earlier history of these valuable drawings, I am enabled through the courtesy of Mr. Colnaghi to gratify their curiosity.

The English drawings were twenty in number, and were originally deposited with the justly celebrated printer, Christopher Plantin of Antwerp, who was highly esteemed by Phillip II. of Spain, consort of Mary I. of England: as views in Spain and Flanders were also discovered in his possession, it is conjectured they were intended to illustrate a history of the possessions of Phillip,

then one of the most powerful sovereigns of Europe. This work was never published, or, as far as we know, saving the illustrations in question, ever commenced.

About the year 1820, a Col. Roettiers, a Belgian gentleman in the service of the Russian government, happening to be at Antwerp, was informed that a descendant of the printer Plantin—in whose family these drawings had continued from the middle of the sixteenth century (1558)—intended to dispose of a portion of his collection, requiring the room in which it was placed for a harness-room. In addition to many prints and other works of art in this room were the drawings mentioned above. The Colonel became the purchaser of the whole of this collection.

Some years subsequent to this acquisition, Col. Roettiers being in London disposed of the whole of the drawings to Messrs. Colnaghi, who, as we have stated, sold the English portion to Mrs. Sutherland: the foreign drawings were purchased by Dr. Wellesley, the Principal of New Inn Hall, Oxford, in whose possession they are believed still to remain.

The large folded view of London has been engraved — by permission of the trustees of the Bodleian Library — by N. Whittock, and was published a few years since by Messrs. Whittock & Hyde of Islington. These drawings also afforded valuable assistance to Mr. William Newton in constructing his "Pictorial Map of the City and its Suburbs as they existed in the Reign of Henry VIII.," &c.

In conclusion, we must all deeply regret that drawings of a character so interesting should not be found, where assuredly they ought to be, in the national collection at the British Museum: and still more so, when we find that they were first offered to that institution, and rejected on the ground of expence. J. H. W.

Onslow Square, Brompton.

I am not able to say where the extremely interesting drawings your correspondent W. P. refers to are; but Antonio Van Wynergard, or I believe more correctly, Wyngrerde, came to England with Philip II. of Spain, and made a perspective view of London in 1543, now in the Sutherland collection in the Bodleian Library; this has been lithographed by Messrs. Whittock and Hyde of Islington. Doubtless the drawings alluded to are by him, and it will be very gratifying to know where they are. F. G. T.

BACON'S ESSAYS.

(*Continued from* 2nd S. vi. 407.)

I. A mixture of a *Lie* doth ever add Pleasure . . . . . One of the Fathers, in great severity, called POESY, *Vinum Dæmonum*, because it filleth the Imagination, and yet it is but with the Shadow of *a Lie*." — *Essay* I. p. 2.

As an additional illustration of this passage, I may quote Mr. Knight's introduction to an extract from Sir P. Sidney's *Defence of Poesie*: —

"A clever critic says, 'One would think that to write a *Defence of Poesy* were something like writing an *Apology for the Bible*.' The Editor of 'Half Hours' has called attention to the circumstances that demanded this Defence ('W. Shakspere, a Biography'). A little previous to 1580, two or three fanatical writers put forth a succession of the most violent attacks, not only upon the Stage, but against Music and Poetry in all its forms. When Sidney says, 'I think truly that of all writers under the sun, the Poet is the least liar, he was answering one Stephen Gosson, and other pamphleteers, who held that a *Fiction* and a *Lie* were the same. The high-minded Sidney came, with his chivalrous spirit, to the rescue of 'Divine' Poesy, who was trembling before the great Dragon of Fanaticism; and manfully did he chase the beast to its hiding-place." *

Dr. Maitland, however, seems to be of Touchstone's opinion: —

"The truth is — one is sorry to acknowledge it, but the truth is that Poetry is not the language of reality. It is not the language of the World, as it now is, and of Man, as he has now become; yet there is something within him of recollection and anticipation, which listens to this dead language with instinctive interest, and recognises it as his mother tongue, long lost in the land of his captivity, but still sufficiently intelligible to rouse his spirit with the imagery of better times, and better things. The danger lies in this; that Poetry is not the language of Truth; and that Man loves to escape from Truth. He loves to frame and fancy things that are not, because he seeks in vain for satisfaction in things that are; and he tricks himself into a forgetfulness of hard truths, that he may revel in his ideal creation."—*Eruvin*, Lond. 1850, p. 58.

EIRIONNACH.

P.S.—As the Editor has inadvertently inserted CLAMMILD's Note in this week's "N. & Q." (2nd S. viii. 297.), I must request him to give an early insertion to my reply. At first I did not think it worth while to refer more directly to the Fable of Momus, as it is so well known, and Bacon's allusion is so obvious; but on second thoughts I *did* give it, and that at full length. If CLAMMILD had taken the trouble to read my last

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* Cf. some remarks on the Connexion between Poetry and Religion in the *London Review*, 1829, vol. i. p. 159. "The connexion between the want of the religious principle, and the want of poetical feeling, is seen in Hume and Gibbon. They had radically unpoetical minds.

"Revealed Religion is especially poetical . . . . With Christians, a Poetical view of things is a duty. We are bid to color all things with the views of Faith; to see a Divine meaning in every event, and a superhuman tendency. Even our friends around are invested with unearthly brightness; no longer imperfect men, but beings taken into Divine favor, stamped with His seal, and in training for future happiness.

"The Virtues, peculiarly Christian, are also essentially poetical," &c. See the whole passage quoted by Sharon Turner in his *Sacred Hist. of the World*, Lond. 1841, vol. ii. p. 231.

Note on Bacon (2nd S. vi. 407.), he might have spared a very unnecessary repetition.

BEARDED WOMEN.

(2nd S. viii. 247.)

Some years ago, when I was staying at one of the hotels near the Falls of Niagara, on the Canadian side, I one day saw a young woman of the hotel go to a neighbouring pump to fetch water. On returning, she passed near me, when I observed that she had a strong beard on her face, but it was cut close with scissors. The circumstance struck me, and I made some remark about it to a gentleman with whom I had been in conversation, who had been some time staying at the hotel, and knew the girl well. He said I was quite right about her beard; that she had a very fierce one, but that she cut it off with scissors, because people quizzed her about it. That gentleman either told me at the time, or I have been told somewhere else, that such women would not bear children. On this latter point it should seem that I must have been misinformed; for both Evelyn and your correspondent John Pavin Phillips distinctly state the contrary.

P. Hutchinson.

These *lusus naturæ* have by no means been uncommon throughout all ages; nevertheless they were always looked upon with curiosity, and instances thought worthy of being recorded. I annex a few by way of example: —

Hippocrates, *De Morbis vulgar.* l. vi. sec. 7., thus writes: —

"Abderis Phaëtusa, Pythei conjux, antea per juventam fœcunda erat, viro autem ejus diu exulante menses defecerunt, ex quo postea dolores et rubores ad articulos exorti sunt. Quæ ubi contigerunt tum corpus virile et in universum hirsutum est redditum, barbaque est enata et vox aspera reddita."

Margaret, formerly Governess of the Low Countries, whose great beard was a singular ornament to her robust body.

In the museum at Stutgard there is a picture of a woman named Barteld Gratje, with a large beard as she appeared in her twenty-fifth year, anno 1587, and a painting also of her as she appeared in her old age.

In 1726, at the carnival at Venice, there appeared a female bearded rope-dancer.

A bearded Amazon served as a grenadier in all the campaigns of Charles XII. of Sweden, displaying all the courage of the other sex until she was taken prisoner at the battle of Pultowa. In 1724 she was brought from Siberia to St. Petersburg, and introduced to the Czarina. Her beard was an ell and a half long.

Elizabeth Knepchtin, a Swiss countrywoman, also bore a venerable beard. By direction of Duke Ernest Lewis of Saxe Meinungen her portrait was taken, of which a copy is to be seen in the Breslau collection, B. 29. p. 73.

In the year 1775 the minister of a parish in the Orkney Islands, describing the manners of the inhabitants, tells that the custom there is never to baptize a female child before a male, otherwise they have a superstition that, upon arriving at the years of discretion, *she would certainly have a strong beard*, and the boy would have none.

Ithuriel.

I know the following instance of a bearded woman which I saw in company with another officer, when quartered at Lisbon, Portugal, in 1827. My account is meagre, for it is long ago, and the Notes I took are not forthcoming among my papers; but fortunately I possess a good memory.

The hairy girl was apparently seventeen or eighteen, perhaps less. We saw and conversed with her, so close that both by sight and touch we could see there was no deception. In company with her was a person who stated herself to be her mother.

She (the girl) was perfectly feminine, her features agreeable, and her manners lady-like. She had a small moustache and whiskers, and the hair grew quite low on the forehead, almost as low as the eyebrows. It was also very low on her neck and shoulders; in fact as far as we could see for her dress. The hair was not coarse, but soft and silky, and of a brown colour.

I perfectly recollect that her fingers were covered all the way down, on the outside, with thickish short hair, but none between them or on the palm of the hand.

She was not tall for her age, and was, I think, a native of Portugal. We suggested to her mother to exhibit her in England; and possibly this *may* be the person mentioned as having been here fifteen or sixteen years ago.

Port Fire.

In Kirby's *Wonderful and Eccentric Museum*, vol. vi., an account is given, accompanied by a portrait, of a young Frenchwoman, calling herself Madlle. Lefort, who, although feminine in form, presented the masculine phenomena of beard, whiskers, &c. This girl was exhibited in 1818–19. I remember another case of a similar kind in a young woman, a Piedmontese, who had a beard of the length of eight or ten inches, but not very thick. I do not now remember her name, but she had a room for the reception of company in St. James's Street. Her appearance in London must have been at least twenty-five years ago. She was unmarried at that time. Whether the instance mentioned by Mr. Phillips were a

second appearance of this individual, I cannot pretend to say. I may, however, remind him of the American (Mexican, I believe) who was only two years since exhibited in Regent Street, under the designation of "the Nondescript," of whom portraits are common enough. I have no doubt that many similar instances have occurred, but do not at present know where they are recorded.

R. S. Q.

In his *Narrative of an Expedition to Ava*, Lieut. Yule gives a full and very curious account of a hairy-faced woman, with a singular lithograph of herself and her child. If your correspondent has not access to the work I shall be glad to send you the extract.

Este.

SOUL.

(2nd S. viii. 249.)

Taking this word in opposition to *body* — as πνεῦμα is opposed to σὰρξ, and ψυχὴ to σῶμα — we find in the Shemitic class of languages as follows: — In Hebrew its equivalent is *nephesh*, meaning breathing, soul, life, body, man, and smell; in Syriac, *naphes* means to animate, breath, appetite, desire; in Arabic the root *nafsa* means to injure anyone by mind or eye, *nafisa* to bear a child, *nafusa*, valuable; and in other formatives, to lift, to recreate, to breathe, to desire, the soul, person, individual, spirit. The Turks use *nefayess* for anything delicate or precious, *nefs*, the soul or person, *nefass*, the breath — hence the Tartar *nefaslenmek*, to take breath, to repose. In the Indo-Germanic class we have from the Sanscrit, *jiv*, to live; in Greek, ζάω, to live, ζωή, life; in Russian, *ziwu*; in Lithuanian, *gyiu* and *gywata*; in Mœso-Gothic, *saiwala* = fount of life; in Islandic *salo* or *sael*; in Danish, *siel*; in Anglo-Saxon, *sawel*; in Swedish, *sial*; in German, *seele*. Ihre connected *siael*, soul, with *siaelf*, self, in Anglo-Saxon. Richardson connects, as above, soul with ζάω as its etymon. With respect to the Romanic class, the French *âme*, Portuguese *alma*, and Italian *anima*, are from the Latin *animus* and *anima* — the Latin being probably from the same original root in old Pelasgic as πνεῦμα in Greek. The result of this induction may be thus stated: the generic notion of *breathing* led to the generalised term, *living* or *life*, and to the concrete term *self*, and the abstract term *soul*.

But there is another term to represent an immaterial and invisible substance in Hebrew, *ruach*, which means breath also, derived from the notion of smell (*to breathe an odour*), also wind (breath of air), and applied to the Deity (רוּחַ יְהוָה), *ruach Jehovah*, the Spirit of God = God himself (Ps. cxxxix. 9.) In Arabic the same word (روح), *ruah*, means (like *nefs*) *self* (Lokman, 14. 27. 32.): in its Arabian origin it was applied to the wind, which cools the air in the evening, hence rest, taking breath, soul, or the cause of life in the body, divine inspiration, prophecy, angel, &c. The Syriac holds to many of these meanings from the same root. Our word *spirit* is from the Latin *spiritus* and *spiro*, derived from the same root as the Greek σπαίρω — so the French terminal *-spire* — all of kin to the Sanscrit *spar*, to live or breathe, and *spartan*, breath. The generic notion here appears to be, air in motion, the wind bringing odours, analogous to breathing in animals: hence Jupiter in the sense of atmosphere, and in the abstract something distinct from matter, the cause of life, the soul, deity. The Greek word ψυχή, usually translated "soul" (as πνεῦμα, spirit), means, in its root, to breathe, and to cool by breathing. It appears to originate from the Sanscrit *pu*, pure, *pavas* and *pavâkâ*, breath.

T. J. Buckton.

Lichfield.

EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

(2nd S. viii. 221. 271.)

I cannot offer much from my edition of Foxe (1641), as giving direct information respecting early editions of the work, but I note what I consider a note-worthy circumstance, as, if not answering a Query, inviting an answer to itself, as a Query.

In the third volume, following p. 1030., is a title-page to "A Continuation of the Histories of Forreine Martyrs," &c. printed by Ric. Hearn for the Company of Stationers, 1641. This work is paged in itself, pp. 1—106., but it was certainly part of the 2nd edit. of 1641 of Foxe's book, inasmuch as it *precedes* the index, and is included in it, in reference to its contents.

The title-page is highly ornamented in the style of the time. Among the waving foliage of a vine springing from a vase at the bottom of the page, and winding round two ornate columns, at either side, is a scroll or label bearing the date 1574.

Now what can this date stand for? It does not point to the "Massacres in the Cities of France, 1572," nor the "Famous Deliverance of our English Nation from the Spanish Invasion in '88," nor "The other from the Gunpowder Treason in the year 1605," nor "The Cruelties on the Professors of the Gospel in the Valletine, 1621," all which are matters alluded to in the title-page itself, and some of which are subsequent in point of time to the date referred to. If it do not point to some earlier *unnoticed* edition of *The Book of Martyrs*, to what are we to take these mysterious numerals as having reference?

A. B. R.

Belmont.

P.S. As to copies of "Foxe" contained in

churches, there is (or was some years since) a fine *strong* copy of this work still chained to a desk in the church of Stratford-on-Avon: as my memory serves me, it lay in the south transept.

Perhaps the following description of an imperfect copy of Foxe in my possession may be of use. It is of the date 1570, as appears by the last page, but unfortunately wants the first 926 pages, commencing with fol. A A a iij.; so that it can only be identified as being a copy of the second edition throughout by the references in the index, on the back of the last leaf of which is the date as follows: —

"At London,
Printed by John Daye, dwelling over Aldersgate beneath Saint Martins,
¶ Anno 1570.
Cum gratia & Priuilegio Regiæ Maiestatis."

A few leaves at the beginning and end of the volume have been mounted. The work ends at p. 2302., after which come eleven leaves of index, not paged. But between the body of the work and the index is inserted "A continuation," &c., dated 1632, containing some leaves in Roman type of "A treatise preparing men to suffer martyrdome." After which follow in blackletter 104 pages of text in blackletter.

Above 1000 pages of the book are in good condition, but have been cut down so close as in some instances to have lost parts of the head lines. Pages 1269. and 1270. are numbered 1267. and 1280. respectively, and there are several other errors of paging. Page 1482. is blank, and the ninth book, on the reign of Edw. VI., commences p. 1483. NICHOLAS POCOCK.

5. Worcester Terrace, Clifton.

I beg to refer MR. NICHOLS to the *Photographic News* for Sept. 28th, where at p. 34. he will find mention made of a copy of Foxe's Martyrology, in three volumes, of an old date, as being placed in the church of Arreton, Isle of Wight.

N. S. HEINEKEN.

I have a good copy in 3 vols. of Foxe's *Book of Martyrs*, of the 8th edit. 1641, in the old binding, the outside of the cover impressed with the name of a former owner, George Norwood, and the date 1652. GEO. H. DASHWOOD.

Stow Bardolph.

There is in the library at Tabley House, Cheshire, a copy of Foxe's *Book of Martyrs*, newly enlarged and recognised by the author, 1576, London, by John Daye, folio, 2 vols.

This third edition has many additional cuts, and likewise some additions at the end.

The title-page of the first volume and part of the index is wanting, but it is otherwise in a good state of preservation.

The books are in the original binding, and formed part of the library of Sir Peter Leycester of Tabley, the celebrated Cheshire antiquary, who died 1678. M. L. FODDER.

In Chelsea old church there is a copy of Foxe's *Book of Martyrs* chained to the west wall, with three other religious books. CHELSEGA.

In the library of Trinity Hall, Cambridge, there is a copy (imperfect) of the edition of 1563. In the library of Hereford cathedral (press mark D 4. 13 14.), is a copy of the 1610 edition in two volumes. AUL. TRIN.

Replies to Minor Queries.

Sir Robert le Gris (2nd S. viii. 268.) — For information respecting this gentleman I refer your correspondent to the following documents in the State Paper Office.

1608. Dom. Papers, vol. xxxvii. Art 7. Certificate of Edm. Pigeon to the E. of Salisbury, respecting leases granted by the late queen, of the herbage &c. of Watlington, indorsed "Gris his suit."

1618. Domestic papers, vol. xcviii. Nos. 26, 36, 40, and vol. ciii. No. 6, relative to a dispute between him and Winifred Lady Markham, he accusing her, seemingly without ground, of an attempt to pervert Sir Drew Drury to Romanism in his dying days, and of defending the Gunpowder Plot.

1627. Vol. lxxxi. No. 4. xx., his name occurs as captain of a company to be sent to the Isle of Rhé.

1628. Feb. 8. A patent is granted at his request for the sole use of a medicine invented by him, to preserve sheep from the rot.

1628. Feb. 26., occurs a letter from Capt. Rob. le Gris to Lord Chamberlain, the Earl of Montgomery, relative to the needful licence for printing the translation of Argenis, propounding several points relative to the construction of the work; and on Feb. 28 following is a letter from Lord Conway to the Stationers' Company, licensing the printing of the said book. M. A. E. G.

Alderman Hart (2nd S. viii. 308.) — Your correspondent W. N. S. will find some little information concerning Sir John Hart in the Visitation of Yorkshire (Harl. MS. Brit. Mus., 1487, fol. 369.). He is there described as Lord Mayor of London in 1590. His father is Raphe Harte of Sproston Court, co. York. Arms: Sable, a chevron argent between three fleurs-de-lis, or. The same arms are given in Harl. MS. 1483. (Visitation of Berks), with the addition of a crest, a

stag's head, argent, issuing from a coronet, or. In this visitation he is described as Sir John Hart, Grocer, Mayor of London, 1590, died 1603. My blazonry of this crest is as near as I can describe it from a rough sketch; but if W. N. S. will favour me with his address I should be glad to communicate with him privately.

William Henry Hart.

Folkestone House, Roupell Park, Streatham.

Baron of Beef at Windsor (2nd S. viii. 248.) — The baron of beef is roasted at Windsor by the same contrivance which was and still may be used for the same purpose at Arundel Castle, viz., a *strong* spit to support the meat, and strong beer to support the men who sat up all night to watch it. On one occasion the spit broke under the baronial weight, and Vulcanic advice had to be sought in the middle of the night. G. H. K.

Mr. Abdias Ashton of St. John's Coll., Camb. (2nd S. viii. 302.) — Is this the Mr. Abdie Ashton who was the favourite and confidential chaplain of Robert, Earl of Essex, and who attended him on the scaffold, Feb. 20, 1600–1, and of whom we have interesting notices in Jardine's *Criminal Trials*, vol. i. pp. 365. 367. 375–7.? What is known of Ashton's life? Any particulars of him would be acceptable. M. P.

Suffragan Bishop (2nd S. viii. 225. 296. 316.) — With reference to Manning's appointment as suffragan bishop of Ipswich, I may say that the royal mandate referred to by your correspondent is printed in Burnet's *Collection*, vol. i., and that Manning retained the priory of Butley after his consecration, and signed the resignation of the priory as head of that house, with his episcopal title, in 1539, March 1.

If any of your readers can tell me anything of a copy of Burnet's *Reformation*, vol. i., with *third edition* on the title-page I should be obliged.

Nicholas Pocock.

5. Worcester Terrace, Clifton.

Sir William and Sir Richard Weston. — In 2nd S. vii. 317. your correspondent P. S. C. inquires for information respecting "Sir William Weston, Prior of the Knights Hospitallers in England in the early part of the reign of Henry VIII., or his brother Sir Richard Weston?" At p. 405. of the same volume, I gave some references to information respecting the Sir William Weston alluded to by P. S. C. At p. 485. in the same volume, Mr. C. J. Robinson refers me to his Query (but he does not tell me *where* to find it)*, and says "*he* inquired about Sir William Weston who was buried at Callow-Weston, Gillingham, co. Dorset."

[* The Query appeared in 2nd S. v. 359.—Ed.]

There is certainly a game at cross-purposes in this matter. I am "referred *again*" to a Query which I have *never* seen, and charged (by implication at least) by Mr. Robinson with having erroneously replied to a Query asked by P. S. C. respecting one Sir William Weston, when I ought to have directed my attention to *another* gentleman of that name, but who is in no way whatever alluded to in the Query to which I replied. I noticed this incongruity nearly three months ago, but my communication escaped the notice of the Editor of "N. & Q." Pishey Thompson.

Stoke Newington.

Actresses ennobled by Marriage (2nd S. viii. 292.) — Martin Folkes, the antiquary, a man of good birth and fortune, is said to have been the first person among "the gentry" who chose a wife from the English stage, although he did not "ennoble" her by doing so.

Mr. Folkes married Lucretia Bradshaw, the representative of Farquhar's heroines, *circa* 1725. The lady's "prudent and exemplary conduct" is said to have been the attraction to the learned antiquary. I find the following list of actresses raised by marriage to elevated rank, in Burke's *Romance of the Aristocracy*.

Anastasia Robinson was married to Lord Peterborough *circa* 1735.

Lavinia Beswick (the original Polly Peachum), became Duchess of Bolton about 1750.

Elizabeth Farren married the Earl of Derby ——.

Miss Searle married Robt. Heathcote, Esq., 1807.

Louisa Brunton married the Earl of Craven, 1807.

Mary Catherine Bolton (another Polly Peachum), married Lord Thurlow in 1813.

Miss O'Neill married Sir W. W. Beecher, Bart., ——.

Miss Foote was married to the Earl of Harrington.

Miss Stephens to the Earl of Essex.

Miss Mellon (then Mrs. Coutts) to the Duke of St. Albans.

Mrs. Nisbett married to Sir William Boothby, Bart.

I believe a daughter of the late John Braham was ennobled by her marriage; and there are, probably, one or two more instances, of a recent date. Pishey Thompson.

Stoke Newington.

Duchess of Bolton (2nd S. viii. 291.)—Oxoniensis will find the information he desires in Leigh Hunt's *Men, Women, and Books*, vol. ii. p. 180. I have *The Life of Lavinia Beswick, alias Fenton, alias Polly Peachum.* It was published in 1728, when she was twenty years old. Gilbert.

Mr. Willett, Purchaser of the Orleans Pictures (2nd S. viii. 308.)—The writer of this believes Mr. Willett's name would be found in many priced catalogues of picture sales during at least the first quarter of this century; and believes that he lived in Portland Place and had some place in one of the counties near London. The Court Guides of the time would show his London residence, and perhaps Christie's books something about his pictures. If the subject or description of the picture were given, its history might be more easily found. KLOFRON.

The Mr. Willett, who bought pictures from the Orleans Gallery, was probably Ralph Willett, Esq., of Merly, Dorset, whose fine library was sold by Leigh and Sotheby in Dec. 1813. H. P.

Norton Family (2nd S. viii. 249.)—Some account of Richard Norton, Esq. of Norton Conyers and his "right good sonnes," who were concerned in the "rising of the North," A.D. 1569, will be found in Sir Cuthbert Sharp's *Memorials of the Rebellion of* 1569, p. 275. J. F. W.

Cross and Candlesticks on Super-Altar (2nd S. viii. 204. 255. 297.)—LANCASTRIENSIS professes to be unable to find in the present Prayer-Book of the Church of England the rubric which orders a cross and candles to be set up on the altar of every parish church. I think it is evident that MR. R. H. N. BROWNE refers to the first rubric, at the conclusion of which occur the following words:—

"And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

The Act referred to authorised the use of the vestments, and ornaments ordered by the first Prayer-Book of Edward VI., among which ornaments are mentioned candles for the altar.

In an Introduction to the Book of Common Prayer, "by John Reeves, Esq., one of the Patentees of the Office of King's Printer, London, 1801," dedicated to George III., the author, explaining this first rubric, among other things, says,

"Among other Ornaments of the Church, then in use, and therefore within the meaning of this Rubric, there were *two lights*, enjoined to be set upon the Altar, as a significant emblem of the light, which Christ's Gospel brought into the world.

"This was ordered by the same injunction, which prohibited all other lights and tapers, that used to be superstitiously set before images and shrines."

I hope LANCASTRIENSIS will find the above satisfactory. J. A. PN.

MR. GARSTIN will find a full and satisfactory answer to his inquiry in pp. 78. *et seq.*, and pp. 152. *et seq.*, of the second edition (1844) of *How shall we Conform to the Liturgy of the Church of England?* by James Craigie Robertson, M.A., now Canon of Canterbury.

The two assertions contained in MR. NISBETT BROWNE'S short reply will startle most of your readers. The first, that the cross and candlesticks are ordered to be placed on the altar "by the rubric of our present Prayer-Book;" when the fact is that the rubric does not mention them at all.

The second, that the super-altar will be found "in every properly-arranged church;" when, if so, not one in a hundred of the churches in the kingdom is, according to MR. NISBETT BROWNE'S ideas, properly arranged.

I purposely refrain from entering farther into the subject, the discussion of which is wholly foreign to the objects of "N. & Q." Inquiries, such as MR. GARSTIN makes, should be answered by facts; and not by assertions unfounded and inferences unexplained; and I trust that your excellent and useful miscellany will not be insidiously led to take part in the modern controversy on church-ceremonial. SENEX.

Lord Nithsdale's Escape (2nd S. vi. 438.)—EIN FRAGER will find Lady Nithsdale's Narrative reprinted in Jesse's *Memoirs of the Pretenders* (Bohn's ed.) pp. 70—76., where it is quoted from *Transactions of the Society of Scottish Antiquaries*, vol. i. pp. 523—38. F.

Schuyler (2nd S. viii. 290.)—G. L., who asks for "information respecting a Dutch family of this name, will find very interesting particulars of such a family in a letter of Mrs. Grant, dated 1773, being No. xxi. of her *Letters from the Mountains*, which contains what she calls "a faint sketch of the useful and happy, the estimable and singular character of the friend of her childhood, the instructress of her youth, and the existing model, in her mind, of the highest practical virtue," of *Madam, or Aunt Schuyler*. We learn from it, and from a note, that "*Aunt Schuyler's* father was called *Cuyler;*" that she lived in Albany, New York, U. S.; and was a descendant of those Dutch settlers by whom the province was occupied when we got it in exchange for Surinam."

G. L. asks of the family, "Was it noble?" Mrs. Grant's "sketch" of *Aunt Schuyler*, and the note appended, show that they were at least amongst the noblest of nature's creation. The whole account is highly interesting, and would be acceptable to the readers of "N. & Q.;" but its length will doubtless preclude its publication there. P. H. F.

Gay's Works (2nd S. v. 215.)—I presume that the edition of Gay's *Works* to which Mr. Cunningham refers is that of 1795, 6 vols. 12mo.

JAMES DELANO.

Sir John Danvers (2nd S. viii. 171. 309.)—Sir John Danvers of Chelsea was the only surviving brother of Henry Earl of Danby; which Earl by his will made Henry Danvers, Esq., only son of Sir John Danvers by his second wife Ann, daughter of Ambrose Dauntesey, the heir to his great estate. Sir John survived his son Henry, and the latter made his youngest sister Anne Danvers, married during the Protectorate to Sir Henry Lee of Ditchley, "heir to the whole of the great estate in his power," as set forth in the monument erected to his memory in the Dauntesey chapel of West Lavington church. I have collected many interesting particulars relative to these parties, and shall feel much pleasure in communicating to W. C. any information he may be anxious to obtain, and I may be able to supply. Henry Danvers had two sisters. Elizabeth, the eldest, married the famous Robert Wright, *alias* Villiers, who levied a fine to be excused taking the title of Viscount Purbeck, and assumed the maiden name of his wife, "Danvers." After her husband's death she used the title of Viscountess Purbeck, and her son attempted to substantiate his claim, but without success. The case is reported in Sir Harris Nicolas's *Adulterine Bastardy*. I possess some letters written by her agent's brother relative to this portion of the family history, and shall be ready to communicate them through the pages of "N. & Q.," when I hear farther from your correspondent W. C.

Edward Wilton, Clerk.

West Lavington, Devizes.

Primate Bramhall's Arms, &c. (2nd S. v. 478.; viii. 259.)—According to Burke (*Ext. Baronetage*), the prelate's arms were, "Sa. a lion rampant or, armed and langued, gu." His son was created a baronet 31st of May, 1662, by the title of Sir Thomas Bramhall of Rathmullyon, co. Meath. He died *s. p.* C. J. Robinson.

Tote (2nd S. viii. 282.)—This word is not exclusively applied to the act of *carrying*, in the southern part of the United States. I have frequently heard a negro enquire, "Shall I *tote* this horse to the water?" Although it is now almost always regarded as a *negroism*, I think it had another origin, and was brought by the first English settlers in America from the old country. Chaucer, I think, uses the word to signify a summing up, the ascertaining a *total* amount, &c.; and I have frequently heard in Lincolnshire the phrase, "come, *tote* it up, and tell me what it comes to." I think, with your correspondent, Mr. Myers, that the word is derived from the Latin *tollo*, "to take away, to lift up, or to raise." There is also the Anglo-Saxon verb *totian*, "to lift up, to elevate." (See Bosworth's *A.-S. and Engl. Dict.*, p. 226.) The definitions attached to these two words include all the applications which I have heard the word *tote* receive in the United States. The law term *tolt*, "a removal; a taking away," is evidently derived from the Latin *tollo*, and has the same meaning as the word *toto*. Mr. Webster's definition is too limited, but quite correct so far as it goes. Pishey Thompson.

The Rev. John Rob. Scott, D.D. (2nd S. viii. 190. 218.)—The "classic commentator," so praised by Φ and Σ Σ under his later pseudonyme, Falkland, had been—as Irving's *Biography of Oliver Goldsmith* records—chaplain to (Miss Ray's) Lord Sandwich, and one of the North ministry's political scribes; signing his lamentations "Anti-Sejanus," "Panurge," and such like *noms de plume*. Among his several functions, he was commissioned to purchase Goldsmith's co-operation, which—much to the D.D.'s annoyance and wonder—the low-estated but high-minded poet refused. Doctor Scott's services were subsequently requited with a brace of comfortable crown livings. Where were they, and when did he die?

The enlistment of poor Goldsmith was probably suggested by his friend Viscount Clare, then high in office, and to whom the celebrated "Haunch of Venison" was addressed. Among the characters of that pleasant *jeu d'esprit* Doctor Scott seems especially noticed*; under *one*, at least, of his many pseudonymes,—

"The one writes the 'Snarler,' the other the 'Scourge;'
Some think he writes 'Cinna,'—*he owns to 'Panurge.'*"

V. Q.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *François Villon, sa Vie et ses Œuvres*, par Antoine Campaux, Docteur ès Lettres. In-8°. Paris, A. Durand.

The history of French literature exhibits to us two distinct schools of writers; some keep to the classical traditions, endeavouring to engraft on the national tendencies a taste for the productions and spirit of antiquity. They sacrifice originality to imitation, and are perfectly content with the humble part of patient and faithful copyists. In modern times, Racine, Boileau, Laharpe, belonged to that coterie; further back, Ronsard, the poets of the Pleiad; further still, Charles d'Orléans, Alain Chartier and others represented it with more or less power. But, on the other hand, there has always existed in France a strong, compact, influential body of humourists who preserved amongst them the pungency of the *esprit Gaulois*, and who, careless of all conventionalisms, were bent upon expressing as truthfully as they could their views of society, and their free opinions on political and ecclesiastical institutions. La Fontaine, Ra-

[* Our correspondent has confounded Dr. John Robert Scott with Dr. *James* Scott, or "Old Slyboots," called by Goldsmith "Parson Scott." See "N. & Q." 2nd S. vi. 150.—Ed.]

belais, the old *fabliaux* are the most genuine exponents of that light-hearted brigade who lately lost in the illustrious Beranger the truest representative they perhaps ever had. François Villon, the subject of M. Campaux's biography, deserves also a prominent place in the same category; and we may safely say that he produced in French literature a revolution as beneficial as any it has gone through since the sixteenth century.

"Villon sut le premier dans ces siècles grossiers
Débrouiller l'art confus de nos vieux romanciers."

Such is the opinion of Boileau; and although perhaps it is not sufficiently clear, yet we must admit that the author of the *Ballade des Dames du Temps Jadis* did *débrouiller*, and something more, the heavy, tedious style of composition which was so universal amongst the mediæval poets.

The two celebrated works of Villon are his *Testaments*, and M. Campaux gives of them a very complete and correct analysis. "*Le Petit Testament*," says he, "se compose de 45 octaves ou huitains qui se balancent chacun sur trois rimes croisées, dont 25 de legs, encadrés entre un préambule plein d'émotion, et une sorte d'épilogue qui, de religieux qu'il promettait d'être, tourne brusquement au burlesque, par un de ces soubresants beaucoup trop fréquents chez notre poete."

The *Petit Testament* is chiefly of a satirical character; it is evidently the work of a young man whose experience has not yet brought him into contact with the real calamities of life; but after the publication of that poem we find Villon gradually sinking lower and lower, carried away by the evil example of his friends: he commits crimes gross enough to bring him to the gallows, and when Montfaucon is within sight, his imagination brings forth before him the following anticipated picture of his melancholy end: —

"La pluye nous a debuez et lavez,
Et le soleil dessèchez et noirciz;
Pies, corbeaulx nous ont les yeux cavez,
Et arrachéz la barbe et les sourcilz.
Jamais nul temps nous ne sommes rassiz;
Puis ça, puis là comme le vent varie,
A son plaisir, sans cesser nous charrie,
Plus becquetez d'oyseaulx que déz à couldre.
Hommes icy n'usez de mocquerie,
Mais priez Dieu que tous nous veuille absouldre!"

The clemency of King Louis XI. fortunately saved Villon from being hung. This circumstance led him to reflect, and the *Grand Testament*, which he subsequently published, though containing here and there many outbursts of coarse invective, has on the whole a solemn character, which proves that the poet had learnt a profitable lesson in the school of adversity. He died, it is presumed, about 1482 or 1484.

M. Campaux gives us a list of Villon's imitators; they were numerous, and distinguished by all the stupidity which generally belongs to the *servum pecus*. The *Codicille et Testament de Monseigneur des Barres; Testament d'ung Amoureux qui mourut par Amour; Testament de Tastevin Roi des Pions; Testament de la Mule Barbeau*, &c. &c. Such are the titles of the most remarkable amongst them. But besides these clumsy productions of third-rate scribblers, there exist many poems of a totally different order, and which can be said to belong to the school of Villon by their elegance, their pungency, and their wit. M. Campaux subjoins some extracts from these compositions in his appendix. A bibliographical chapter terminates the volume, and states all the resources available for those *savants* who would feel inclined to undertake a new edition of Villon, even after the one lately published by M. Paul Lacroix.

2. *Pellisson. Etude sur sa Vie et ses Œuvres suivie d'une Correspondance inédite du même*, par F. L. Marcou, ancien élève de l'Ecole Normale. 8°. Paris, Durand.

Paul Pellisson-Fontanier is associated with three famous institutions of the seventeenth century in France; 1°, the *Samedis*, or Saturday-reunions of Mademoiselle de Scudéry; 2°, the dungeons of the Bastille; and 3°, the Revocation of the Edict of Nantes. For a man who never attained any real celebrity either as a *littérateur* or as a politician, this is pretty well; but in addition to such honour, imagine a personage obscure like Pellisson being made the subject of a biography extending over a thick volume of 500 closely-printed pages!

Mademoiselle de Scudéry's *salon*, however, occupies in the history of French literature a prominent part; and whilst describing the early life of his hero, M. Marcou was naturally led to take a general survey of the intellectual movement which marked the beginning of the seventeenth century. This he has done in a most interesting manner. We assist at the first meetings held by the *Académie Française;* we watch those curious quarrels arising from the structure of a sonnet or the wording of a metaphor; we follow the progress of taste and the development of that elegant, though somewhat formal, school of literature which afterwards found imitators even in England during the reign of Queen Anne. Pellisson's merits as a writer will not be deemed very great by those who peruse the work we are now noticing; the two following epigrams are amongst the best of his *poésies fugitives*: —

"*Contre un Envieux.*

"Paul, cet envieux maraud,
Sur l'échelle même enrage
Qu'un autre ait eu pour partage
De deux gibets le plus haut."

"Lorsque B., l'homme de Dieu,
Se mit à songer que le traitre
Vendit trente deniers son Seigneur et son maitre
Le malheureux, dit-il, l'avoit vendu si peu!"

Pellisson was councillor of state; in that quality he became connected with Nicolas Fouquet, served him as his private secretary, and shared his disgrace. Under such a system of government as the one which prevailed two hundred years ago in France, it was impossible for Pellisson, really esteemed though he was by the king, to escape imprisonment. His position had led him to know many secrets of the most delicate character; the corruption of the court, the intrigues of Louis XIV., the reputations of persons belonging to the highest families, all these were, so to say, in his hands, and his acquittal would have been the condemnation of *le grand monarque* himself. He was accordingly sent to the Bastille, and remained confined there for six years. When he entered the precincts of the state prison, Pellisson was a Protestant; he had scarcely left them than he abjured his faith, took orders in the Romish church, and became one of the most zealous *convertisseurs* employed to enforce the edicts promulgated against his quondam fellow-religionists.

Of course Pellisson's conduct has been appreciated in the most contradictory manner; and whilst in some books it is still represented as a highly meritorious act, originating with genuine faith and inspired by disinterested motives, on the other hand there are authors who assert that it was the hypocritical adhesion of an ambitious time-server eager for promotion, and caring only for temporal advantages. We would not attempt to sit in judgment over other people, but still we think that the favour which Pellisson obtained from Louis XIV. subsequently to his abjuration tells rather against him. At all events,

the following abject letter which he wrote to the king might, we conceive, have been withheld altogether:—

"Sire,—However profound my respect may be for your Majesty, I felt it a duty to do without you the only thing in the world which one ought not to do from mere obedience to you."

M. Marcou's volume, to conclude, is a useful contribution to the history of modern literature, although written in too much of an eulogistic strain. It illustrates very completely the transition-epoch immediately anterior to the era of Boileau and Racine, and if not directly relating to a person of extraordinary merit, it embodies interesting details on the reign of a powerful monarch. The appendix of letters collected together at the end is now, we believe, for the first time published.

3. *La Grammaire Française et les Grammairiens du XVI^e Siècle*, par Ch. Livet. 8vo. Paris. A. Durand.

This interesting book, for which we are indebted to a gentleman already well known from his literary researches, is undoubtedly one of the most valuable monuments raised by the present generation to the study of lexicography. Amongst all the reforms accomplished during the sixteenth century, that which had grammar for its object was not the least conspicuous, and a mere glance at M. Livet's treatise will show how much remained to be done before the French language attained that degree of perfection we find in the writings of the classics of the *Louis-quatorze* era. Jacques Dubois, Louis Meigret, Jacques Pelletier, Guillaume des Autels, and Peter Ramus are the principal authors whom M. Livet examines; the account he gives of their labours, illustrated as it is by copious notes, may be considered as a perfect commentary on all French Grammars. And the *Lexique Comparé*, subjoined by way of Index, makes us to trace the changes which have gradually taken place in the spelling of a large number of words. The government of the Emperor Napoleon III. has, we understand, encouraged M. Livet's undertaking by a handsome subscription. We are not astonished at this decision, which is merely an act of strict justice. GUSTAVE MASSON.

Harrow-on-the-Hill.

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Notices to Correspondents.

We have this week been compelled to omit our usual Notes on Books, *including notices of* The New Exegesis of Shakspeare; *Dr. Magim's* Shakspeare Papers; *Dr. Anderson's* Dura Den, &c.

Among other Papers of great interest which will have early insertion, are Kennett, Strype and the Complete History of England, *by Rev. J. E. B. Mayor;* Sonnet attributed to Milton; Sir Richard Nanfan and Cardinal Wolsey, *by Mr. J. G. Nichols;* Inscriptions on Fly-leaves, *by Mr. Hart;* conclusion of Journal, General Wolfe at Quebec; Rev. John Anderson of Dumbarton; Farther Notes on Cornwallis Papers, *by Mr. Fitz-Patrick;* Anderson Papers, No. 5.; Gunpowder Plot, &c.

CONRADE. *If you will forward the MS., we will endeavour to get the information which you require.*

R. B. L. (Taunton). *Does our correspondent still possess the Ballad referred to in her communication? If so, would she favour us with a sight of it, or a copy.*

GLASGUENSIS. "Quem Deus vult," &c.
are said to be Barnes' translation of a passage in Euripides. See "N. & Q." vol. i. 347. 351. 421. 476.; vii. 618.; viii. 73.

W. E. M. "Manchet" *is bread of the finest quality.*

J. W. *Thomas Smith published* An Historical Account of St. Mary-le-Bone, 8vo. 1833.—*In Bohn's Guinea Catalogue, the best edition of Minsheu's* Dictionary, 1617, *is offered at* 18s.

R. W. HACKWOOD. *Your obliging communication has been forwarded to* AMICUS.

LIBYA *is thanked, but we believe every one of the "abiding superstitions" has been already recorded in* "N. & Q."

Y. L. *will see that his information has been anticipated.*

E. S. W. Rosenhagen's *claim to the authorship of* Junius *is disposed of in Woodfall's edition*, i. 21.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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Notes.

ANOTHER "NOTE TO THE CORNWALLIS PAPERS." NO. II.

Who corrupted Mac Nally and Mac Guicken?— In the *Memoirs and Correspondence of Marquis Cornwallis* (vol. iii. p. 320), a letter appears addressed by Mr. Secretary Cooke to the Lord-Lieutenant, in which various persons are recommended, including Mac Nally and Mac Guicken, as fit recipients for a share in the 1500*l.* per annum which in 1799 had been placed for secret service at his excellency's disposal. Mr. Cooke thus concludes: —

"Pollock's services ought to be thought of. He managed Mac ——, and Mac Guicken, and did much. He received the place of Clerk of the Crown and Peace, and he has the fairest right to indemnification."

Mr. Charles Ross, the editor, reminds his readers that "Mac" is "Leonard Mac Nally, Esq., a barrister of some reputation, son of a Dublin merchant, who was regularly employed by the rebels, and was entirely in their confidence. He was author of various plays, and other works; born 1752, died 1820."

It may interest the students of that eventful period of Irish history to learn some account of the unscrupulous and wily person who succeeded, on behalf of the government, in corrupting the counsel and solicitor of the unhappy men who staked their lives and fortunes for Ireland. On this negociation some calamitous and important events hinged. For almost every name mentioned in the *Cornwallis Correspondence* Mr. Ross has furnished an explanatory foot-note. In the page following the mention of Mr. Pollock's name the editor says: "It has been found impossible to ascertain anything in regard to most of these individuals;" and as we have no note relative to Mr. Pollock, it may be presumed that Mr. Ross knows little or nothing of him.

Half a century ago John Pollock was a well-known solicitor in Dublin. In the *Dublin Directory* for 1777 his name appears for the first time, and his residence is given as "31. Mary Street." In 1781 he removed to 12. Anne Street, and in 1784 to Jervis Street. At this time, as recorded in the *Directory*, he practised at the Courts of King's Bench, Chancery, and Exchequer. In 1786, Mr. Pollock was appointed "Solicitor to the Trustees of the Linen Manufacture;" in 1788, "Clerk of the Report Office of the High Court of Chancery;" in 1791, "Transcriptor and Foreign Appos. of the Court of Exchequer;" in 1793, Registrar to the Hon. Judge Downes*; and in 1795, Clerk of the Crown and Peace for the Province of Leinster, and Clerk of the Peace for the County of Dublin. In the year 1800, Mr. Pollock is gazetted to the enormous sinecure of "Clerk of the Pleas of the Exchequer."

It has been said that the man who corrupted Mac Nally and Mac Guicken deserves a share of the obloquy which has been cast without stint on their reputations; and it perhaps becomes my duty to *embalm*, as far as possible, Mr. Pollock's memory.

The MS. volume, already noticed, containing an "Account of Secret Service Money Expenditure employed in detecting Treasonable Conspiracies," chronicles the frequent payment of pecuniary stimuli to Mr. Pollock. On Dec. 11, 1797, 300*l.* is recorded: "April 20, 1798, John Pollock, 110*l.*," appears. June 15, 109*l.* 7*s.* 6*d.*; August 18, 56*l.* 17*s.* 6*d.*; August 28, ditto; Sep. 14, ditto; and on January 18, 1799, the large sum of 1137*l.* 10*s.* arrests attention. There are, however, various other payments to Mr. Pollock, which it might seem tedious to enumerate.

As soon as he received the enormous sinecure of Deputy Clerk of the Pleas, Mr. Pollock removed from Jervis Street to No. 11. Mountjoy Square East, where, as I am informed by M—— S——, Esq., he lived in a style of lavish magnificence, and spent not less than 9000*l.* a year. This reign of luxury lasted until the year 1817, when Mr. Pollock was suddenly hurled from his throne.

The sinecure office of Clerk of the Pleas of the Exchequer had been, "in some measure, created for Lord Buckinghamshire" as a reward for his important services in India†, as well as in Ireland, when discharging the services of Chief Se-

* William Downes, called to the Bar 1776: elevated to the Bench 1792: created Lord Downes 1822. Died unmarried, March 2, 1826.

† *Sketches of Irish Political Characters*, London, 1799, p. 49.

cretary. Sir J. Newport declared in parliament on April 29, 1816, that his lordship's fees had amounted to 35,000*l.* per annum. Lord Buckinghamshire died on Feb. 5 in that year. From the *Dublin Evening Post* of Feb. 20, 1817, we learn that

"Mr. Pollock still continues to fulfil the duties of the office, and the writs which had been authenticated by the signature of 'Buckinghamshire,' are now signed 'John Pollock.'"

The duties of the office were most indolently and inefficiently discharged: "Purchasers can have no security," observes the same authority; "we have been informed of a judgment of 10,000*l.* *omitted* in a certificate."

"It is one of the most lucrative and unnecessary offices in the country," continues the *Post*: "all the duty is performed by the deputy, Mr. Pollock, who derives about 5000*l.* a year. All this is made up of fees on the distribution of Justice in a single Court of Law. If this unnecessary office were now extinguished, how much would it cheapen Justice to the Public. What a number of poor suitors would then procure justice, who are now excluded from its benefits by their poverty."

But the estimate of the *Post* would seem to have been "under the mark." On Monday, April 29, Leslie Foster declared that Mr. Pollock "drew 10,000*l.* out of the profits, and on which he ought to pay the salaries of the other clerks; but instead of this, he pocketed the whole of the money, leaving them to raise the fees upon the suitors on no other authority than their own assumptions!"

The peculation upon which Mr. Pollock had so long fattened soon began to enkindle a wide sensation. A commission of inquiry was held, and some startling facts came to light. Mr. Leslie Foster, afterwards Chief Baron Foster, observed:

"To show the progress of abuse he might pursue the history of the place held by this Deputy. In 1803, his profits amounted to 3000*l.* a year. After that time the office was placed under regulations which reduced its emoluments to one-third; and in consideration of what was called the vested right of the possessor, he received a compensation of 2000*l.*, which, joined to his fees, made up 3000*l.*, his original income. Instead of being worth 3000*l.*, at present the office yielded 7000*l.* a year, having increased 5000*l.* since 1803: which, with a compensation of 2000*l.* for anticipated loss, amounted to the 7000*l.* mentioned. All these abuses spring from the circumstance that the power of taxation is lodged in the hands of officers who were interested in the sums they imposed, or in the abuses they connived at."

At this time, as appears from the *Directory*, Mr. Pollock not only held the lucrative office of Crown Solicitor, but various sinecures besides. *The Cornwallis Papers* had not then divulged that all this emolument and peculation was nothing more nor less than the wages earned by the corruptor of Mac Nally and Mac Guicken!

It farther appeared that 13,000*l.* extra had been seized upon and squandered by understrappers. The commissioners pursued their inquiries.

"They unexpectedly discovered," records the *Post* of May 4, 1817, "an apparently humble Satellite who obtained an income of 1300*l.* per annum from fees; and who, without being ambitious of even the celebrity which an almanack confers, quietly revolved about the brilliant orb of his Superior, as much unknown to the Public as any of the satellites of Jupiter."

A more monstrous labyrinth of inveterate abuses had never before been explored. Impeachment became unavoidable; and we find the Attorney-General Saurin bringing forward nine distinct charges against Mr. Pollock. One paragraph will suffice for a specimen:—

"With respect to the taxation of costs, the officer has exercised an arbitrary and discretionary power in demanding fees: and that the fees received have, in some instances, exceeded the amount of the costs themselves."

In the Court of Exchequer, July 1, 1817, the Chief Baron O'Grady, afterwards Lord Guillamore, passed judgment on Mr. Pollock. He thus concluded:—

"And whatever regret we may feel in respect to an officer many years in office, who has so long acquitted himself to our entire satisfaction, proved by his being reinstated when the office lately became vacant by the death of Lord Buckinghamshire, his appointment being had with the full approbation of his Majesty's government—while we urge these topics of panegyric, we are obliged to declare, from the acts lately for the first time come to our knowledge, that he has abused his duty—abused his discretion—he has done acts without authority—by accepting gratuities he has degraded the Court—he has permitted fictitious charges, and has raised the fees of this Court to bring them to the level of higher fees of other Courts, instead of bringing down what was highest to the level of those that were lower—these acts have tended to a perverse and mal-administration of Justice; and it is, therefore, due to the Public—to the ends of Justice—to the authority and purity of the Court—to the maintaining of the Court's authority over its own officer—and to the end of the officer presiding with effect over those under him, that Mr. Pollock be removed; and he is hereby removed from the office of Deputy Clerk of the Pleas of this Court."

The *Correspondent* and *Saunders* of the day do not report the case. The foregoing has been extracted from the *Freeman's Journal*. At the period in question, it does not seem to have been always easy for reporters to obtain access to courts of law during the progress of peculiar cases. The *Freeman* of July 12, 1817, devotes a leading article to the discussion of a petulant remark made by Mr. Jackson (Lord Chief Justice Norbury's registrar) to the effect that "he *would prevent the Court from being turned into a printing office*."

Mr. S—— tells me that he remembers having noticed with some pain the once swaggering and influential John Pollock reduced to comparative poverty and prostration. Mr. Pollock did not long survive his humiliation. About the year 1818, he died, I believe childless; and there is no one now living, so far as I know, who could feel

hurt by these details. Leonard Mac Nally saw his seducer consigned to the grave.

WILLIAM JOHN FITZPATRICK.

Kilmacud Manor, Dublin.

P.S. It is worth mentioning as a *postscriptum* that the Chief Baron O'Grady claimed the right of patronage in the appointment of successors to Lord Buckinghamshire and Mr. Pollock; and having actually named his son and brother to the enormous sinecures, a wide sensation became enkindled, which resulted in an elaborate public trial of the judge's right. One of Plunkett's greatest bar-efforts was made upon this memorable occasion.

COMPLETE HISTORY OF ENGLAND: WHITE KENNETT: JOHN STRYPE.

The question of the editorship of the three volumes known as *Kennett's Complete History of England* has from the date of their publication been so variously answered, that it seems worth while to collect the existing evidence on the subject.

In *Reliquiæ Hearnianæ* (i. 141.) we read: "Mr. Took told Sir Philip Sydenham that he paid 200 libs for his share in the three vols. of English historians, besides about 100 libs that it cost him in treats." On which Dr. Bliss remarks: "It should be remembered that bishop Kennett always denied having anything to do with this publication; it was however, and still is, generally known by the title of Kennett's History of England." Hearne again ascribes the book to Kennett (*ibid.* p. 371.). These two passages in Hearne occur under the dates Oct. 1, 1708, and April 24, 1717. In the interval (Dec 3, 1711), Kennett wrote to Hearne, who had cited as his the notes on the *Life of Hen. IV.* in vol. i. of the collection of historians. But Kennett's contradiction, far from bearing out Dr. Bliss's statement, distinctly implies that for a portion of the work he was responsible. His words are (*Letters from the Bodleian*, i. 225.): "I do assure you, I was not the author, publisher, or reviser of *that volume*, or of any note or line in it; as any one of the booksellers could have informed you."

From the *Letters by John Hughes, Esq. and several other Eminent Persons Deceased*, of which the second edition was published by John Duncombe, M.A. in 1773 (3 vols. 8vo.), we gain more precise information: —

"In the same year [1706] a 'Complete History of England' being undertaken by the booksellers, on a plan recommended by Sir William Temple, our author undertook to collect the materials for the two first volumes, and gave an account of them in a very judicious introduction. This work was continued and completed by Dr. Kennet, whose name it bears." — Vol. i. p. viii.

The plan of Sir W. Temple is described at length by his chaplain, Thomas Swift, a cousin of the Dean, in a letter (Feb. 14th, 169$\frac{4}{5}$, *ibid.* i. 1–8.) to Bentley the bookseller. It was in most particulars followed by the editors of the *Complete History*.

A similar account is given by John Nichols (*Lit. Anecd.* i. 325. 396.), who also refers to three replies which Kennett's volume called forth (i. 44. 602.; ii. 134.).

The preface and tables of contents to the *Complete History* attribute the translation of Godwin's Qu. Mary to Mr. J. Hughes, that of Camden's Elizabeth to Mr. Davis, &c., the notes on Wilson's James I. to Dr. Welwood, those on Buck's Richard III., and Godwin's Qu. Mary to "Mr. *Stripe*, an industrious Antiquary." Of Hayward's Edward VI. it is said: "An impartial Censure of this Author is prefix'd to his Book by Mr. *Stripe*, to which the Reader is referr'd."

Mr. Nichols seems to have questioned the accuracy of this statement, as he speaks (*Lit. Anecd.* i. 396.) of "notes *said* to be inserted by Mr. Strype." It is certainly singular that a portion of Strype's contributions, though promised in the preface to both editions, appears in neither. Writing to Thoresby (July 1, 1707, in *Thoresby Correspondence*, i. 57.), Strype complains: —

"Among these papers, you have a preface, which I made to stand before Hayward's Life of King Edward the Sixth, as it is reprinted in the late History of the Kings, and should have been printed in that edition, but was dropped, I know not how, though it was promised and referred to in the general preface before that history. I therefore printed a few of them, to bestow upon my friends."

In a volume of original letters addressed to Strype, which, by the kindness of Mr. Baumgartner, has now found its natural home in the Cambridge University library, are two which relate to this subject: —

"London, August 2d, 1705.

"Sr,

"When you come next to Town (ye sooner ye better) I desire you'l please to call upon me, for we would willingly speak wth you again, about assisting us in Our English History.

"I am,

"Sr,

"yor humble Servt,

"HENRY BONWICKE."

The letter is addressed —

"For ye Reverd Mr Strype, at Low-Leyton, Essex."

Strype has endorsed it, "Mr. Hen. Bonwick the Bookseller;" and notes: —

"The Booksellers were printing ye Complete History of England, i. e. The Lives of ye Kings & Queens. I added Annotations to ye History of Rich. III., K. Edward VI. & Q. Mary."

Another letter from Bonwicke: —

"London, August 7th, 1705.

"Sr,

"I have consulted my Partners, and they are willing to comply wth yor Termes, tho' they think 'em hard,

& we hope notwithstanding y^e other matters you are engaged in, you'l be able to finnish (*sic*) ours, in about two Months time. I shall be glad to see you when you come to Town, & y^e Books shall be sent you as soon as you please by,

"Sr,
"y^or humble Serv^t.
"Henry Bonwicke."

J. E. B. Mayor.

St. John's College, Cambridge.

P.S. For the sake of completeness I may cite the gossip of the Notes to *The Dunciad*, ii. 283.:—

"Being employed by bishop Kennet, in publishing the historians in his collection, he [Oldmixon] falsified Daniel's Chronicle in numberless places."

Kennett's own words, in his letter to Hearne, sufficiently prove the falsehood of this statement as far as it concerns him.

SONNET SUPPOSED TO BE BY MILTON.

In a copy of Alexander Ross's *Mel Heliconium*, 1646, on the back of the title-page is the following sonnet:—

"On Mel Heliconium Written by
Mr. Rosse Chaplain to his Ma^tie.

These shapes, of old transfigur'd by y^e charms
Of wanton Ouid, wak'ned wi^th the alarmes
Of powerfull Rosse, gaine nobler formes; & try
The force of a diviner Alchimy.
Soe the queint Chimist with by ingenious power
From calcyn'd hearbes extracts a glorious flower:
Soe bees to fraight their thimy cells produce
From pois'nous weedes a sweet & wholesome juyce."—J. M.

The volume containing the sonnet belongs to William Tite, Esq., M.P., and was, with other relics, exhibited at the meeting of the British Association in Aberdeen in September. Mr. Tite supposed the sonnet to be the composition of Milton. This was questioned in one of the local newspapers, and Mr. Tite explained:—

"The book in question," he said, "has been twice sold in London within the last three years—first at Messrs. Puttick & Simpson's, and next (when I bought it) at Messrs. Sotheby & Wilkinson's—its authenticity was not questioned at either sale; and I satisfied myself, by its distinctive character as handwriting, and the opinions of those who knew Milton's hand well, that there was no doubt of its authenticity. The book was carefully preserved in a cloth case, apparently about the time of the printing of the book itself. The price it realised at both sales was some slight proof of the correctness of their opinions. I called the attention of my friend, Mr. Bohn of London, to the writing, and he authorises me to say that he knows Milton's autograph well, and that he entertains no doubt whatever that the sonnet and the initials are in Milton's handwriting. Your critic, however, says 'that Milton's hand is strongly marked,' in which opinion I entirely agree, and if he will compare this sonnet with the fac-similes given at the end of the first volume of the admirable Life of Milton by Mr. Masson, published this year, of which there are several copies in Aberdeen, he will see specimens of Milton's writing so exactly like mine in character that it appears to me impossible to entertain any doubt on the subject."

Mr. Tite farther says of Ross and his book:—

"He was a most voluminous writer, and had the ill fortune to be outrageously praised by Sir Thomas Urquhart of Cromarty, believed by me to be 'the ancient sage philosopher' referred to by Butler. It is not difficult to imagine—regard being had to the antecedents of both these writers—that the satirist was not particularly pleased with either the philosopher or the poet; but his reference to the poet may only have had reference to the enormous quantity of his writings, for I venture to think he was no mean poet, as the sonnet I shall presently give will perhaps show. But Urquhart was certainly the most extravagant of pedants, and was not unfairly satirised by Butler's lines, two of which, not so often quoted as the two first, sufficiently refer to Urquhart's ridiculous book.

"The whole reference of Butler is as follows: which I beg to be allowed to give here, because the two first are in every one's mouth, and, as Addison says, 'though the merest doggrel, are more frequently quoted than the finest pieces of wit in the whole volume.' Butler begins his second canto thus—

"'There was an ancient sage philosopher,
That had read Alexander Rosse over;
And swore the world, as he could prove,
Was made of fighting and of love.'

"Whatever might be Butler's opinion of Ross, however, he lived and died a 'prosperous gentleman,' in 1654, at the age of sixty-five—leaving to the Town Council of Aberdeen, his native place, 200*l.* for the foundation of two bursaries. I could give many specimens of his merit as a poet from the book which has led to these remarks, but cannot ask you to do more than to insert the following, which is a spiritualising of the fable of Apollo and the Python:—

"'APOLLO.

"'When God out of rude *chaos* drew the light
Which cleared away the long confused night,
O'er all this all it did display
Its golden beams, and made the day.
So, when mankinde did in the chaos lie
Of ignorance, and grosse idolatry,
Then did arise 'a light,' 'a star,'
Brighter than sun or moon by far—
Who, with his fulgent beams, did soon disperse
The vapours of this little universe:
Till then, no morning did arise,
Nor sparkling stars to paint the skies.
This is that sun, this is 'The Woman's seed,'
Who with his arrows wounded Python's head;
'Tis he who killed the Gyants all
Which were the causes of our fall;
He is that 'Shepherd' which in flow'ry meads
Doth feed his wandering flock: and then he leads
Them to a brook which softly glides,
And with his shepherd's crook them safely guides.'"

The critic in the *Aberdeen Herald* was still unconvinced, and replied to Mr. Tite in the following terms:—

"No critical reader of Milton can for a moment believe that in mature life he could have written such lines as

the above. In his early academic career, the great poet threw off some careless copies of verses (such as those on Hobson the carrier) which are rugged and imperfect in style and conception. But the sonnet in dispute must have been written in or after the year 1646 — the date of Mr. Tite's copy of the 'Mel Heliconium' — and at that time Milton was in his thirty-eighth year, or more. Ross was a royalist and churchman, and is supposed to have derived his appointments from Laud, to whom, in the dedication of one of his works, he expresses his obligations. Milton, on the other hand, was a Republican and Puritan. He had, in 1638, in his poem of Lycidas, denounced the church, and menaced Laud with the axe and scaffold. In his controversial prose works, Milton assailed the prelates and court chaplains in the most unmeasured and virulent terms, and in his 'Areopagitica' — that noblest of political treatises — he had vindicated the inalienable right of Englishmen to free speech and unlicensed writing, which Laud and the prelates laboured to extinguish. Can it be believed that, after all this, the Republican poet should have sat down to pen a complimentary sonnet to 'Mr. Ross, Chaplain to her Majesty.' The words 'Chaplain to her Majesty' must have stuck in his throat like Macbeth's 'Amen.' But still more untenable is the idea that Milton could have called the court chaplain '*powerful Ross.*' That he, who was so chary of all acknowledgment of his contemporaries, who guarded his self-respect with jealous dignity, and was distinguished, as he himself confessed, by a certain severity of taste and judgment, should have awarded to the garrulous, pedantic Alexander Ross an amount of distinction and praise — exalting him even above Ovid! — which he denied to his most illustrious compeers, is a supposition utterly incredible. All internal evidence and analogy is against such a conclusion. With respect to *external* evidence, we may notice that the sonnet does not profess to be the composition of Milton. It bears only the initials 'J. M.' Those letters are not unlike the authentic writing of Milton, but the style was not uncommon. Let Mr. Tite look at the signature of Marston, the dramatic poet and satirist, of which a fac-simile is given in Collier's Bridgewater Catalogue, and he will find that the form of the two letters is precisely the same. Marston, however, was dead before 1646, and, in the absence of any direct proof, we should be disposed to assign the sonnet to another minor poet of that period, Jasper Mayne, who, like Ross, was a royalist, and who was one of the divines appointed to preach before Charles I. at Oxford. Mayne translated Lucian's Dialogues and Donne's Latin Epigrams; and from his poetical tastes and capacity, no less than from his political and ecclesiastical position, was just the person to compliment Alexander Ross, court chaplain, as 'powerful Ross.' The slight resemblance of the 'J. M.' of the sonnet to Milton's initials proves nothing as opposed to the almost insuperable internal evidence against the identity of the parties, and the lines themselves do not appear to us to bear any close resemblance to the genuine handwriting of Milton. Mr. Tite and Mr. Bohn think otherwise, and we admit that this is a point on which men will entertain different opinions. The identity of handwriting, like the resemblance of portraits, is very difficult to determine. But all Milton's genuine manuscripts seem to us to be written in a broader and firmer character than the writing of this sonnet. Before 1646, the poet's eyesight had begun to fail, and he wrote strongly, charging his pen fully with ink. In a few more years, all was dark, irrecoverably dark, and it is the interest attaching to this part of the poet's history that led us to look minutely at his handwriting. We have traced it through the Cambridge MSS. and the records of the State Paper Office, and should grieve to think that even a passing shade might rest on the memory of the great poet from his being recognised as the author of this poor and servile sonnet."

It seemed to me, as to others, that "N. & Q." was the proper place for preserving the supposed production by Milton, and the controversy as to its genuineness. D. (1.)

ANDERSON PAPERS. — NO. V.

I trust the enclosed will be considered worthy of a place in "N. & Q."; it is No. 5. of "Anderson's Papers," a copy of a letter from Neil Campbell, minister of Rosneath, Moderator of the Synod, to John Anderson of Dumbarton. It should have properly come before the letter from T. Martine, Oct. 1715 (2nd S. vii. 413.), as it precedes it in date. The writer was evidently in direct communication with those at head-quarters, and his information was likely to be good and trustworthy. The move of the French and Spanish governments in disbanding their British mercenaries, and thus giving the Pretender a force of 18,000 disciplined men, is noteworthy. The fierce party feud of Argyle and Montrose seems the home pivot upon which the rebellion turned, the Lord-Lieutenancy of the important county of Dumbarton, a valuable card in either hand, being the special bone of contention. The game is a tough one, with Argyle, Townsend, and Stanhope, against Montrose and the Jacobites.

"Rossneath 8 August 1715
"Nine at night

"R(everend) & D(ear) B(rother)

"About half ane hour before your express came here the Lady Ardkinless* was at my house who told me that some braemen† came down on their land in the night tyme and caried away some horses, but as yet they have attempted nothing with daylight or be way of harship‡, however the opperations among them are so vigorous that we cannot be too early in our precautions, and I truely think it lyes much on us to animate the people to exerte themselves on this occaision for our all. in every respect is at stake if I get any accounts worth Sending Express with — you may be sure to have ym (them) very soone, This night I have letters from Mr John at London, and find there is now no roume left to doubt of ane Invasion The Ffrench King has disbanded all the British and Irish in his service as the K.(ing) of Spain has done also and they instantly took on with the P.§(rince), they make eighteen thousand men, there is a

* "Lady Ardkinless." I suppose the widow of Sir Colin Campbell of Ardkinglas.

† "Braemen," Highland catturans or thieves — men from the brae-hill.

‡ "Harship" (properly *hairship*), systematic plunder by armed bands. In this letter we see the kindling of that fierce feud between the Campbell and the Graham, whose brands our old friend Rob Roy (2nd S. vi. 495.), as we saw, so kicked about. Here is the first sputtering of rebellion; and the strings of court intrigue are plain enough. Had the king been deaf to Argyle, Townsend, and Stanhope, should we have heard of *Mar* and the '15?

§ "The P.," the Chevalier de St. George, or the old Pretender.

fearful debate betwixt Argyle and Mont: (the Duke of Montrose) for the Livtenancy of this Shire Montrose went to the King alone and told him if he gave not this Livtenancy he could not serve his Majesty next day Townsend and Stanhope went to the King and told it was absolutely necessary for his interest that Argyle should have y^{t} (that) Livtenancy I dread the consequence of this. M^{r} John * has written to Succoth † for a representation from the gentlemen of the Shire to the Post Office agst (against) Mungo and y^{t} (that) he wald get in Calder in his roume I should think ye (you) might eende^{r} (endeavour) y^{r} (your) self with a little more zeal in that matter I exspect to see you this week. I am

"R. D. B.

"y^{r} own most affect.

"B. & serv^{t}

"(Signed) NEIL CAMPBELL.

"Keep the storie of the Dukes till we have the certainty.

"On Wednesday this parish are to meet under Armes and then I'll mind the assotiation (association).

"Argyle has brought in Auchinleck ‡ and who now more zealous than he with his dayly rindevouz for K(ing) G(eorge)."

C. D. LAMONT.

GENERAL WOLFE AT QUEBEC.

(*Continued from* 2nd S. viii. 166.)

"August 9th, 1759. Employed in disposing and carrying for the wounded the most of this day. At nine o'clock this night the Brigad^{r} ordered Lt. Crofton of the Rangers to land on the south shore in order to take a prisoner. He accordingly with 20 men landed, surprized a barn in which there were 9 Canadians, killed 4, and took 5 prisoners.

"10th. This morning embarked on board our flatt-bottomed boats, in order to land on the south shore, in the same order as the 8th inst. About half an honr after 7 o'clock rowed in and landed, after sustaining a small fire from the enemy, of whom we killed 5, and took a captain of militia prisoner. Our loss consisting of 1 private killed, 6 wounded, and Lt.-Sam. Rutherford of Amherst's regt. wounded.

"After we beat off the enemy, we took possession of an eminence where we encamped, strongly situated opposite to our ships, near village St. Nicholas, 21 miles from Point Levy camp.

"11th. Remained in camp; nothing done.

"12th. Very rainy weather. This morning a schooner from below joined our fleet; the m^{r} of reports that two catts with a regt. on board endeavoured to pass the town, but were obliged to put back by the brisk cannonading of the batterys.

"13th. A detachment of 400 men under the command of Major Dalling marched to the eastward to reconoitre the country; they were fired on by a small party of Canadians, who made the following execution, viz. Capt. Card^{n} wounded, also 4 wounded of the Rangers. On which the General ordered all the houses east of our post (in the parish of St. Croix) to be sett on fire, and at the same time fixed a manifesto on the church door, declaring that if they should anoye any of our troops passing or repassing the communication, for the future, that no quarter will be given the inhabitants when taken, without exception or respect of person. The detachment took a great number of cattle; no prisoners.

"14th. This morning 7 marines straggled about 800 yards from the camp, who was taken by the enemy, part of whom they massacred and left on the beach in order to be discovered, in return of which cruelty the General marched with the two battalions, viz. Amherst's and the 2nd battl^{n} Royal A., 3 miles east of our camp in the village of St. Nicholas, setting fire to all the houses belonging thereto. Neither prisoners or cattle brought in to camp.

"15th. Remained in camp all day; the weather rainy. Nothing extraordinary.

"16th. This forenoon a small party of the enemy shewed themselves to the left of our encampment, but were repulsed by a few of our advanced guard.

"17th. This forenoon the General gave in orders that the two battalions and two companys of Light Infantry should prepare to embark on board their respective vessels, as the former distribution. At 10 o'clock we struck our tents and embarked, where we remained till the night following. The other company of Light Infantry with the two hundred marines to remain on shore till further orders, under the command of Capt^{n} Fraser.

"18th. At 12 o'clock this day embarked Capt. Simon Fraser with Delaune's co. of Lt. infantry. At the same time the General called for commanding officers of companys in order to explain to them his order of battle at landing next, or at the attack intended on the village Chambeau, where, according to intelligence formerly given (by prisoners taken), there are some magazines, and consequently men to endeavour their defence. After which explanation the General sent orders to the commanding officers of the marines to keep the tents of the two regts. standing, that as the enemy might discover the embarkation of Delaune's company in the daytime, seeing the camp as formerly excepting the tents of the Light Infantry, as also keeping the face of the encampments as formerly with a number of large fircs, that from these circumstances the enemy will probably conjecture that the tents struck is only the Light Infantry, being detached, &c. Likewise oblige them to keep their quarters, not knowing the infantry's intention or destination. At 11 o'clock we embarked in boats, and agreeable to orders rendevouzed at the Ward transport. At 12 o'clock we sett off accompany'd by two floatting batterys, for the intended attack of Chambeau, which lies on the north shore, 7 leagues up the river above Point au Tremble, and 21 leagues from Quebec.

19th. By daybreak we drew nigh the rendevouze formerly mentioned, at the same time discovered a large topsail schooner on her way from shore, and bearing down upon us, which would not be so conveinient; but in a little time they altered their course, by which we understood they only meant to scheere off. About an hour after we landed, to our surprize without opposition, being two miles below the church of St. Joseph. We formed a column, Delaune's and Carden's company forming the van, and Fraser's company, with a detachm^{t} of Royal Americans, the rear guard. As churches were generally the posts they occupyed we marched in the aforesaid order without any molestation, excepting a few shott on our rear which did not disturb us much. When our van came in sight of the church of St. Joseph, a capt. of De La Sare's regiment with about 60 regulars made a show of making a stand, which obliged the Brigadier to make a disposition of attacking, not knowing but they might be part of a larger body. On their seeing the head of our column draw nigh, the capt. and his men withdrew to the wood without firing a shott. Near this church found

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* "Mr. John," the Hon. John Campbell of Mamore, uncle to the Duke of Argyle.

† "Succoth," a territorial title. Sir Arch. Campbell of Succoth.

‡ "Auchinleck," also, I presume, a territorial title for a Boswell of Auchinleck.

a store-house in which store was all the effects, including equipage and apparel, of all the officers in Quebec, civil and military, besides arms and amunition, the whole valued at 90,000 pounds sterling money, which we consumed by fire. We remained at Chambeau till ½ past three o'clock in the evening; being low water we embarked on board our boats, carrying off some sheep, leaving 100 cattle shott on the beach. Major Dalling's Light Infantry covered the retreat, which was done in pretty good order, and without the loss of one man. After we were embarked, and about 500 yards from shore, the General ordered one Capt. Mophak, a sea officer who had the command and direction of the flatt-bottomed boats when without the troops or at embarking or debarking, with two floating batterys and two flatt-bottomed boats with troops in them, to attack the schooner which lay dry on the south shore. On the boats approaching the enemy fired two shott, abandon'd her, and sett her on fire. As we were coming down the river we was fired on by a party of Cannadians from behind logs on the south shore; none hurt. Arrived by 10 o'clock this night at our camp; part of the troops did not disembark.

"20th. The remaining part of the troops disembarked, and the marines in camp embarked. Rainy weather. At night disturbed by our sentry's firing at some straggling enemy coming to sculk by our camp; the Light Infantry under arms till day, during which time it rained very hard.

"21st. This morning the Brigad[r] (Gen[l] Murray) sent to the camp desiring Capt. Fraser to come on board, signifying to him that he considered a diversion up the river to be of great consequence, and that every measure practicable should be taken to destroy the French shipping (which lay about 24 leagues above the town or city of Quebec) in order to clear the communication twixt us and Mr. Amherst, proposing to send Capt. Fraser with despatches to his Excellency General Wolfe, which afterwards was dropt. Forenoon of this day Admiral Holmes went on board a schooner in order to go and reconoitre the French shipping and sound the channel.

"22nd. Some of our men went to pull pease this forenoon, who discovered a party of the enemy and returned. At night the Admiral returned from his reconoitring cruise.

"23rd. A few men on horseback made their appearance this morning, but on seeing a small party of our men make towards them they thought proper to retire. At 12 o'clock received orders to get under arms, the whole to march in three seperate divisions, viz. the 3rd battalion Roy. Americans to the right of our camp the length of St. Croix, the 15th regt. with Capt. Fraser's co. of Lt. Infantry the length of St. Nicholas to the left of our camp, under the command of the General, the former division by Maj[r] Dalling; the 3rd division in boats, consisting of co. Light Infantry, commanded by Capt. Charters of the Royal Americans. The consequence of which scout ended in burning a battery, a sloop, and 2 saw milns. The real intention was that if any of the enemy made their appearance, and that we could not bring them to battle, Capt. Simon Fraser with his co. and 50 volunteers of the 15th regt. were to lay in ambush till next morning, when they were to retire. At night Major Dalling returned with his division, exchanged a few shott with the enemy, and made one prisoner.

"24. The General gave orders for the whole to prepare to embark against tomorrow.

"25th. This morning fell down the Squirel, a sloop-of-war, with the admiral, general, and the wounded officers.

"In the evening the 15th regt. and 3rd battalion Roy. Americans embarked. Capt. Fraser's co. covered the retreat; the enemy fired on us a few shot, only one sustained.

"26th. An order from General Wolfe desiring Colonel Young with the 3rd B. Roy. Americans and 200 marines to land, and keep possession of our former ground at St. Anthony. The 15th regt. and Lt. Infantry to embark on board their flatt-bottomed boats, and return to Point Levy.

"27th. Passed the batterys; not one shott fired at us. Arrived at Point Levy at 4 o'clock, where we learnt that 1000 of the enemy in boats went up the river, who, they imagined, would fall in with us in coming down the river. General Wolfe indisposed; greately regreted by the whole army. We were ordered to take post in our former cantonments 3 miles from Point Levy camp, and to the westward of our battery.

"28th. Remained in our cantonments all day; nothing extraordinary happened. At night, by favour of the flood and an easterly gale, the Lostoff frigate, Hunter sloop-of war, two catts, and one schooner passed the town; 200 shott fired at them; one sailor killed, and two wounded.

"The face of the camp at Point Levy intirely changed owing to the great encouragement given to venders of all kinds.

"29th. We are informed at Point Levy camp that three Rangers have brought in three scalps from St. Andre, and took a courier with letters, orders, and directions to the captains of militia and friers, desiring them to keep constant guards, and inform the inhabitants that we shall be soon obliged to leave the country.

"30th. By order of his Excellency General Wolfe the three Brigadiers assembled in order to consult the measures most practicable for the good of the service. The result of the conference not known by us.

"31st. By a deserter we are informed that the enemy are sickly, and discontented with their Indians. Meeting four Indians of the Mowhauk tribe with an officer from General Amherst, treacherously deceived them by pretending friendship, and at the same time conducted to a party of French, who made them prisoners, and they are confined on board the frigates formerly mentioned. At night the Sea Horse man-of-war, three catts, and one schooner passed the town; after receiving alarm, cannonading from the battery. None hurt.

"September 1st. All the houses below Montmorency Falls, or to the eastward, sett on fire by our army. This forenoon some cannon carried from the Montmorency side to the camp at Point Levy. Our troops there expect an attack from the enemy this night, which is very desireable to all our gentlemen!

"2nd. The remaining cannon carried from Montmorency this day.

"The Assistant Q[r]-Master-General marked the encampments for the Brigade and Lt. Infantry from Montmorency to the left of our cantonments. We hear that the additional company of our regt. are in the river.

"3rd. This morning the troops at Montmorency decamped, embarked in boats without the least molestation or advantages taken at that important time of their drawing off. Passing the Point of Orleans, the enemy fired from their batterys (to the westw[d] of the Falls) both shott and shells, none of which made any execution. The enemy's generosity in the above particular and critical juncture is a plain proof that Monsieur Montcalm will make no other use of the Cannadians then defend their capital. He must be concerned to see Montmorency abandoned, it not being safe for him to depend on part of his troops to give the least annoyance; likewise permitting us to detach what numbers we please, to lay waste their conntry, and still remain in his entrenched camp at Beauport.

"This day Captn Cameron of Colonel Fraser's regt. died, much and justly regreted, as he was a most agreeable, sensible, and benevolent man.

"We hear the Sunderland man-of-war was attacked the night of the 29th ulto. by 75 bataves; the enemy were repulsed with the loss of 4 bataves taken. In orders, the Light Infantry commanded by Capt. Carden to return to the regt., and all the corps of Lt. Infantry to receive their orders from Colonel How.

"4th. An officer and three Rangers arrived in camp with dispatches from General Amherst to General Wolfe, whom they left at Crown Point the 8th of Aug. making all preparations necessary for pursuing his design, and first the possession of Lake Champlaine. We hear nothing of the contents in these dispatches further than a random shott carrying off Colonel Townshend, one ensign and three men of the Light Infantry.

"This evening Capt. Cameron aforesaid burried, and Capt. Fraser of Culduthell with his aditional company arrived in the harbour.

5th. The whole of our Light Infantry, under the command of Colonel How, to march ½ one mile to the westward of Goram's post (formerly mentioned), where they are to embark on board the men-of-war and transports. As we were passing the river Elre Chemin the enemy fired from a two-gun battery. None of us hurt; prodigiously crowded on board.

"6th. Nothing extraordinary. We drove up with the flood tide opposite Cape Rouge, discovered some men on the north shore fortyfying the bay to the eastward of the Cape, as also a house which they occupy'd.

"This evening his Excellency General Wolfe, with the three Brigadiers, and the army of the intended attack, embarked. The army in great spirits.

"7th. Remains on the same anchorage ground as yesterday. The General in the Hunter sloop-of-war went up the length of Point au Tremble to reconoitre. The enemy continues to work on the north shore.

"8th. The General with the Hunter sloop returned at 12 o'c., orders for 1500 men to prepare to land on north shore, and wait the night tide, under the command of the Brigadiers Moncton and Murray.

"A faint.

"The Hunter sloop-of-war, one transport with Roy. Americans, and another with Light Infantry, to fall up to Point au Tremble, and return with the ebb tide in the morning. The weather very rainy.

"9th. The weather continues very rainy, which prevents the 1500 men landing. We remained off Point au Tremble. The remaining vessells in their former station opposite to Cape Rouge. We can't perceive any works on the beach, only small entrenchments from the mill to a house about 300 yards to the eastward (belonging to Point au Tremble), and discovers but very few men. 60 *bataves* * on shore; no floatting batteries.

J. Noble.

(To be concluded in our next.)

NORTHUMBRIAN NOTES.

To those of your readers who may be contemplating a visit to the north, as well as to others who are always glad to know of the peculiar characteristics which distinguish each of our English counties, a few notes on the antiquities of the remoter parts of Northumberland will no doubt be interesting, and I am glad of an opportunity of noticing also, through the medium of your columns, the hospitality, politeness, and kindness which universally distinguished all the Northumbrians we had the happiness to meet with, in the course of a recent tramp through the county.

In the churches there is not noticeable that *likeness* which often pervades all the parish churches of a district. There is more variety, and there has been probably more destruction than is usual in other parts of England which have not been so often the battle field of clans and parties.

Some early Norman work occurs in a class of towers of which *Bywell* is a type, and Ovingham (interesting as the burial-place of Bewick) a fine example. The belfry windows are divided into two lights, with round heads, and a simple hole pierced in the space above, the whole being contained in a large round head, very plain, and with some attempts at a capital above the columns, but most noticeably severe in character.

Norham church is of a more elaborate design, its chief beauty consisting in a chancel of six windows, five of them Norman, with deep rich mouldings. The tower is also remarkable, low and sturdy, as Norman towers always are; the belfry windows similar to those at Bywell, excepting that they are two instead of one. The chapel in the castle at Newcastle was apparently designed at the period when the zigzag ornament was very much used. The capitals in the same chapel have very much of the classical about them, and the whole castle is worth particular attention as an instance of a building erected entirely in one style. In the church of St. Andrews, in the same town, there is much early work still remaining; the chancel arch, which is ornamented with zigzags, &c., seems to have been flattened slightly under the superincumbent weight. The church of St. Nicholas is celebrated for the graceful crown which surmounts the tower. The body of the church has no noticeable excellency, having apparently been erected, and repaired, and restored, until the effect is rather mongrel than beautiful.

At *Mitford*, near Morpeth, the church seems to have been built in the interesting transitional period when Norman was becoming scarce, and the early English coming into vogue. The chancel doorway shows this very plainly, a pointed being enclosed by a Norman arch, and both beautified with the zigzag.

Ford church, interesting from its associations with the castle, and the field of Flodden, has been restored; but an old belfry remains, pierced for three bells. The shape is exceedingly curious, but requires an illustration or a personal inspection to explain it.

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* What are bataves? [Probably *boats—bataves* being used as an irregular plural of *batau*.—Ed.]

Older than any church remains with which I became acquainted in the county is the Baptistery at Holystone — a broad and very long basin of water, perhaps some four feet in depth, where St. Paulinus immersed 3000 converts. The *crosses* are hardly worthy of that name for the amount of religious feeling embodied in them. The principal form consists of a stone pillar surmounted by a ball, and standing on a broad flight of steps. Instances occur at *Bywell*, Ryton, and Ravensworth. But the most important remains in the county are, as may be supposed, connected with military matters, and erected for offensive or defensive purposes.

On the borders there are ruins of many towers, into which the cattle could be driven, where the women and children could find shelter, and whence the warfare could be carried on from loophole or battlement.

In Northumberland these towers receive the name of "peels;" but a perfect example of a peel tower is, I believe, rare, if in existence at all. That at Staward is best known from its magnificent situation; but there are others in better state of repair. The birthplace of Bishop Ridley, Willimoteswick, boasts a very fine tower, the interest in it ten times increased because it is so closely connected with the boyish days of the great reformer. Of the more ambitious castle, or fortress, that at *Hermitage* is a fine instance; stern and gloomy it rises from the water's edge, the fit home of that ogre of north-country legendry, Lord Soulis.

Aydon Castle has far more of a domestic character about it. More care has been expended on its elaboration, and far more comfort was practicable within its walls; and being almost perfect, and most carefully preserved, it is worthy a visit. It crowns a steep bank clothed with fine trees about two miles from Corbridge.

T. Harwood Pattison.

INSCRIPTIONS ON FLY-LEAVES.

Attention having been directed in some of your early volumes (1st S. vii. and viiii.) to the subject of inscriptions placed on the fly-leaves of old books by their owners, I send you a few which I collected during a recent examination of the Cathedral Library at Lincoln.

To many these scraps, gathered together haphazard, may seem mere *nugæ;* but experience will teach one that the fly-leaves, and even the covers alone of old books, contain treasures which, though mutilated, will gladden the heart of the bibliomanist almost as much as a genuine Caxton, or Wynken de Worde. As an instance, on inspecting a book in this library of the sixteenth century, the covers were found to have suffered from damp so as to loosen the leather, and the component thicknesses of paper, forming the millboard sides; whereupon curiosity prompted a peep into the interior, and it was discovered that the millboard had been manufactured out of a very early pack of playing cards, many of which were quite perfect even in their colours. Such a case as this, contrary to the usual doctrine, makes the cover of the book much more valuable than the interior. The mutilation of ancient manuscripts, and their conversion into fly-leaves, is well known, but the mine is not exhausted until the very strata of the covers are as it were geologically explored.

But to return to the fly-leaf inscriptions: the first one is very curious, and I should like to know whether any other example of the same verses is extant, as the reading of the last two lines is somewhat doubtful.

"The honor of this booke,
Is John Wheler by name,
Desiringe the reder here on to loke,
And these wordes set in frame.

"Good reder what thou arte
I speake to thee unknowne,
Think ever in thy harte,
Let etch man have his one.

"Then canst thou not but give
This booke to me againe,
Whose habitation at this time
Is placed in Milkstrete.

"If witnes thou requirest,
Good witnes can I bringe,
Which will upon the bible swere
This thinge to afferme.

"Alas, thou gentle wite,
What pleasure cannest thou have,
Sith that ye honor right,
——ombly sectes to crave."

The book in which these lines are written is entitled *L. Fenestellæ de Magistratibus, Sacerdotiisque Romanorum Libellus*, 1538. Press mark S. 5. 9.

The next book is a Homer; inside the cover of which is written "Liber Johannis Gooddall, Sci Joh. Coll. Cant." And on the fly-leaf —

"O mihi post nullos Goodall memorande sodales,
Donec eris felix semper amicus ero.
"Thomas Harrison, scriptt."

On the fly-leaf of a Hebrew Dictionary: —

"Francis Nevill.
"Hoc est nescire sine Cristo plurima scire,
Si Cristum bene scis satis est si cætera nescis."

On the fly-leaf of *Petri Rami Professoris Regii Grammatica Græca*, 1605: —

"Michaell Honiwood, his booke.
"Damna fleo rerum sed plus fleo damna dierum,
Quisque potest rebus succurrere nemo diebus."

On the title-page of another book is this note:

"Deliver this book to my cosen Mr Hunniwood, fellow of Christ's Colledg."

This is doubtless the same Michael Honywood,

whose name appears frequently in the books. In many of them is the monogram ℳ, which most probably stands for M. H. — Michael Honeywood. He was I believe the founder of the library, but I do not speak with certainty on this point.

In a book entitled *Mundi Creatio*, by John Edouard Dumonin, Paris, 1579, is this inscription: —

"Lingua sibi non est, loquitur per signa libellus,
Si dominum quæris proxima signa docent.
"Alanus Carr."

Another with name of owner: —

"Hujus si cupias dominum cognoscere libri,
Ejus quæ sequitur linia nomen habet.
"Samuell Thorpe."

On the fly-leaf of *Jacob. Arminius, Veteraquinatis, Batavi. Disputationes*, 1614, is this inscription, partaking somewhat of the nature of a reproof:—

"Mea philosophia scire Jesum."

In a copy of Lyndewode's *Provinciale* is this memorandum of the bookseller: —

"This booke I do warrant to be perfect, and of the best edition, and will at any time within a twelvemonth give for it in ready mony the sum of eighteene shillings. I say 18*s.*

"William Williams."

This is not dated, but in another book, *Vindiciæ Ecclesiæ Anglicanæ*, 1638, is a similar note, dated July 23, —86: —

"I promise to allow for this booke four shillinges 6*d.* when ye are willinge to part with it againe.
"W. Atkins."

One of the books, *Summa Angelica de Casibus Conscientiæ per venerabilem Fratrem Angelum de Clanasio compilata*, 1488, has this note on the first page: —

"Iste liber est domus visitationis beatc Marie in insula de Axiholme ordinis Cartus' Lincoln' Dioc' ex dono Magistri Will'i Smyth rectoris ecclie parochial' de Belton, A.D. Mill cccc° nonagesimo septimo."

The last book to be noted was the property of a considerable pluralist, as appears by the following inscription on the title page: —

"Johes Armorer quondam vicarius de Sutton Valaunce, Hedecrou, et Borden, modo rector de Pensehurst, Sci Dionisii de Backchurche in London, et Ivey Churche in marisco empt' de Doctore Denman."

With this I will conclude, hoping to resume the subject at no very distant period.

William Henry Hart.

Folkestone House, Roupell Park, Streatham.

PROVERBS.

Proverbs found in the pocket-book of Sir Samuel Sleigh, of Etwall Hall, Knt., Sheriff of Derbyshire, 1648 and 1666: —

"Patris mei* dicta sapientissima et in corde meo manebant fixa.

1. "Ffor every lodging-roome y^t y^u have be sure y^t y^u have an 100*l.* of annuall revenues.

2. "It is good to keepe a low sayle, somew^t below yo^r meanes, and not to mount up to y^e highest pitch of y^r estate; for if y^r revenues encrease, y^u may add to y^r frame w^th creditt, but w^thout discreditt you cannot diminish itt. It is not good to fight over-head.

3. "If you live long and looke back into yo^r former dayes, you shall scarcely find in all yo^r experience two faithfull freindes amongst all yo^r acquaintance.

4. "Labor for knowledge, and to be judicious in all yo^r affaires, y^t soe you may be able judiciously to direct yo^r servants, ffor else y^u shall be sure never to have yo^r busines well done, and y^u if you reprove them for those things wherin you want judgment, they will be ready to contemne yo^r reproofe.

5. "Never entertaine into yo^r house, there to abide, a better man than yo^rselfe; for then you shall never be M^r of yo^r owne house.

6. "I never knew man desire an issue (estate?) onely to doe good y^rby, but comonly y^e best men are most unwilling to have y^u.

7. "It is y^e corruption of magistrates w^ch brings govermement, soe much as it is, into contempt.

8. "It is better to bow y^n to breake.

9. "It is an excellent thing when grace and goodnature meete; and a great blessing to discend from parents y^t be of good natures.

10. "If a man live 40 ycares and looke backe, he shall see y^t he hath escaped many great dangers.

11. "W^t man is y^t excellent for any friend (*friente*), who is not famouse for some wite?

12. "Whilst y^u live take heed of suretyship: lend mony, if y^u be able, to yo^r freind, but be not surety.

13. "If y^u keepe a low sayle, y^u may live comfortably of y^r meanes y^t I leave y^u; but if y^u turn gallant all my meanes will soone be devoured and consumed.

14. "If y^e M^r and M^rs have not a vigilant eye, a servant will prove himselfe to be a servant.

15. "When y^u live in y^e country, it will be yo^r creditt to keepe good hospitality; for if y^u goe hōstly and keepe a penurious house, y^u shall be but derided.

16. "If y^u be to goe a journey, be up betimes.

17. "In y^r apparell, better to goe a little under y^n over.

18. "If my debtors were not able to come to my price, y^n would I come to theirs.

19. "It is a great ornament to any man y^t lives in y^e country to have knowledge in y^e lawes of y^e land, for yby he may profitt himselfe and pleasure his freinds.

20. "It is good to make a virtue of necessity.

21. "I would have you to be as a father to yo^r brethren.

22. "I thanke God I have ever beene content w^th my estate, and would not change w^th any man.

23. "There is noe estate of this kingdome more to be desired y^n about my meanes.

24. "Justices have y^e *cap and congie* (*kap* and *kongie*), and y^t is all, for y^u take great paynes and are much more lyable to censure (if y^u deale honestly) y^n other men.

25. "One can never well discerne y^mselves unlesse in some other like unto y^mselves.

26. "I prayse God I never in all my life rose from table discontented with my cheare."

T. W.

* Gervase Sleigh, of Ashe and Gray's Inn, barrister-at-law, buried in St. Werburgh's Church, Derby, 1626.

Minor Notes.

Laurence Sterne.—There is always a satisfaction in relieving a man from an unfounded charge. In the pleasing article "Berkshire," (*Quart. Rev.*

No. 211. p. 233.), Medmenham Abbey is mentioned as "the place where Wilkes, *Sterne*, and the other roystering wits of their time met until they made the neighbourhood too hot to hold them." Of the sayings and doings — the impious orgies and rites—of the "Monks of Medmenham," it is quite needless here to speak; but this probably is the first time that Sterne has been numbered, and as I believe erroneously, amongst that fraternity.

In the "New Foundling Hospital for Wit," four members of the club are named: Wilkes without disguise; the other three are partly veiled. Sir W. Scott, in his notes to *Chrysal*, also mentions some of the members; but as their descendants may have been pained by the exposure of the names, they need not be here repeated. Nowhere is Sterne mentioned, and it is not likely that a clergyman and an author of so much celebrity would have passed unnoticed. We know that Sterne mixed in Paris with exceptionable associates, and that sacred language was occasionally used by him with disgraceful levity; still we are anxious to redeem his character from the serious charge that he formed one of a society, twelve in number, which a baronet of that day was able to collect around him, and which could only have been formed at a time (1760) when libertinism and impiety were carried to lengths happily now unknown, and of which the excesses of the French Revolution were the fitting consummation. J. H. M.

Note on Chaucer: Sire Thopas.—The "Rime of Sire Thopas" ends with these lines:—

> "Himself drank water of the well,
> As did the Knight Sire Percivell
> So worthy under wede."

To which Tyrwhitt appends this note:—

> "The Romance of Perceval le Galois . . . consisted of 60,000 verses, so it would be some trouble to find the fact which is probably here alluded to."

One does not much wonder at Tyrwhitt's not thinking it worth while to undertake the search, but one is rather surprised to find in Wright's edition the above note repeated verbatim, especially as the Thornton Romances have now been published fifteen years, and the passage alluded to occurs in the very *first* stanza:—

> "His righte name was Percyvelle,
> He was fosterde in the felle,
> He dranke water of the welle
> And ȝilt was he wyghte!"

J. Eastwood.

Oracles in Opposition.—It seems worth while, and not a little amusing, to note the following direct contradiction between two oracles. Dr. Johnson says: "What is commonly thought I should take to be true" (see Boswell's *Tour*, 2nd edition, p. 24): "General opinion is no proof of truth, for the generality of men are ignorant." (Dodsley's *Economy of Human Life*, Part II. sec. 3.) G.

Edinburgh.

A Regiment all of one Name.—Amongst the deaths recorded in the *London Magazine* for May, 1735, p. 279., I find the following extraordinary entry:—

> "At her Seat, at *Campbell, North Britain*, the Dutchess dowager of *Argyll*, Relict of *Archibald Campbell* Duke of *Argyll*, who was deputed by the Nobillity of *Scotland* to offer that Crown to their Majesties *K. William* and *Q. Mary*; and afterwards for their Service carried over a Regiment to *Flanders*, the officers of which were all of one Family, and the private men all named *Campbell*. Her grace was Mother to the present Duke of *Argyll*, the Earl of ILA and the Countess of *Bute*."

The above is a literal copy, italics and orthography, capital letters, &c. How many "private men" were in this celebrated regiment? and what became of the body? Can the *Smiths* produce anything like the above? S. Redmond.

Liverpool.

Queries.

SIR THOMAS ROE.

(2nd S. vii. 477. 518.)

In the year 1636, the papers and correspondence of this eminent diplomatist were the property of Samuel Richardson, the publisher (Addl. MSS., 6185, 111.), by whom they were offered to the "Society for the Encouragement of Learning" for publication; Richardson himself volunteering to bear such portion of the expense as the Society might consider proper (Addl. MSS., 6190.). The papers were placed in the hands of Carte, the historian, for inspection. He carefully examined them, and, in an interesting letter addressed to the secretary, and dated 20th March, 1636–7, gave an account of the collection (Addl. MSS., 6190, 21.). He mentioned that he *believed* that the correspondence relating to Roe's embassy to the court of the Great Mogul had been already published, and he stated that, from the time of his being sent to Constantinople in 1621, there was a continued series of his letters and negotiations till the end of his life. He expressed an opinion as to which portion of the papers it was desirable to publish, and the manner of such publication, and estimated that by retrenching letters containing the same accounts (for Roe was in the habit of writing several letters to different persons by the same post or courier, slightly varying in details), and by excluding those of mere compliment, the work might be embraced in three volumes folio; unless it were determined to print, also, translations of such letters as were written in German or Italian, of which there were a great number, in which

case, he thought, an additional volume would be necessary.

All the papers were carefully arranged by Carte for publication; and the first volume, containing the Turkish negotiations, was published, with some assistance from the Society in 1640, under his able editorship. The printing of the second volume was delayed in consequence of his absence from England (Addl. MSS. 6185, 103.), and was finally abandoned upon the dissolution of the Society in 1649.

Can any of your readers inform me: —

1st. Whether Roe's negotiations at the court of the Mogul have ever been published, as supposed by Carte? And,

2ndly. What has become of the papers which were in the possession of Richardson?

With reference to the first question I should observe that I am acquainted with the MS. volume containing Roe's journal of the Mogul embassy; and with regard to the second, that Carte specifically mentions, as being with Richardson's papers, four long letters addressed to Roe during the Mogul embassy, by the Earl of Totnes, "containing a journal of occurrences, as well in England as in other partes of Europe, from 1615 to 1617; which containing," he observes, "short memorials of facte, like Cambden's summary of King James' reign, may by some be thought as curious." The four letters to which allusion is here made have been discovered in the State Paper Office, and are now being printed for the Camden Society. From the fact of their having been found in that national repository, it would naturally be concluded that the bulk of Richardson's papers would be found there also; but although there is an immense mass of Roe's correspondence, which, formerly tied up in separate bundles, has now been distributed according to the arrangement of the Office, none can be identified as the papers which belonged to Richardson. Carte mentioned having placed a mark on some with reference to publication, but, having examined a considerable number, I have not found one with any peculiar mark on it; and were it not for the discovery of the letters of Lord Totnes there, I should conclude that Richardson's papers might be still in private hands. If this, however, be the case, how got the four letters in question among the national archives? or how got any, or all, of Richardson's papers there at all? I should mention that many of the documents in the printed volume are found in the State Paper Office. Counterparts might, however, have been used for publication. There is also a memorandum in existence which shows that a volume of Sir Thomas Roe's correspondence was lent to the Earl of Oxford. This volume now forms No. 1901. of the Harl. Collection, and contains letters written by Sir Thomas; whilst in the bundles of correspondence for the same period remaining in the Office, letters to him only are found. Carte says, that Sir Thomas Roe's "letters and papers are a treasure which ought to be communicated to the world," and any light which can be thrown upon their existence will be a desideratum.

JOHN MACLEAN.

Hammersmith.

Minor Queries.

Boyle Lectures. — Can any of your readers enable me to discover who are the trustees of the *Boyle Lectureship*? Whether they have any records of the appointment of lecturers? Whether they have any accounts? and to whom they are responsible for the trust?

I am led to ask these questions, first, by the many gaps, not merely in the names of lecturers (when they appear to have been appointed), but by the occasional occurrence of ten or twenty years during which no lecturer seems to have been appointed.

Surely these things can be explained. It would be interesting in a literary point of view to know who the lecturers unnamed at present have been, and it would be satisfactory to know that trust-money has been applied to good purposes.

It cannot be that a foundation which has produced works by Dr. Richard Bentley, Dr. W. Derham, Dr. John Jortin, Bp. Van Mildert, and Mr. F. D. Maurice, is quite extinct; but if not, where are the recent fruits? and why is the catalogue so unsatisfactory in the respects which I have noticed?* AN ENQUIRER.

Cooke of Gidea Hall. — Will one of your heraldic readers inform me what were the arms borne by the ancient family of Cooke of Geddy or Gidea Hall, near Romford, in Essex? Morant says, "Argent a chevron couponé *argent* and azure, between three cinquefoils azure." Wright copies Morant. Ogborne is silent. Lysons gives "*Or* a chevron checky azure and gules, between three cinquefoils of the second." While the Visitation of Essex, made 1634, differing from all, shows this coat for Cooke, "*Or* a chevron checky *azure* and *argent*, between three cinquefoils of the second." Which is right? E. J. S.

The "Te Deum" interpolated. — Can you inform me of the locality of a criticism to the following effect upon alleged interpolations in the "Te Deum?" I retain a vivid recollection of having read it ten or twelve years ago, but I have been unable to find it. It is not noticed by the latest writers on the Liturgy.

1. The versicles enumerating the Three Persons of the Trinity are interpolated, and interrupt the regular sequence of the hymn.

2. "Te Deum laudamus" means "We praise

[* See "N. & Q." 1st S. vii. 456.; x. 445. 531.; 2nd S. i. 291. 343. Consult also Melmoth's *Religious Life*, by Cooper, pp. 280—285.—ED.]

thee, *as* God," not "O God." Yet this mistranslation in our version cancels the offensiveness of the interpolated versicles.

3. Excluding the three interpolated versicles, the whole becomes a hymn *to Christ as God*, such as Pliny, in his celebrated letter to Trajan, represents the Christians as meeting to sing. "Soliti stato die ante lucem convenire carmenque *Christo, quasi Deo, dicere secum invicem*." Was the "Te Deum," in its original form, this very hymn?

4. The versicles in the even places answer those in the odd places, as far as the three interpolated ones, after which those in the odd places answer those in the even.

It seems to me a pity that the author of, at any rate, so clever a piece of criticism, should remain unknown; and I therefore ask your assistance to discover his name, and the place where it first appeared. A. H. W.

Inscription in Yorkshire. — I recently met with a *broken* inscription, on wood, in a manor-house in Yorkshire. It is of the time of Edward VI. or Mary, and runs thus: —

"Soli deo honor et Gloria. I H C for thi wovndes smerte, on thy fēt & hondes two, make me m . . . . . ter is Poverte wi . . . . . nes then . . . . . iese with soro and sadnes. I H C kepe the Fownder. Amen."

I fancy I have read a copy of a similar (but perfect) inscription in some topographical work. Can any of your readers point out such a one, or fill in the blanks? W. Harrison.

Ripon.

Old Boodleite. — Can any of your readers inform me what is the precise meaning of the above phrase, and what is its origin? It appears to describe persons in the last stage of stupidity: "Fools, d—d fools, and old Boodleites."

Gwilym Glan Tywi.

Mlle. Sallé, or Sellé, Dancer at the Italian Opera in London. — Would any reader point out where I may find a memoir of the above lady, who was *première Danseuse de l'Opéra à Paris*, and who was acknowledged to be the most elegant of Terpsichorean performers ever witnessed? I have lately met with a few MS. notes concerning her appearance in this country. In the *Grub Street Journal* of 17th October, 1734, it is stated that Mr. Denoyer * had arrived from Poland, whither he had been sent by George II. to report on the merits of the lady, and which having been favourable, she appeared on Thursday, 26th December, 1734, at Covent Garden Theatre in *La Coquette Française*. It would appear from Voltaire, that although she obtained the most unqualified praise in London, yet, perhaps on that account, she met with great disapprobation in Paris; for Voltaire, in his poem on "*La Mort de Mlle. Le Couvreur, célèbre Actrice*," thus addresses her: —

"O toi, jeune Sallé *, fille de Terpsicore,
Qu'on insulte à Paris, mais que tout Londre adore."

The Grub Street Journal of August 19, 1736 states that "Mr. Denoyer, the famous dancer, is gone to Paris, to engage Mlle. Sellé to dance here the ensuing winter." I think that M. Sellé and all the family settled in England, and were residing at Kew, near their friend Mr. Denoyer. The latter gentleman died at his town-house in Albemarle Street, 9 May, 1788 (*Gent. Magazine*); and perhaps some reader of "N. & Q." can inform me if Mr. Sellé and his family permanently domiciled in England.

An Admirer of le Ballet.

"*The Watchman.*" — Who is the author of the following poem? and where is it to be found?

"When late at night, through lighted streets,
The watchman's voice the passer meets,
As homeward each pedestrian stalks,
Musing alone, or friendly talks;
On passing things he loves to dwell,
He hears: past eleven o'clock and all's well."

P. Lomax.

Ancient Keys. — I should feel obliged for the name of the best illustrated work on ancient keys.

Gilbert.

D'Angreville: St. Maurice. — The undersigned will be glad to receive genealogical information touching the English descendants of the Counts D'Angreville de Beaumont, which is required for one of the family who is preparing a work for the press. He will also be obliged for a list of churches in England dedicated to St. Maurice, which is also required for a work preparing for publication. R. W. Dixon.

Seaton-Carew, co. Durham.

"*The Slave Ship.*" — Can any of your readers inform me who wrote the words of a song called "The Slave Ship," music by Russell? Granger.

Winsley Family. — In searching the registers of 1560, or thereabouts, of three adjoining parishes in Lincolnshire, the name of Winsley occurs with that of Winkley or Winckley; and as the registers, in two cases at least, appear to have been copied from the originals, there is a probability that the entries are all intended for the family of Winkley, the letter *k* having been converted into the long *s*. Will any of your readers kindly instance such a change either in copying or the alteration of a name on its first introduction to a

* Mr. Denoyer was dancing-master to three generations of our royal family, and lived near the Royal Palace at Kew, when George IV. resided with his parents.

* To which a note is added, "Mlle. Sallé, célèbre danseuse de l'opéra de Paris, était alors en Angleterre."

new locality? Or can they state whether the family of Winsley did reside in Lincolnshire? There are now, I believe, no members of the last-named family residing there, although there are many of the other. L. W.

Hockabench or Aukabench. — Can any of your readers oblige me with the etymology of the word Hockabench or Aukabench? It is a name given by the inhabitants of the village of Colerne, near Chippenham, to some large old stones placed on the summit of a hill commanding two extensive valleys, and on which the old villagers meet Sunday mornings to "discuss" village politics.

I have carefully referred to the old Saxon roots, but can find none to enable me to satisfy myself either as to its derivation or corruption.

Hubert S. Grist.

45. Florence Street, Canonbury, N.

Cooper Family. — What would be the most likely means of ascertaining the date of birth, parentage, and descent of Austin Cooper, who was born at Byefleet in Surrey, in England, where he had a paternal property, and who had a son (Austin) born at Hampton Court in 1653, and who, moreover, having purchased some lands of one Hammond, a soldier of Cromwell, was obliged, on the Restoration of Charles II., to forfeit the same; whereupon he sold all his possessions in England, and repaired to Ireland in 1661? Also, who the Cooper of Surrey is, mentioned in Burke's *General Armory?* A. C.

Difference in Heraldry. — The crescent is said in works on heraldry to be used to distinguish the second son of a family or the second branch of a family. In what way, when designating the second branch of a family, was the crescent inherited? by the head of that branch, or by all the members? I find on a seal attached to the will of Gov. Thomas Dudley, who died at Boston, N. E., in 1652, a lion rampant with a crescent for difference. He must have inherited the crescent, if, as represented, he was the *only* son of his father (Capt. Roger Dudley), and yet he does not appear to have transmitted it to his *second* son, Gov. Joseph Dudley, who used the same arms without a crescent. Metacom.

Roxbury, U. S.

The Earl of Clarendon.—It seems odd that the enemies of this illustrious statesman, having procured his banishment from the kingdom, and prevented him from corresponding or returning to it, should not have raised an objection on his death to his body being transported into England and buried in Henry VII.'s chapel in Westminster Abbey. Perhaps some of your readers may be able to account for his remains being permitted to receive that honour. D. S.

Do Horses tremble when they see a Camel?—The author of *Adam Bede*, Blackwood, 4th edit. vol. i. p. 68., says in reference to the "smart rap, as if with a willow wand," given twice "at the house door" (the death-warning of Thias Bede the night he was drowned): —

"Adam was not a man to be gratuitously superstitious, but he had the blood of the peasant in him, as well as of the artizan; and a peasant can no more help believing in a traditional superstition than a *horse can help trembling when he sees a camel.*"

I have italicised the latter part of the paragraph on which I found my Query. Is this a fact or a fiction? The character of the work and the assertion itself incline me to think there must be some truth in it; but as I have never seen a horse *vis à vis* with a camel, and never heard or read the observation before, I thought it would not be out of the line of "N. & Q." to make a Query of it. George Lloyd.

Lord Bacon's Skull. — Quaint Thomas Fuller, in his *Worthies*, art. "Westminster," after relating the burial of Sir Francis Bacon by his express desire in St. Michael's Church, St. Albans, adds

"Since I have read that his grave being occasionally opened, his scull (the relique of civil veneration) was by one King, a Doctor of Physick, made the object of scorn and contempt; but he who then derided the dead has since become the laughingstock of the living."

Is there any foundation for this story? and, if true, was the skull of the great philosopher restored to his tomb? Who was the impudent charlatan, Dr. King, that dared to hold this *memento mori* up to ridicule? W. J. Pinks.

Cartmel, its Derivation: Service Silver: Gresson: Knowinge. — Dr. Whittaker, in his *History of Whalley Abbey*, states that the above name is derived from the combination of two British words, *Kert*, signifying a camp or fortification, and *mell*, a fell, combined, a fortress among the fells. This I believe not to be the correct definition. I would prefer two British words, each more definite than the above, viz. *Carth*, a cape, ridge, or promontory, and *meall*, sand banks: or there is another British word to offer, viz. *moel*, bare of wood: either is appropriate, but the former is certainly the more legitimate and applicable of the two. If your readers trace on the map of England Morecambe Bay, where Cartmel will be found projecting into the bay, and nearly surrounded when the tide is up, by its waters and its tributary rivers the Kent and Leven; after the tide recedes the scene becomes one vast desert of sand extending for miles.

The earliest account of this place is by a grant of Egfrid, King of Northumbria, to St. Cuthbert, when consecrated Bishop of Hexham in the year 685, when he then gave him "Carthmell, and all in it to the Church." (See Baines' *Lancas.*, vol.

iv. p. 715.) In the *Taxatio Eccles. P. Nicholai*, it is written *Karthimel*, and *Kerthmel*. Leland, in his *Itin.*, vol. viii. p. 94., writes *Carthemaile*. Camden, in his *Brit.*, vol. iii. p. 380., writes *Carthmell;* the same in the *Parliamentary Survey of Church Lands*, 1649; and *Carthmele* in a deed of Prior Hall of Cartmel—and *Kerthmell* in a deed of King John to W. Mareschall, Earl of Pembroke, the founder of the priory, in 1189. In the time of St. Cuthbert there was a place named *Sudgedluit* in Cartmel, which I presume to have been the chief town of the district of Cartmel. Nothing is known of it now. What is the meaning of the name? and is anything known of it in history? And also the meaning and origin of a rent called "service-silver," the amount being 8*l.* 15*s.* 3*d.*, and with another charged on fifteen farms formerly belonging to Cartmel Priory, namely, a "gresson," or rent called the "knowinge," of 7*l.* 17*s.* 10*d.*, this latter payable every second year and a half. JAMES FINLAYSON.

Mechanics' Institution, Manchester.

Rev. Anthony Nourse Sanderson, was rector of Newton Longueville, Bucks, and died and was buried there in 1793 or 4. I shall be obliged if any of your readers can give information of the Christian name and residence of the father of the above. R. W.

Guildhall, Worcester.

Duke of Bolton.—Popular report says that the Marquis of Winchester created Duke of Bolton, affected mental derangement on account of political troubles in which he was involved prior to the Revolution of 1688. It is said that he hunted in his woods at Bolton Hall in Yorkshire by torch light. Can any correspondent of "N. & Q." supply any information on this subject?* M. 4.

Minor Queries with Answers.

Nell Gwyn's House at Windsor.—The following is a warrant from King Charles II. touching a legal instrument executed in September in the thirty-second year of his reign, conveying in trust Burford House, &c. to Eleanor, or Ellen Gwynn, for her life, and after her to her issue Charles Earl of Burford, &c. Are the premises herein described still standing? or is the site in Windsor to be pointed out?

"Cha^s the 2nd etc. To our r^t trusty and r^t welbeloved Cousin Charles Earle of Dorset and Middlesex and to our trusty and welbeloved S^r Geo Hewit Bar^t S^r Edw^d Villiers Kn^t and Will Chiffinch Esq. greeting. Whereas by certain indentures of lease and release bearing date the 13th and 14th of Sept. in the 32nd yeare of our reigne and by an indenture of assignment dated the s^d 14th of Septemb. William Chiffinch Esqr. did by and with our privity and direction grant release convey and assigne to you the s^d Charles E. of Dorset and Middx, S^r George Hewet Bart and S^r Edw^d Villiers Kn^t and your heirs executors and assigns all that new erected capitall messuage or mansion house now called or knowne by the name of Burford House with the gardens orchards out houses stables and appurtenances thereunto belonging situate and being in New Windsor in the co. of Barks, and by the s^d deeds the same are declared to be in trust for *Ellen Gwyn* for and during her life and after her decease in trust for Charles Earl of Burford and the heirs males of his body And for default of such issue in trust for us our heirs & successors for ever. And whereas our intention was the sayd house should have been declared not only with provision for the heirs males but also for the heirs females of the 1st E. of Burford and for default of such issue of the s^d E. of Burford to and for the use and benefit of the sayd *Ellen Gwynn* and her heirs for ever and not in trust for us our heirs and successors. Our will and pleasure therefore is and we do hereby direct and appoint that you make and declare further trusts and estates of and in the sayd premisses according to our sayd intention herein before expressed by such deed and conveyance or conveyances as the sayd *Ellen Gwyn* or her Councell learned in the law shall approve of. And for so doing any act or thing relating thereunto these presents or the enrollment thereof shall be a sufficient warrant. Given at Whitehall the 7th day of February, 168⅔."

CL. HOPPER.

[We learn from Tighe and Davis's *Annals of Windsor*, ii. 327. 441., that Verrio's pencil was employed by the king's orders to paint the staircases in the house at Windsor in which Nell Gwyn resided, then, or soon after, called Burford House, from being the residence of her son, the young Earl of Burford, afterwards created Duke of St. Albans. This house is the subject of Knyff's well-known large engraving, entitled "A Prospect of the House at Windsor belonging to his Grace Charles Beauclerk, Duke of St. Albans, Earl of Burford, and Baron of Heddington, Cap^t of the Hon^ble Band of Gentlemen Pensioners, Marshall and Surveyor of the Hawkes to His Maj^tie, and one of the Gentlemen of His Maj^ts Bed Chamber (L. Knyff, De. J. Kip, Scu.)." The only letter of Nell Gwyn's composition known to exist is dated "Windsor, Burford House, April 14, 1684." (Cunningham's *Nell Gwyn*, p. 151.) It seems that somewhere about the year 1690, the Prince and Princess of Denmark removed from this residence; but it was subsequently again occupied by the Duke of St. Albans. The evidence in support of the statement that the house originally occupied by Nell Gwyn, and subsequently by Prince George of Denmark, was identical with the premises occupied by the Duke of St. Albans, seems conclusive. The house was situated on the spot now occupied by the Queen's Mews.]

Oath of Vargas. — There was a painting in the Great Exhibition of Paintings at Manchester with this title. Could some correspondent kindly inform me to what it refers? LIBYA.

[Vargas is a name of such frequent occurrence in Spanish literature and art that, before attempting a positive reply to our correspondent's Query, we should wish for farther particulars.

Don Juan de *Vargas*, in his *Aventures* (Paris, 1853),

* It should be stated for the benefit of those interested in historical research, that a chest of ancient documents relating to Bolton Castle and the estates, dating from the period of the foundation of the castle, is preserved at Bolton Hall, the Yorkshire residence of the present Lord Bolton.

pays a visit to Peru, where his life is saved by one of the Virgins of the Sun. Previously, however, she imposes an *oath*:—"Ce que je vais faire me coûtera probablement la vie, mais je vais sauver la tienne. *Jure-moi* par le Dieu que tu portes à ton cou de ne jamais révéler ce que tu verras, et suis-moi" (p. 56.). She then conducts him to a safe retreat in the subterranean treasury of the "Ingas." Can this be the "oath of Vargas"? Certainly the Don did not keep it; for he proceeds at once to tell us what he saw under-ground.]

Julius Cæsar's Dispatch.—Where can I find the celebrated dispatch of Julius Cæsar to the Senate of Rome, of *Veni*, *Vidi*, *Vici*, for I have not yet been able to find the author who mentions it, or where it is to be found? S. R.

[This celebrated sententious dispatch is mentioned by Plutarch in his Life of Julius Cæsar. He says, "In the account Cæsar gave Amintius, one of his friends in Rome, of the rapidity and despatch with which he gained his victory over Pharnaces, he made use only of three words, Veni, Vidi, Vici. Their having all the same form and termination in the Roman language adds grace to their conciseness." Suetonius (*J. Cæsar*, xxxviii.) does not mention it as a despatch, but as an inscription upon a banner carried before Cæsar, as suggestive of the celerity of the victory.]

Quarles.—I have before me a volume of Quarles's Poems; the title-page runs as follows:—

"Divine Poems; containing the History of Jonah, Esther, Job, Sampson. Together with Sion's Sonnets and Elegies. Written and Augmented by Francis Quarles. Now illustrated with *Sculptures* to the several Histories, not in the former editions. London, printed for Geo. Sawbridge, at the Three Flower-de-Luces in Little Britain, 1706."

My object is to inquire whether the *sculptures* exist anywhere but on the title-page? My copy is in the original binding, and it is evident that no illustrations have been torn out, yet none are to be found throughout the volume. Could some correspondent kindly inform me if the sculptures exist, and, if so, what are their number and character? Libya.

[In the edition of Quarles' *Divine Poems* above referred to, there should be, as the title-page intimates, "sculptures" to each history, namely, six sm. 8vo. pages, each containing *four* illustrations; besides the "effigies" of the author and an engraved title-page, the latter exhibiting a man poised upon a human skull, with a crown and sceptre above his head. The entire series of illustrations is very poor indeed.]

"*Breeches Bible.*"—A curious old Bible has just come into my hands, and I should like to know whether it is of any value. It is imperfect, having lost first twenty chapters of Genesis. It is bound in oak, covered with leather, and had iron clasps. At the end of the Bible is "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Maiestie, 1599." Sternhold and Hopkins's Psalms are added at the end, together with Venite, Te Deum, Lord's Prayer, Creeds, Ten Commandments, &c. &c., arranged in metre, and with the first verses set to music. Can you tell me who turned these into rhymes, and who composed the music? There is a commentary running round and at the foot of the pages all through the *Revelation*, called on the first page the "Annotations of Francis Iunius." Who was he? In the "Song of S. Ambrose, called Te Deum," in metre, occurs "To thee Cherub and Seraphim, to cry they doe not lin." This evidently means to cease, but the derivation I cannot make out. Can anyone assist me? U. U. U. U.

[This is the commonest of all the Genevan or Breeches Bibles. (See 1 Cor. vi. 9.) Sternhold and Hopkins first published the Metrical Psalms, and to many of them placed the initials of the versifier. Francis Junius was a learned Dutch divine, whose life is to be found in every biographical Dictionary. The word "lin" is from the A.-S. *be-linnen*, to cease or stop, to desist. See Richardson's *Dictionary*. The music, especially "The Old Hundredth," cannot be traced; probably it was brought by the Marian refugees from Switzerland.—George Offor.]

Astrological Prediction of Moore's Almanack.—There is an annual publication entitled *Vox Stellarum, or a Loyal Almanack*, professing to tell future events from the position of the heavenly bodies, "by Francis Moore, Physician," with, I rather think, a motto of "Etiam mortuus loquitur," the sagacious Doctor having ceased to exist for at least a century. But I wish to call the attention of the readers of "N. & Q." to his Almanack for April, 1807, in which (p. 9.) he prophesied the death of the Turkish emperor, and adds, "if he can save his life let him; I give him fair warning of it." Now I do not recollect how this prophecy was fulfilled, that is the *quomodo*, but I remember that the Sultan died upon the promulgation of this prediction, whether from alarm or fright, or whether it was suggestive of the use of the bow-string by which his existence was terminated. Perhaps, as the matter is curious, some reader of "N. & Q." will be able to inform me? Φ.

[Moore, in his *Almanack* of the following year (April, 1808, p. 9.), has the following note: "The Turks and Russians are very shy of each other; and let the Turks beware, lest they fall like their late Emperor Selim, whose fall I predicted in April last." Our prognosticator seems to have hit the mark for once, for Selim III. was deposed on May 29, 1807, and murdered July 28, 1808.]

Eikon Basilica.—Will you kindly inform me by what marks the *editio princeps* of the Εικων Βασιλικη may be known? A copy which has given rise to this question has the following title, "Εἰκὼν Βασιλικὴ. The Povrtraictvre of His Sacred Maiestie in his Solitudes and Svfferings. Rom. viii. More then Conquerour, &c. Bona agere, et mala pati, Regium est. M.DC.XLVIII." Page 253. is numbered 25., and begins, "which oft happineth as well in clear as clowdy dayes." If *not* the first edition I shall be glad to know which. B. H. C.

[The copy of *Eikon Basilica* described by our correspondent is the first edition, published on Feb. 9, 1648-9,

ten days after the murder of Charles I. It ought to have Marshall's plate, which occupies two pages, placed after the Errata at the end of the Contents. The paginal figures 253. are correctly printed in the copy before us. Another edition appeared in the same year with the following imprint on the title-page: "Reprinted In R. M. [Regis Memoriam] An. Dom. 1648." Pages 268. Malcolm Laing observes, that "had this work appeared a week sooner, it might have preserved the King."]

Replies.

SIR RICHARD NANFAN AND CARDINAL WOLSEY.

(2nd S. viii. 228. 294.)

In starting this subject, ARMIGER made three inquiries. (1.) "Is it the fact that Cardinal Wolsey was ever chaplain to Sir John Nanfan at Morton Court, Worcestershire? (2.) Can any of your readers inform me how long Cardinal Wolsey was an inmate of Morton Court? and (3.) Who is the representative of the ancient Cornwall family of Nanfan?" The answer to the two first questions is, that Wolsey was never chaplain to Sir John Nanfan, and never at Morton Court. The writer in p. 294. who signs RED HAT AND STOCKINGS — and who, from his adopting the eulogistic phrases of that "great and good man," and that "fine baronial seat," seems to be a perfect echo of ARMIGER, if not an *alter idem*, — too readily assumes for granted that Morton Court was "once the abode of that eminent ecclesiastic," and that there must be "equal recognition of the honour once conferred" on the "fine old baronial residence" by "the presence of the cardinal," — that "pious and learned priest," as he was called by ARMIGER. The second writer proceeds to say that "It appears that the cardinal was chaplain to John Nanfan, Esq., son and heir of Sir Richard Nanfan, who was sheriff of Worcestershire in the first year of the reign of Henry VII., Captain of Calais, and a knight and esquire of the body to Henry VII." Now, the answer to all this misapprehension lies in the passage (quoted by T. E. W. in p. 294.) from Cavendish's *Life of Wolsey*. We are told by that charming old biographer, that Wolsey, having fallen into acquaintance with "one Sir *John* Nanphant, a very grave and ancient knight who had a great room in Calais under King Henry the Seventh," became his chaplain. In the position of a chaplain it was then usual for clerks to acquit themselves as the active servants of their patrons in secular as well as spiritual matters, and very often they were more busily engaged in the former than in the latter capacity. So it was with him whom ARMIGER styles "this learned and pious priest," Thomas Wulcy, as he then wrote his name. "His said master" (writes Cavendish) "admiring his wit, gravity, and just behaviour, committed all the charge of his office unto his chaplain, and (as I understand) the office was the Treasurership of Calais." Consequently, it was at Calais that Wolsey was chaplain to Sir Richard Nanfant, and not at Morton Court; for, as Cavendish proceeds to relate, on the old knight returning to England, "his chaplain was promoted to the King's service, and made his chaplain." The late MR. HOLMES, the last editor of Cavendish's *Life of Wolsey*, has appended the following note to the name of "Sir *John* Nanphant":—

"Probably a mistake for Sir *Richard* Nanfan of Birtsmorton in Worcestershire, who on the 21 Sept. 1485, was made hereditary sheriff of Worcestershire, which office, however, he held only two years, returning to the wars. He was captain of Calais, and esquire of the body to Henry VII. The family became extinct in 1704."

There is no doubt that Cavendish made a mistake in the old knight's Christian name, but he was probably right in that of his office. Sir Richard Nanfan was not Captain of Calais, *i. e.* Captain of the Castle; but Treasurer of the garrison and government — an office especially requiring able administration, and one in which Wulcy would have the best experience that the times afforded for "a sucking statesman." Dr. Nash, the historian of Worcestershire, who was not a very precise writer, has led the way to the mistatement respecting the office: in his pedigree of Nanfan he styles Sir Richard "treasurer of Calais, and deputy-lieutenant of the same," but in his narrative (vol. i. p. 86.), "Captain of Calais." This misled Mr. Holmes, who fell into another error in stating that Sir Richard "was made hereditary sheriff of Worcestershire," for he was only so appointed for life — *ad terminum vitæ*. (Nash, vol. i. pp. xiv. xvii.) It may be added, that he appears to have been living in 1502, when he presented to the church of Birts Morton, and died before 1510, when his son John presented to the same.

Before I conclude, allow me to ask RED HAT AND STOCKINGS what are his authorities in speaking of "*Empson's house in Fleet Street*, near Temple Bar, which was occupied by the Cardinal whilst Dean of Lincoln." I am aware of the existence of the painted board which designates a certain hairdresser's shop as THE PALACE OF HENRY THE EIGHTH AND CARDINAL WOLSEY, and thereby "announces that it was once the palace of that great and good man;" but I have never learned the origin of that proud assumption. Among the few remains of old domestic architecture that now linger in our metropolitan streets, the house in question certainly presents an interesting example of a decorated front: its carvings, however, are evidently complimentary to the Prince of Wales in the reign of Charles the First, or in that of James the First at the earliest. To call it "the palace of Henry the Eighth" is unquestionably the height of absurdity: and I

must admit that I have hitherto regarded the mention of Cardinal Wolsey's name, in connection with it, with equal incredulity. But we are now presented with the specific statements, that it was "Empson's house," and "occupied by the Cardinal whilst Dean of Lincoln." For those statements I beg to ask for proof: otherwise I shall be disposed to agree (more closely than I have hitherto done) with the assertion of Red Hat and Stockings that "certainly *as valuable* associations — so far as Wolsey is concerned — are attached to Morton Court."

John Gough Nichols.

REV. JOHN ANDERSON, MINISTER OF DUMBARTON.

(2nd S. vii. 435.; viii. 255.)

As the career of this northern polemic seems to interest some of your readers, the following notes gleaned during a somewhat close examination of the records, civil and ecclesiastical, of the parish in which he was so long minister, may not be considered out of place. The first to which I would draw attention corrects an error into which your correspondent C. D. L. has inadvertently fallen as to Anderson's early career. From the recollection of a missing memorandum, your correspondent states that Anderson, before removing to Dumbarton, had been presented to a parish by the Duke of Montrose. On coming to Dumbarton, in 1698, he is spoken of as a probationer — a phrase that hardly applies to a placed minister. At a meeting in February, 1698, "the Presbytery being informit of a young man, Mr. John Anderson, *probationer* att Edinburgh, licensed by that Presbytery, and who preaches frequently there to good satisfaction both of ministers and people, at the request of the magistrates (in whose gift the living is), write him to supply Dumbarton." A formal call being afterwards given by the parish, the Presbytery proceeded with his trials in order to ordination; but on the 12th July "did seriously posse him about his mariadge and principles of Presbyterian government, but all the brethren were satisfied with his answers; so far that they find it not expedient to object anything against him upon these heads hereafter." A little farther delay, however, ensued, and a committee was appointed to inquire into "the complex circumstances of the case." A favourable report being presented to the Presbytery by this committee, the ordination was fixed to take place on September 14th. The more prominent features in Anderson's life from this point are noticed in an article, of which he is the subject, in Chambers's *Biographical Dictionary*. It has been stated that Anderson was indebted for his first advance in life to the Duke of Montrose. I have always understood it to be the Duke of Argyle, in whose family he acted as tutor, and with whom he continued in habits of intimacy during his life. It is highly improbable that, at the end of the seventeenth century, the houses of Argyll and Montrose would stifle their strong enmity to advance the interests of a poor scholar like Anderson. Indeed, his strong Presbyterian sympathies makes his connexion with Montrose a most unlikely occurrence. On the other hand his connexion with Argyll cannot be disputed; and if reliance could be placed in one of Woodrow's gossiping correspondents, it would appear that John Anderson sought through the influence of that family to attain greater honour than he ever reached. Writing from Glasgow, on the 6th January, 1716, it is recorded: —

"Mr. Anderson, of Dumbarton, is in town. I believe that he is petitioning the Duke [of Argyll] about the Principall of Edinburgh's place."

This must have been on the death of Carstairs, when William Wishart, one of the ministers of Edinburgh, was appointed to the Principalship. In the *Argyll and Burnbank Papers* (printed at Edinburgh in 1834), from which the above is taken, other notices will be found of Anderson's connexion with the Argyll family. It may thus be readily understood that when Rosneath parish became vacant, James Anderson was none the less acceptable to the patron from being the son of the minister of Dumbarton. The "call" which Anderson received from the North-west church in Glasgow was most strenuously resisted by the Presbytery and the Town Council of Dumbarton.

Among the Smollett Papers at Cameron House in this county, which I had recently an opportunity of examining, there is the draft of a remonstrance indorsed "Paper against Mr. Anderson's Transportation." It is addressed to the ministers of the Presbytery of Dumbarton, and declares that there is no reason for the proposed change, but to "satisfy the humours of a proud people, who are the sons of pride, who delight in robbing their neighbours of their property." Several scripture parallels are then adduced, and the remonstrance concludes with a desire that the Presbytery should not add fuel to the fire of the pride of the people of Glasgow, but rather seek to quench it with the water of disappointment. Another glimpse of this "transportation" business is obtained in one of Woodrow's letters to the Rev. James Hart, Edinburgh, and published in the edition of his correspondence issued by the Woodrow Society. I would be glad if any of your correspondents could furnish me with the exact date of Anderson's death. It was, I apprehend, between 1721 and 1723; his successor was appointed in the last-mentioned year. Samuel Royse published *Verses Sacred to the Memory of the Rev. John Anderson, Minister at Glasgow*, ob. anno 1721. If this is the correct date, it would

appear that Anderson had not been more than a year or so in his new charge, for his final settlement in Glasgow did not take place till 1720. The following list of John Anderson's writings, as complete it is believed as can now be made up, will illustrate his life more exactly than any verbal account could do: —

"Dialogue between a Countryman and a Curat, concerning the English Service, or Book of Common Prayer of England. 4to., Glasgow, 1711, pp. 24.

A Second Dialogue between a Curat and a Countryman, concerning the English Service. Glasgow, 1711, 4to., pp. 43.

The Countryman's Letter to the Curat, wherein, besides a Historical View of the English Liturgie, the Assertions of the Author of the Fundamental Charter of Presbytery, concerning its Universal Usage in Scotland at the Time of the Reformation, are examined and proved to be false. Glasgow, 1711, 4to., pp. 95.

Curate Calder Whipped, 1713.

A Sermon preached in the Church of Air on the First of April, 1712. Glasgow, printed by Hugh Brown, 4to., ———.

Two Sermons preached at Hamilton, upon the late Communion, by Mr. J. A., Minister of the Gospel, 1713. (Probably by Mr. Anderson.)

Defence of the Church-Government, Faith, Worship, and Spirit of the Presbyterians, in Answer to Mr. Thomas Rhind's Apology. Glasgow, printed by Hugh Brown, 1714, 4to.; reprinted in 1820, 8vo.

Letter from Mr. Anderson, Minister of Dumbarton, to Walter Stewart of Pardovan. Glasgow, 1718, 4to.

Mr. Anderson's Letters (six), on the Overtures concerning Kirk-Sessions and Presbyteries. Glasgow, 1720, 8vo. [Writing of this controversy, Mr. Anderson remarks, 'I must needs confess that it is the most melancholy subject I ever wrote upon. There was pleasure as well as duty in contending with our prelatic adversaries; but alas, —

'In civil war, to lose or gain's the same,
To gain's no glory, and to lose a shame.']

Works relating to John Anderson.

The Answer to the Dialogue between the Curat and the Countryman concerning the English Service, or Common Prayer Book of England, examined; in a familiar Letter to the Author of the Answer. 1712, 4to., pp. 68.

Robert Calder's Return to the Answer, folio, 1712.

Animadversions upon Mr. John Anderson, Minister of Dumbarton, his Charge of Heretical Doctrine, &c., on Mr. James Clerk, Minister of Glasgow. Edinburgh, 1718.

Two Sermons against Treacherous and Double-dealing, with an Answer to Mr. Anderson, Dumbarton, by William Smart, Edinburgh. 1714.

Earl of Cromarty's Vindication of his Gowrie Conspiracy from Mistakes of Mr. J. A. 1714, 4to.

The Nail struck on the Head; or an Indictment drawn up against Mr. Anderson, Incumbent at Dumbarton, by R. Calder, folio. Edinburgh, 1712.

Answer by Walter Stewart of Pardovan, to the Complaint given against him by Mr. Anderson, now under Consideration of the General Assembly. 8vo., 1718.

Verses Sacred to the Memory of the Rev. John Anderson, Minister of Glasgow; ob. anno 1721."

If these facts regarding the career of a local celebrity, in which I cannot but feel interested, are of any use to those who have been making inquiries on the subject, my design in putting them together will be fully accomplished.

J. Irving.

PERCY SOCIETY'S EDITION OF "SYR TRYAMOURE."

(2nd S. viii. 225.)

Be pleased to accept an attempted explanation of all the eleven passages (except the first) forwarded by your correspondent E. S. J.

1. "*Y may evyr* after thys," &c.

This line I for the present pass by, not being able to suggest an explanation without proposing a *new reading*.

2. "The fyrste that rode *noght for thy*,
Was the kyng of Lumbardy."

"*Noght for thy*"=not for they, i.e. *not for them*, or, not on their side. Syr Tryamoure rode at the justyng "on his *fadur's* syde" (for the Kyng of Arragone," lines 735—6.). The fyrste that rode "*not* for them," or on the *opposite* side, was the kyng of Lumbardy.

3. "And yf hyt so betyde,
That the knyght of owre syde
May sle yowrys *be wyth* chawnce."

"May . . . . be" seems here to be a poetical division of the old word *maybe*, signifying *perhaps*. "May sle yowrys be wyth chawnce"="Maybe slay your's with chance." That is, "If it so betide, That the knight of our side Perhaps chance to slay yours," let that settle it.

4. "In every *of* londe of moste renowne."

Two instances where *of* is thus used after *every* are cited by Richardson: —

"Of *everich of* tho theoves."—*Piers Plouhman.*
(Of each of those thieves.)

"*Everich of* hem doth other gret honour."—*Chaucer.*

5. "And sche answeryd them there *on hye*."

"*On hye*," in haste, as suggested by your correspondent. So "*in hye*:"—

"Tryamowre kyssed his modur *in hye*."—l. 907.

"*In hie, on hie*, in haste."—*Halliwell.*

6. "Syr Asseryn, the kynges son of Naverne,
Wolde nevyr man hys body *warne*."

"*Warne*, to deny, to refuse."—*Wright.*

Syr Asseryn would never deny any one, would never refuse any man a meeting. To *warne*, or *refuse*, his body corresponds to the military phrase still in use, "the enemy refused his right," "refused his left," &c.

7. "Then swere the fosters alle twelve,
They wolde no wedd but hymselfe,
Other we *be* hyt noght."

"Be"=*bie*, to suffer. (Wright.) Then sware the foresters (fosters) all twelve, they would accept no pledge but himself; "Other we suffer it not" (we permit no other).

8. "The palmer for hym can *grete*."

"*Grete*," to cry, to weep, still used in Scotland. "Can," here, as often, nearly equivalent to 'gan

for began. Syr Tryamoure having charitably relieved a palmer, the palmer "for him began to *weep*;"—foreseeing the dangers which the knight would have to encounter in the road which he was pursuing.

9. "And let us *smalle* go wyth thee."

Burlond and Tryamoure being both dismounted in combat, Tryamoure smites off Burlond's legs, so that "Burlonde on hys stompus stode;" and Tryamoure appears to imply in his speech that by this chivalrous operation he had reduced his antagonist to an equality with himself.

"'A lytulle lower, syr,' seyde hee,
'And let us *smalle* go wyth thee,
Now are we both at one assyze.'"

What is *smalle?* The *last* line, be it observed, evidently intimates that the two parties were now on an equality. "Now are we both on a par" (*assyse*, position, situation); which may be explained by supposing that Burlond, previous to the loss of his legs, was of extraordinary stature, as well as of unusual bulk, which his name seems to imply. Now as, in the preceding line, the word *smalle*, taken in its ordinary sense, hardly makes a clear meaning, I would venture to suggest that it is here a contracted form of the A.-S. *sammæle*, similar, consentient. "A little lower, Sir, said he; let us go *sammæle* with thee;" *i. e.* let us be on an equality. *Cf.* in Romance, *semle*, similar, equal. So in Chaucer:—

"Witnesse on Mida; wol ye here the tale?
Ovide, amonges other thinges *smale*,
Said, Mida had under his long heres
Growing upon his hed two asses eres."

Ovid said not this "amongst (other) things *small*," but amongst other things *sammæle*, *i. e.* amongst other things of the same kind.

10. "And the knyght be there assente
Schulde *wayne* wyth the wynde."

Your correspondent asks, "Does *wayne* = swing?" Probably so. "Waine, to move; to shake or wag." (Wright.) If the quene were found, she should be "takyn and brente;" and [if] the knight was found agreeing or consenting ("assente"), he should swing on a gallows.

11. "To mete as they were sett in halle,
Syr Marrok was there far *withynney-wys*."

Your correspondent suggests "*within y wis*." This is a very possible reading; for we find *y-wys* in lines 210 and 956. But might we not take *withynney-wys* as it stands? So the learned editor has left it; and so, we may infer, he understands it. Sir Marrok was far *within-wise* (*quasi* A.-S. withinnan wise. *Cf.* the old Engl. withynne forth, withynneforth).

In like manner, in line 496., "The hound rennyth *evyr y-wys*, Tylle he come there hys mayster ys, He fonde not that he soght," we might perhaps read, "The hound renneth *evyry-wys*," that is, *every-wise*, or *in every direction* (A.-S. ælce wise, æghlwilce wise); just what a dog would do, in order to find "that he sòght."

THOMAS BOYS.

SALE OF A MAN AND HIS PROGENY.

(2nd S. vi. 90.; viii. 278.)

There were anciently *villeyns in gross* who belonged absolutely to their lord, and were saleable in like manner as his cattle or his horses. And there were *villeyns regardant*, or belonging to a manor or estate, and saleable with it. The former seem to have been simply slaves; the latter serfs, attached to the soil.

Then there was also a *tenure in villenage;* by which it is said that more than one half of the land in England was once held. Tenants in villenage were such as held land by the condition of performing some base service; but were not themselves the property of the lord, nor saleable with the land. The lord could sell only his seigniory of the land, with their conditioned services. This would seem to have been a step from the more ancient state of pure villenage.

Edward III. issued a commission for effecting the manumission of his villeyns on payment of certain fines. This indicates a progressive improvement in their condition, and seems to have aroused a general movement: for in the 1st year of Richard II. a statute was made to repress the efforts of the villeyns to obtain their freedom. The extreme severity of this statute is stated to have been a main exciting cause of the insurrection under Jack Straw and Wat Tyler.

In 1514 Henry VIII. manumitted some of his villeyns, with all their issue born or to be born. The form of the manumission ran:—

"Whereas God created all men free; but afterwards the laws and customs of nations subjected some under the yoke of servitude; *we* think it pious and meritorious with God to manumit," &c.

Hence we may perceive that a vast alteration must have taken place in the condition and consideration of the villeyn class.

In 1574 Queen Elizabeth issued a Commission of Inquiry into the lands, tenements, and other goods, of all her bondmen and bondwomen in certain counties, such as were by blood in a slavish condition by being born in any of her manors; and to compound with them for their manumission and freedom. Herein we have distinct evidence of the existence at that time of *villeyns regardant.*

And in this way, no doubt,—viz., by composition either for a specific sum of money at once, or for yearly fixed money-payments out of villenage land—have villenage in gross, villenage regardant, and villenage tenure, gradually been extirpated. They died out gradually. So lately as

1601, in a crown grant, I find amongst the general words following the specific description of the manors granted, the terms "nativos, nativas, ac villanos, cum eorum sequela." In 1684, a writer states that "villeins in gross are now quite worn out, and in process of time became like other men." Yet it is asserted that, to a very recent date, many of the labourers in collieries in Scotland continued to be *glebæ adscripti*, and not at liberty to hire elsewhere without the owner's consent.

M. (1.)

The power of the master over his slave, the slave's property and progeny, was absolute and uncontrolled. The spirit of the old English law on this subject is thus expressed by Glanville, lib. v. c. 5.: —

"Notandum est, quod non potest aliquis in Villenagio positus libertatem suam propriis denariis suis quærere. Posset enim tunc a domino suo secundum jus et consuetudinem Regni ad Villenagium revocari, quia omnia catalla cujuslibet Nativi ita intelliguntur esse in potestate domini sui, quod propriis denariis suis versus dominum suum a villenagio se redimere non poterit."

The same principle of the absolute dominion of the master over the property of his slaves is illustrated in this provision of the law of the Bavarians, Tit. XV. chap. vii.: —

"Si quis servus de peculio suo fuerit redemptus, et hoc dominus ejus forte nescierit, de domini potestate non exeat, quia non pretium, sed res servi sui, dum ignorat, accepit."

The preceding passages are quoted from Potgiesser, *De Statu Servorum*, p. 534.

From p. 533. I take the following extract: —

". . . Servis nihil juris in rebus fuisse suis, sed omnia ad dominum pertinuisse. Id quod porro ex eo consequitur, quod servi cum omni supellectile et jumentis suis in alios alienarentur. Exempla prostant in Traditionibus Fuldensibus, ubi in Charta anni DCCLXXIX. duo mancipia cum eorum supellectile traduntur, et in alia anni DCCXCVI. Ernustus donat Ecclesiæ Fuldensi hæreditatem suum cum mancipiis, eorumque supellectile, jumentis et animalibus. In alia charta anni DCCCXX. Reinfriht transfert mancipia cum filiis, pecoribus, domibus, et cum omnibus utensilibus."

I refrain from making farther extracts in reply to the Queries of A. A.; but can assure him he will find much that will interest him in the following chapters of Potgiesser: "De potestate dominorum in servorum conjugia;" "De potestate dominorum permutandi servos;" "De potestate dominorum vendendi servos;" "De jure dominorum in bona servorum viventium;" "De jure dominorum in bona servorum demortuorum;" lib. ii. chaps. ii. iii. iv. x. and xi.

W. B. Mac Cabe.

In reference to *serfdom* in "N. & Q." of 1 Oct., the following occurs sixteen years later. In a list of persons who gave lands to Meaux Abbey, Yorkshire, Cotton MS., Vitell. C. vi., written 1396–7.:

"Walterus filius Petri de Spineto dedit nobis, cum corpore suo apud nos sepeliendo, unuam boratum terre in Hornsburtone, et Henricum filium Symonis ipsum tenentem cum sequela sua."

One of the De Thornes was a leader against the Scots, *temp.* Edward I. Senex.

Replies to Minor Queries.

Seal Inscription (2nd S. viii. 311.)—I agree with the editor that it can be referred to none other church than that of *Menigoutte*. The usual indication of the omission of a former *s* would be a circumflex—Menigoûte; but the present mode of spelling it with a double *t* indicates, I think, the same. Still the difficulty remains — how can so insignificant a church be supposed to have had a treasurer and a *Chapter* and a corporate seal? It never was a place of any consequence. At present, indeed, though it is the *chef-lieu* of a canton, it has but 850 inhabitants; and the church is not even a *mère église;* it is a *succursale*, or, as we should call it, a chapel of case to the church of *Vasles*. John Williams.

Arno's Court.

[We acknowledge the difficulty suggested by our correspondent, and can offer only a conjectural solution. Menigouste, Menigoute, or Menigoutte, is placed by Expilly in the domain (châtellenie) of *S. Maixant*, from which place it is distant about 2½ leagues. Now, according to Valesius (*Notit. Gall.*) there was formerly in Poitou a *Monastery* called "S. Maxentii Monasterium," or "Cellula Maxentii;" and the exact position of this monastery, though it seems to have been, like Menigouste itself, not very far from S. Maixant, is *undetermined*. "Nomen proprium loci in quo Monasterium Maxentius exstruxit, Gregorius *scire nos noluit:* cujus hæc verba sunt. 'Erat in his diebus vir laudabilis sanctitatis Maxentius Abbas, reclusus in Monasterio suo . . . cujus Monasterii nomen *lectioni non indidimus*, quia locus ille usque hodie Cellula S. Maxentii vocatur.'" There is of course no difficulty in supposing that this monastery of unknown site would have both a "treasurer," a "Chapter," and a "corporate seal." Can it, then, have been in its day that identical capitular "Ecclesia de Manigouste," which we find recorded on the seal, and which Manigouste does not appear in more recent times to have possessed? This idea is merely thrown out for consideration. Let us, however, bear in mind that a monastery was frequently called a church (*Ecclesia*). Thus the monastery at Abingdon, "Monasterium de Abingdon," was also termed "*Ecclesia* de Abbendona," "*Ecclesia* de Abbendonia," &c. (*Chron. Mon. de Ab.* II. 95. 85.) In like manner a monastery at Menigouste might be called (as in the inscription) "*Ecclesia* de Menigouste."—But no question of this kind can be satisfactorily determined without local knowledge, and we shall be glad to receive farther information on the subject.]

Abdias Ashton: *Robert Hill* (2nd S. viii. 336.)—Abdias Asheton (no doubt the chaplain of the Earl of Essex) became a Fellow of St. John's College in 1589. Lewis's authority (for the state-

ment made above, p. 302.) is Sam. Clarke's *Lives of Divines* (1677, fol., pp. 250, 251.) He left 100 marks to the college for the purchase of books (see book-plate in volume marked O. 5. 23.). He was rector of Middleton, Lancashire.

He is best known, however, as author of the Latin life of Dr. Wm. Whitaker, the Professor of Divinity, to whom Ranke has just paid a well-merited tribute of praise. This was published separately, and is also included in Whitaker's *Collected Works*, where may also be seen (vol. i. p. 707.) verses in honour of Whitaker signed "A. A."

See, too, *Biogr. Britan.* (1st ed., p. 2157.), and Strype's *Whitgift* (8vo. ed.) as cited in the Index to Strype. If M. P. is curious to know more of Asheton, I will send him a copy of the book-plate, and will also search for the entry of his admission at St. John's, which (if it can be found) will most likely give some particulars of his parentage, &c.

If, as I suppose, M. P. is interested about Asheton chiefly on the score of his attachment to the Earl of Essex, it may not be out of place here to give the title of a work translated by R. Hill, who was admitted Fellow of St. John's the year before Asheton: —

"Bucanus (William, Professor of Divinitie in the Universitie of Lausanna). Institutions of Christian Religion framed out of God's Word, translated by Robert Hill of St. John's Coll., Cambridge, 1606, 4to. Dedicated to the hopeful young Lord Robert Devereux, Earl of Essex."

J. E. B. Mayor.

St. John's College, Cambridge.

The Great St. Leger (2nd S. viii. 225.) — I am not aware that there exists any very authentic account of the origin of this celebrated race. Dr. Miller, who published a History of Doncaster about 1804, makes no mention of it whatever. Mr. Hunter, in his *History of South Yorkshire*, published in 1828, states under Doncaster that "in 1776 the famous St. Leger stakes were founded, the first race being won by the Marquis of Rockingham's horse Sampson." I think, however, that the name of the first winner was Allabaculia, by Sampson. In the absence of better authority I believe I am correct in stating that the name was given to the stakes out of compliment to Lieut.-General *Anthony* St. Leger, who at that time resided at Park Hill in the neighbourhood of Doncaster. He is said to have originated the race in the year 1776, but I have been informed that it was not until two years after (1778) that it was formally styled "the St. Leger," and that the name was then given to it by the Marquis of Rockingham at a dinner at the Red Lion Inn, Doncaster. General St. Leger above mentioned married in 1761, Margaret, daughter and coheiress of Wm. Wombwell, Esq., of Wombwell. She died without issue Dec. 20, 1776. The General died in 1786, and was succeeded in his estate at Park Hill by his nephew, Major-General John St. Leger, commonly called "Handsome Jack St. Leger," the friend and companion of George IV. when Prince of Wales. To the latter General the foundation of the St. Leger race has been frequently attributed, but, as it appears, erroneously. Of him there was, and I dare say still is, at Park Hill, a portrait by Sir Joshua Reynolds, together with one of his royal friend by Hoare. General John St. Leger died in India, unmarried, I believe, in 1799. C. J.

Two Kings of Brentford (2nd S. viii. 228.) — I have never met with the *legend* to which your correspondent refers, and have waited some weeks for a reply to his Query. It has occurred to me that the proverb that "there cannot be two kings of Brentford" may refer to Edmund Ironside and Cnute. Upon the death of Ethelred, in 1016, all the witan who were in London and the townsmen proclaimed Edmund as their king, whilst his rival, the Danish King Cnute, received the support of the country. Several bloody battles were fought: one of them, in which great slaughter took place, being at Brentford. Subsequently a peace was concluded in which a partition of the kingdom was agreed upon, and the two kings met and mutually swore to observe it. Soon afterwards, however, King Edmund was brutally murdered at Brentford through the treachery of his brother-in-law, Edric, who was the first to bring the news to Cnute, and salute him as *sole king*. Cnute does not appear to have been privy to this tragedy, and though at the time he deemed it politic to conceal his feelings, finally visited the criminal with the punishment he deserved; for in the following year he caused Edric to be executed, and his head placed on the highest tower in London. Our early annalists do not very closely agree in their accounts of this troublous period; but this hint may lead others better qualified than I am to investigate the subject. John Maclean.

Hammersmith.

Book-Markers (2nd S. viii. 301.) — If Professor De Morgan will pay a visit to Messrs. Marion, Regent Street, he will there find book-markers to his taste, at least in one respect, viz. so far as material is concerned; but I think he will object to the mode in which they are manufactured, as for prettiness' sake they are both coloured and embossed. Still there is no reason why plain *white paper* markers of the same kind and pattern should not be stamped out for those whose reading is not purely a matter of amusement, and who would therefore prefer the useful to the ornamental. I have no doubt Messrs. Marion would take a hint, if they have not already provided the desideratum. Those I refer to, and which I have used, point well, and are not given to dropping out. R. W. Hackwood.

"*O whar got ye that bonnie blue bonnet*" (2nd S. viii. 148. 258.) —

[By the courtesy of the editor of another Scottish Journal, *The Dundee Courier*, we are enabled to lay before our readers the following farther illustration of this ballad. The writer, in his communication to *The Dundee Courier* of the 12th October, observes, "from the song I send it will be seen that the words quoted by D. M. I. do not likely belong to the 'Lost Flower,' but to the song of 'Bonnie Dundee.'"]

"The song which I give below was published in the *second* volume of Urbani's *Select Collection of Original Scottish Airs, for the Voice*," *&c.*, which was entered at Stationers' Hall in 1794. The song is set to the air of "Bonnie Dundee." There is no author's name given. The few words of difference may arise from D. M. I.'s memory proving treacherous during the lapse of sixty years: —

"BONIE DUNDEE.

"O whaur did ye get that hauver meal bannock,
O silly blind body, O dinna ye see?
I gat it frae a young brisk sodger laddie,
Between Saint Johnston, and bonie Dundee.
O gin I saw the laddie that gae me't,
Aft has he doudl'd me upon his knee;
May heaven protect my bonnie Scots laddie,
And send him safe hame to my babie and me.

"My blissin's upon thy sweet wee lippie!
My blissin's upon thy bonnie e'e bree;
Thy smiles are sae like my blythe sodger laddie,
Thou's ay the dearer, and dearer to me!
But I'll big a bower on yon bonnie banks,
Whare Tay rins wimplin' by sae clear;
And I'll cleed thee in the tartan sae fine,
And mak' thee a man, like thy daddie dear.

"J. M."

"Mains, October 10, 1859."

Jacobite Manuscripts (2nd S. viii. 307.) — The Jacobite MSS. described by Mr. J. P. Phillips are of no value, as the first three were printed in various brochures setting forth Prince Charles's proclamations and edicts in the years 1745 and 1746, and the two last, namely, letters from the Prince to his father, dated at Perth and at Pinkie, are fabrications. It was common for the Jacobites to circulate these and similar documents in manuscript, and hence, no doubt, the existence of the packet "carefully preserved among the muniments at Picton Castle." R. Chambers.

Edinburgh.

Ephraim Pratt (2nd S. viii. 11. 137.) — There are some errors in the account of this person which your correspondent copied for you from Allen's *Biographical Dictionary*. No John Pratt resided at Plymouth, N. E. in 1620; but a Phinehas Pratt, probably the ancestor of Ephraim, was there a few years later.

Though Ephraim Pratt lived to a great age, it was not a remarkable one. This is made clear in the *Genealogy of the Rice Family*, by Andrew H. Ward, an octavo volume published at Boston, U. S. in 1858. Mr. Ward devotes a long note to the subject on pp. 14-16. From public records he finds that Ephraim Pratt was born at Sudbury, Mass., Nov. 30, 1704. The error in regard to his age was pointed out by Rev. Dr. Sumner of Shrewsbury, Mass., in June, 1804. The *Massachusetts Spy*, a newspaper published at Worcester, Mass., in its issue June 6, 1804, notes the death of Mr. Pratt of Shutesbury, "on the 22d ult., aged 116 yrs. 5 mos. and 22 days." Rev. Dr. Sumner sent a communication to the *Spy*, which appeared the next week, in which he gave the date of Pratt's marriage to Martha Wheelock, July 9, 1724, and the births of their six sons and two daughters from the records. Assuming that he was 21 years old, as represented, when married, the doctor concluded that Pratt was about 101 years old when he died. This was two years too much, as his real age was 99 years 5 months 22 days.

Michael or Micah Pratt, son of Ephraim, was born April 5, 1731. This materially reduces his age at his death in 1826.

The story of Pratt's great age was first published in the *Gazette*, a newspaper printed at Windsor, Vt., from which it was copied into the *Massachusetts Spy* for Aug. 5, 1801. President Dwight, probably induced by this story to do so, visited Pratt at Shutesbury, Nov. 13, 1803; and he gives an account of the interview in his *Travels*, vol. ii. p. 358. Pratt must have connived at the error, if it did not originate with him. Metacom.

Roxbury, U. S.

Dr. Johnson's Chair (2nd S. viii. 68.) — The favourite easy chair of my illustrious kinsman, Samuel Johnson, referred to by Mr. Paternoster in "N. & Q." July 23rd, is now (together with the crimson velvet cushion on which Mary Queen of Scots kneeled at her execution), in my possession. I have purchased them of Mr. Paternoster. His fears lest the chair should "pass into unworthy hands" were not altogether groundless. It has fallen into mine. I "would they were worthier."

J. H. Shorthouse, M.D., LL.D.

Carshalton, Surrey.

Somersetshire Poets (2nd S. viii. 204. 258. 319.) — Southey was born at No. 11. Wine Street, and afterwards resided in Terrel Street, both in the city of Bristol, and on the Gloucestershire side of the river Avon. He subsequently removed to Westbury-on-Trym in that county.

Chatterton's family for many years rented a small house on Redcliffe Hill, behind that now occupied by Mr. Isaac Selfe, chemist and druggist, and there, in all probability, the poet was born; his father, who died before his birth, having been Master of Pile Street School, close to the east end of Redcliffe church. That he was born in the

part of St. Mary Redcliffe, the whole of which is on the Somersetshire side of the river Avon, there can be no doubt. "That Chatterton was very unpopular with the corporation of Bristol" as such (2nd S. viii. 234.) is simply absurd; they had no reason as a body to care anything about him. "Railroad improvements have (not) demolished the little school in which he first received the early rudiments of education." It is still standing, and is, I believe, a school now. GEORGE PRYCE.

Bristol City Library.

The River Liffey (2nd S. viii. 311.) — Your correspondent FRANCES SEYMOUR asks for the meaning of the name "Anna Liffey," sometimes given to the river which runs through Dublin. It is an Anglicised representation of three Irish words, *Amhan na Life*; the first word *Amhan*, pronounced *auwon*, signifies a river. It is cognate with the Latin *amn-is*, and the Sanscrit *aub*, and is the name still borne by your English river the *Avon*. The second word *na* is the genitive case of the definite article, and signifies *of the*. The third word is the proper name of the great plain through which the river flows. Thus *Amhan na Life* signifies *the river of the Life*, that is the river of the plain called the Life or Liffey. By "the Liffey," no ancient authority ever meant the river, but only the extensive plain anciently so called, in which Dublin stands. Hence, when they spoke of the river, they called it Amhan-na-Life (Anglicised into *Anna Liffey*), the river of this celebrated plain. HIBERNICUS.

Mrs. B. Hoole (2nd S. viii. 311.) — Z. A. is informed that *The Little Dramas for Young People, on Subjects taken from English History*, by the above named lady, was published by Longmans, 1810, pp. 128. The dramas are —

The Death of Henry II.
The Flight of Queen Margaret.
The Death of Lady Jane Grey.
The Fortitude of Lady Rachel Russel.

With notes on each drama. GILBERT.

Heraldic Query (2nd S. viii. 292.) — In answer to C. W. B., I think there is no doubt but the husband of a lady, whose father has died and left no male descendants, has a right to bear her arms on an escutcheon of pretence, and that her children have a right to quarter her arms. Sir J. Bernard Burke, Ulster King of Arms, in his most interesting book, *Vicissitudes of Families*, has this remark in a note to his Essay on Heraldry, "The term 'heiress,' in heraldry, does not apply to the succession to property." J. A. PN.

Vertue's "Draughts" (2nd S. viii. 26. 93. 156.) — In Thomas Thorpe's *Bibliotheca Manuscripta* for 1844, pp. 138-40., is a long description of a collection of 31 volumes of MSS. which he then had for sale, that were entirely in the autograph of George Vertue the engraver, containing a complete "History of the Fine Arts, and of the Royal Antiquarian Societies;" also an account of Vertue's various journeys over England in search of materials for his great national work. Articles of curiosity, routed out by him, Thorpe states, are fully described, with dimensions, &c., and frequently illustrated with pen-and-ink *drawings*, "very spirited," of ancient pictures, coins, medals, statues, carvings, and other objects of interest.

Can these drawings be the "draughts" that SHEEN is anxious to discover? If so, this scrap of information may assist him in his inquiries.

WM. GEORGE.

Bristol.

Mäzena's Dog (2nd S. viii. 291.) — FITZHOPKINS will, perhaps, be vexed to hear that the *hund* in question belongs to

"*Mæcenas* — atavis edite regibus."

The apostrophe ought to be after the *s* to mark the genitive, and the substitution of *z* for *c* is a very questionable, though not un-Heineish, way of spelling Latin and other foreign names; but we must not "cut" an old friend for a misprint or a "germanising tendency" either. "A man 's a man for a' that," and Southey had much pleasure in recognising Montesquieu even under the terrible *alias* of *Mules Quince*. A MAGYAR EXILE.

Edinburgh.

Lord Warden of the Cinque Ports: Coroner (2nd S. viii. 310.) — The Lord Warden, I believe, still appoints a coroner for the Cinque Ports. What are his duties, or how far they extend, I do not know. But it was one of the functions of the mayor of Dover to exercise the duties of coroner within that port, until the Municipal Corporation Act of William IV., which relieved him of that duty, and gave to the town council the power of appointing a coroner. In the case proposed, of a man drowned off the pier, the inquest is taken by the present respectable coroner of "Dover and its Limbs" so elected. D. S.

Marrying under the Gallows (1st S. vii. 84.; xii. 257. 348.) —

"Nine young women dressed in white, each with a white wand in her hand, presented a petition to his Majesty (George I.) on behalf of a young man condemned at Kingston Assizes for burglary, one of them offering to marry him under the gallows in case of a reprieve." — Parker's *London News*, April 7, 1725.

W. J. PINKS.

Books Burnt (1st S. *passim.*) — Your correspondents have not, I think, noticed any instance of the Holy Bible having been treated with this indignity. Without going back to the period when such a sacrilegious act was committed frequently by the highest authorities in England, I need

only refer to two late instances in Ireland. In 1854 a person was convicted at the Assizes at Londonderry of the crime, and sentenced to six months' imprisonment; and in November, 1855, a similar offence was committed in Kingstown, co. Dublin, and caused very great excitement.

Y. S. M.

Serranus's "Platonis Opera" (2nd S. viii. 310. 311.) — Brunet's French measure of Serranus's Plato of 14 inches 10 lines equals 15¾ inches English measure. The rare *fine paper* of this book is not taller than the common paper copies, but rather wider.

H. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

New Exegesis of Shakspeare: Interpretation of his Principal Characters and Plays on the Principle of Races. (A. & C. Black.)

The object of this extraordinary volume, certainly one of the most original which the writings of Shakspeare have ever called forth, is to illustrate the æsthetic unity which Shakspeare had in his own genius; and which, to use the author's own words, "he stamped on his writings by a necessity no less organic." Ethnology is brought to the aid of criticism; and while Iago is considered as the type of the Romano-Italic race, Hamlet, "the masterpiece of Shakspeare as a portrait, not as a play," is claimed as an ideal of the Gothic race, and "the likeness is attested by the native admiration." But, "as in the animal system the third or nervous tissue is the mediator, the combiner and the regulator of the extreme tissues, so in the social life of Europe the race which executes the like function, of successively controlling and progressively organising the despotic and dispersive instincts of the Italic and Teutonic races, is, as indicated by its history and local position, the Celtic," — and of this race, of which Shakspeare is one, Macbeth is in his writings the great type. Such is this new contribution to Shakspearian literature: and if the writer laughs at those *minores gentium* who have sought to illustrate the works of the great dramatist from "old spellings, old readings, old editions, contemporary pamphlets, anecdotes, allusions, personal transactions, account books, localities, dates and days," and prefers himself to criticise Shakspeare "on the principle of Races," he will doubtless be prepared to hear that such matter-of-fact commentators, while recognising his genius and originality, pronounce his new *Exegesis of Shakspeare* to be

> ". . . a work where nothing's just or fit,
> One glaring Chaos and wild heap of wit."

Dura Den: a Monograph of the Yellow Sandstone, and its remarkable Fossil Remains. By John Anderson, D.D., &c. (Constable & Co.)

This beautiful monograph owes its origin to the discovery in November last of more than a thousand fossil fish, within the space of little more than three square yards, in the yellow sandstone of Dura Den, near Cupar, Fifeshire. Many of these were of large dimensions, having their several organs of head, teeth, scales, and fins, most beautifully preserved. They are here presented to the eye of the geologist in a series of carefully tinted lithographs: while an introductory chapter on the characteristic rocks of the district would prepare a tyro in the science to appreciate the discoveries which are next narrated. Altogether, the book forms as complete and useful a manual for the visitor to the district, as could possibly be put into his hands.

Women Artists of all Ages and Countries. By Mrs. E. F. Emmet. (Bentley.)

Founded in some degree upon a little work published by Professor Guhl of Berlin, but enlarged by many personal details in the history of the female votaries of the brush and chisel, Mrs. Emmet's volume will please two classes of readers. Those who desire to know how women have acquitted themselves in a branch of study which requires steady perseverance to be added to genius in order to ensure success, will find in Mrs. Emmet's biographical sketches many instructive examples; while its perusal will animate and delight the second class of readers; and, to use Mrs. Emmet's own words, inspire with courage and resolution those who are anxious to overcome difficulties in the achievement of honourable independence. Many of the biographical sketches are of considerable interest.

The Quarterly Review, which has just been issued, is altogether a good one, although it does not contain any of those gossipy articles which are so characteristic of *The Quarterly*. *Architecture in all Countries* is a justly laudatory review of Mr. Ferguson's *Illustrated Handbook of Architecture*. This is followed by a capital paper on *New Zealand, its Progress and Resources;* and this again by an admirable one on *The Geography and Biography of the Bible*. In a just and loving criticism of the *Idylls of the King* —

> "A generous critic fans the Poet's fire,
> Teaching the world with reason to admire."

Orchard Houses and *Farm Weeds* form the subjects of two papers which will be read with profit by those to whom they are addressed. A slashing article on Baden Powell's *Order of Nature* — one of warning on *Strikes and their Effects* (which should be reprinted cheaply, and widely circulated), and a well-considered paper on *The Three Bills of Parliamentary Reform*, constitute the graver portion of the Number.

Books Received. —

Nursery Poetry. By Mrs. Motherly. (Bell & Daldy.)

Mrs. Motherly has succeeded, in what is by no means an easy task, that of writing *for* little children; so that her tiny quarto, with its graceful illustrations, will doubtless soon find favour in "nursery circles."

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. Part VII. (Routledge & Co.)

The present, devoted as it is to the history of those friends and companions of man — dogs of all kinds and races — is one of the most interesting Parts of Mr. Wood's amusing work.

Mr. Booth, of Regent Street, has just published a curious illustration of London Topography — a view of London Bridge in the time of Elizabeth, by John Norden, hitherto so little known that it may almost be considered as an unpublished plate.

Those who admire *The Fairy Queen*, and are interested in the history of the great Elizabethan poet by whom it was written, would do well to read Mr. Keightley's admirable article *On the Life of Edmund Spenser*, in the October Number of *Fraser's Magazine*. Speaking of Magazines, we may call attention to a new one, *The Constitutional Press*, a staunch advocate of Conservative views, to which the authoress of *The Heir of Redclyffe* is contributing an interesting story, *Hopes and Fears; or, Scenes from the Life of a Spinster*.

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Higgins' Celtic Druids.
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Constable's Miscellany. A set, or Vols. LXXIV. to
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Iamelicus' Mysteries of the Egyptians, translated by Taylor. 2 copies.
Cooke's Views in Pompeii. 2 Vols. Folio.
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Twiss' Index to Shakspeare. 2 Vols.

Wanted by *C. J. Skeet*, 10. King William Street, Charing Cross, W.C.

The Pedigree of Scott of Stokoe, County of Northumberland, and late of Toderick, Silkirkshire, compiled by William Scott, M.D. Edinburgh, printed by Walker & Greig. 1827.

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Racing Calendar, 1820 to 1828, and from 1843 to 1849.

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Nova Legenda Angliæ. Printed by Wynken de Wordc. 1516. Folio. (Commonly called "Capgrave's Lives of the Saints.")

Wanted by *W. Blackwood & Sons*, Edinburgh.

Notices to Correspondents.

In consequence of the number of interesting Papers which we had waiting for insertion, and the demands for space made by our advertising friends, we have enlarged our present number to 32 pages.

John Maclean. *A notice of Thomas Coryat and his* Crudities Hastily Gobled up, *will be found in most biographical dictionaries.*

R. C. Ransome. *The* Clergy List *commenced in* 1841. *Complete sets can only be picked up at sales or at the second-hand booksellers.*

Pisbey Thompson. *We are informed that Mr. Sims's* Manual of Palæography *is in preparation.*

Essex. *Romford was formerly noted for making leather breeches: hence the origin of the saying, "To ride to Romford," &c.*

J. M. Eloin. *The authenticity of the work of Richard of Cirencester,* De Situ Britanniæ, *has been discussed in* "N. & Q." 1st S. i. 93. 123. 206.; v. 491.; vi. 37.

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Contents of No. 199. — October 22nd.

NOTES: — Forgeries on Bunyan, by George Offor — John Bunyan and "the Pilgrim's Progress," &c. — De Guileville's "Pilgrimage of the Soul" — Probation Lists of Merchant Taylors' School — No. 3., by Rev. Charles J. Robinson, M.A. — Prince of Wales in Oxford, by Rev. F. Trench — Sir William Usher — Sir Amyas Paulett and Sir Drue Drury — Kirk Session Records.

Minor Notes: — Careless Writing and Odd Result — Sponge or Spanish Cakes — Charm for cutting Teeth — Lynching by Women in Olden Time — Bobyll and the Cardinal's Hat.

QUERIES: — Poem on the French War, by Joshua Leavitt.

Minor Queries: — Francis Burgersdicius — Bulse — James Anderson — Grinding Old People Young — Drummond of Colquhalzie — The Combat between the Dukes of Norfolk and Hereford — Quotation — Joseph of Exeter's Poem, entitled "Antiocheis," &c.

Minor Queries with Answers: — Vindicta Bernardi — Jetonniers — Aylward Family Crest — The Duchess of Marlborough — Paul Gemsege — Bible, Misprint in Seventh Commandment.

REPLIES: — Henry Smith, by Rev. J. Eastwood, &c. — London in 1558 — Bacon's Essays — Bearded Women, by P. Hutchinson — Soul, by T. J. Buckton — Early Editions of Foxe's Book of Martyrs, by Nicholas Pocock, &c.

Replies to Minor Queries: — Sir Robert le Gris — Alderman Hart — Baron of Beef at Windsor — Mr. Abdias Ashton of St. John's Coll. Camb. — Suffragan Bishop — Sir William and Sir Richard Weston — Actresses ennobled by Marriage — Duchess of Bolton — Termination in "-ness" — Cross and Candlesticks on Super-Altar — Lord Nithsdale's Escape — Schuyler — Gay's Works, &c.

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LONDON, SATURDAY, NOVEMBER 5. 1859.

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Notes.

THE GUNPOWDER PLOT.

The following document is alluded to by Mr. Jardine in his *Criminal Trials*, but, with the exception of the Latin words at the end being quoted, no extract from it is given. In no other work is it mentioned at all, and up to this day it has remained unprinted.

There is a quaintness and minuteness about it which, coupled with its object and its curious wording, renders it worthy of insertion in "N. & Q." Moreover, it derives some additional interest from being entirely in James I.'s handwriting.

I perhaps may be doing some service by sending it up to your columns. It was issued at noon on the 6th November, 1605; and it was under the authority contained in it that the torture was applied to Fawkes. That it was applied in no lenient spirit will be evident to anyone who will take the trouble of carefully examining his signatures affixed to the examinations preserved in the State Paper Office.

It is in that repository that this document, lying side by side with the wretched signatures of the unhappy Fawkes, is still kept; and there those who are curious in such matters may yet see it.

W. O. W.

"This examinate wolde hou be maid to ansoure to formall interrogatories —

1. as quhat he is for I can neuer yet heare of any man that knowis him.
2. quhaire he was borne.
3. quhat uaire his parents names.
4. quhat age he is of.
5. quhaire he hath liued.
6. hou he hath liued and by quhat trade of lyfe.
7. hou he ressaued those woundes in his brieste.
8. if he was euer in service with any other before percie and quhat they uaire and hou long.
9. hou came he in percies service by quhat means and at quhat tyme.
10. quhat tyme was the house hyred by his maister.
11. and hou soone after the possessing of it did he beginne to his devillishe preparations.
12. quhen and quhaire lernid he to speake frenshe.
13. quhat gentlewomans letter it was that was found upon him.
14. and quhairfore doth she give him another name in it than he gives to himself.
15. if he was euer a papiste and if so quho broche him up in it.
16. if other wayes hou was he conuerted, quhaire, quhen, and by quhom; this course of his lyfe I ame the more desyrous to knou because I haue dyuers motives leading me to suspect that he hath remained long beyonde the seas and ather is a preiste or hath long seruid some preiste or fugitive abroad, for I cann yett (as I said in the beginning heirof) meite with no man that knowis him, the letter found upon him giues him another name, and those that best knowis his maister can neuer remember to haue seene him in his companie; quhaire upon it should seeme that he hath bene reccomendit by some personnis to his maisters seruice, only for this use, quhairein only he hath seruid him: and thairfore he wold also be asked in quhat company and shippe he went out of England and the porte he shipped at and the lyke quæstions wolde be asked anent the forme of his returne: as for these trumpery waires founde upon him the signification and use of euerie one of them wolde be knowin; and quhat I haue obserued in them the Bearer will shou you: nou haste; ye remember of the crewallie uillanous pasquill that rayted upon me for the name of *brittain** if I remember right it spake somethīng of haruest and prophecied my destruction about that tyme, ye maye thinke of this for it is tyde to be the labour of such a desperate fellow as this is: if he will not otherwayes confess the gentler tortours are to be first usid unto him and sic per gradus ad ima tenditur and so god speede youre goode worke.

"JAMES R."

Endorsed by Salisbury "*The K's Articles.*"

Discovery of Gunpowder Plot by the Magic Mirror. — The celebrated painter, the late John Varley, so well known for his attachment to the study of astrology, used to say there was a tradition among the students of the Occult Sciences, that Gunpowder Plot was discovered by Dr. John Dee by means of a magic mirror: and he urged the difficulty, if not impossibility, of interpreting Lord Monteagle's letter without some other clue or information; the improbability of being able to get powder into the House at all, at any rate in sufficient quantity; the difficulty of discharging it at the right time, and the knowledge that friend and foe must in such a case perish together, all would prevent the suspicion of the existence of such a plot. I never certainly had heard of such a tradition, and I could not think it existed, but was very much surprised the other day, on looking over the plates in an old Common Prayer Book, 18mo., printed by Baskett, 1737, to find an engraving of the following scene. In the centre is a circular mirror on a stand, in which

* For assuming the title of King of Great Britain.

is the reflection of the Houses of Parliament by night, and a person entering carrying a dark lantern. On the left side are two men in the costume of James's time looking into the mirror: one evidently the king, the other, from his secular habit, not the doctor, but probably Sir Kenelm Digby. On the right side, at the top, the eye of Providence darting a ray on to the mirror; and below some legs and hoofs, as if evil spirits were flying out of the picture. This plate is inserted before the service for the Fifth of November, and, there can be no doubt, is a delineation of the method by which, under Providence (as is evinced by the eye), the discovery of Gunpowder Plot was at that time seriously believed to have been effected. Can any readers of "N. & Q." give me any farther information as to this curious tradition? It must have been pretty generally and seriously believed, or it never could have found its way into a Prayer Book printed by the king's printer. Are any other editions known with a similar plate? A. A.

Poets' Corner.

GENERAL WOLFE AT QUEBEC.

(*Concluded from* p. 348.)

"10th. At 8 o'clock this morning returned to Cape Rouge with the ebb tide. This morning a part of the army landed on the south shore, as also three companys Light Infantry, in order to refresh the men and dry their camp equipage after the constant heavy rains we had these two days past. Capt. Fraser's co. remained on board by lott.

"The General went down the river to reconoitre the north shore.

"A soldier of Capt. Delaune's co. fell overboard and drowned.

"11th. Nothing extraordinary. The troops that landed yesterday remains on shore; the situation of the enemy the same as the two past days.

"12th. By this day's orders it appears the General intends a most vigorous attack, supposed behind the town, where to appearance a landing is impracticable.

"Our disposition terminates thus: that the Light Infantry are to lead and land first, in order to maintain a picquering with the enemy (as also cover the troops' debarkation) till the army take a footing on the heights.

"We are to embark on board our flatt-bottomed boats by 12 o'clock, and upon the Sutherland man-of-war shewing a light, we are to repair to that rendevouze, where the boats will range in a line and proceed when ordered in the manner directed; viz. the Light Infantry the van, and the troops to follow by seniority. The army compleated to 70 rounds amunition each man; and the flatt-bottomed boats to repair to the different vessells, and proportionably divide according to the number on board the ship.

"By 10 o'clock Colonel How called for the whole of the volunteers in the Light Infantry, signifying to them, that the General intends that a few men may land before the Light Infantry and army, and scramble up the rock, when ordered by Capt. Delaune, who is to be in the first boat along with us; saying that he thought proper to propose it to us, as he judged it would be a choice, and that if any of us survived, might depend on our being recommended to the General. Made answer: We were sensible of the honour he did, in making us the first offer of an affair of such importance as our landing first, where an opportunity occured of distinguishing ourselves, assuring him his agreeable order would be put in execution with the greatest activity, care, and vigour in our power. He observing our number consisted only of eight men, viz.: —

"1st. Fitz-Gerald.	5th. Mackenzie.
2nd. Robertson.	6th. McPherson.
3rd. Stewart.	7th. Cameron.
4th. McAllester.	8th. Bell.

Ordered we should take 2 men each of our own choice from three companys of Lt. Infantry, which in all made 24 men. Which order being put in execution we embarked in our boat. Fine weather, the night calm, and silence over all.

"Waiting impatiently for the signal of proceeding.

"September 12th and 13th. Morning, 2 o'clock, the signal was made for our proceeding, which was done in pretty good order, the same disposition formerly mentioned. When we came pretty close to the heights, we rowed close in with the north shore, which made the Hunter sloop-of-war, who lay of, suspect us to be an enemy, not being apprised of our coming down. However, we passed two sentries on the beach without being asked any questions. The third sentry challenged, who is there? Was answered by Capt. Fraser in the French tongue, French, saying we are the provision boats from Montreal, cautioning the sentry to be silent, otherwise he would expose us to the fire of the English man-of-war. This took place till such time as their officer was acquainted, who had reason to suspect us, ordering all his sentrys to fire upon us; but by this time the aforesaid volunteers was up the eminence, and a part of the Light Infantry following. After we got up we only received on fire, which we returned briskly, and took a prisoner, the remaining part of the enemy flying into a field of corn. At same time we discovered a body of men making toward us, who we did not know (it being only daybreak), but were the enemy; we put ourselves in the best posture of making a defence: two of us advanced, when they came close, and challenged them, when we found it was Capt. Fraser with his co., who we join'd, and advanced to attack this party of the enemy lodged in the field, who directly fled before us; by pursuing close the Lieut. and his drummer came in to us. In this interval the whole of the Light Infantry were on the heights, and a part of the regts. We remained till the whole army took post, when we were detached to silence a battery who kept firing on our shipping who were coming down the river. This was effected without the loss of a man; the enemy placed one of the cannon to flank us crossing a bridge, which they fired, drew off, and got into the woods which was within forty yards of the battery. We demolished the powder, and came away.

"On our return we saw our army forming the line of battle; we (Light Infantry), who stood at about 800 paces from the line, were ordered to face outwards, and cover the rear of our line, as there was a body of the enemy in their rear and front of the Light Infantry. About 6 o'clock observed the enemy coming from town, and forming under cover of their cannon; we saw they were numerous, therfore the General made the proper disposition for battle; they marched up in one extensive line. When they came within a reconoitring view they halted, advancing a few of their Irregulars, who kept picquering with one or two platoons, who were advanced for that purpose, at the same time playing with three field pieces on our line. On which the General ordered the line to lay down till the enemy came close, when they were to rise up and give their fire. The enemy, thinking by our

disappearing, that their cannon disconcerted us, they thought proper to embrace the opportunity; wheeling back from the centre, and formed three powerful columns, advanced very regular with their cannon playing on us. By this time we had one field piece on the right, and two howats on the left who began to give fire; the enemy huzza'd, advancing with a short trott (which was effectually shortened to a number of them) they began their fire on the left, the whole of them reclining that way, but received and sustained such a check that the smell of gunpowder became nautious; they broke their line, running to all parts of the compass.

"To our great concern and loss General Wolfe was mortally wounded; but the Brigadiers, who were also wounded, excepting Murray, seeing the enemy break, ordered the Granadiers to charge in among them with their bayonets, as also the Highlanders with their swords, which did some execution, particularly in the pursuit.

"During the lines being engaged, a body of the enemy attacked a part of the Light Infantry on the right, were repulsed, and thought proper to follow the faït of traverse sailing. As I was not in the line of battle I can't say what the latest disposition of the enemy was before engaging.

"How soon this action was over we received a part of our intrenching tools, and began to make redoubts, not knowing but next morning we would have another to cut, as the enemy expected 13 companies of Granadiers to join, and about 2000 men who occupy'd a post near Point au Treamp, but it seemed they were not recovered of the former morning's portion; not liking English medicines.

"This affair gave great spirit to the whole army, notwithstanding the loss of the much regretted Life of the Army, General Wolfe. The men kept sober, which was a great maxim of their bravery.

"Towards the evening a part of the enemy, who were of the Regulars, formed, who seemed to make a shew of standing; Colonel Burton, 48th regt., was drawn opposite with a field piece in their front, which disputed them. We took post in our redoubts; not having the camp equipage on shore, part of the army lay on their arms in the field till next morning. All quiet during the night of the 13th."

This abruptly finishes the MS. of "Journal of the particular Transactions during the Siege of Quebec." J. NOBLE.

Inverness.

TALBOT MONUMENTS.

In the old church, at Whitchurch, Shropshire, was erected a stately monument to Sir John Talbot, Knt., 1st Earl of Shrewsbury, of which the effigy alone is preserved in the modern building constructed on the demolition of the ancient structure during the last century.

Much interest has recently been taken in this ancient peerage. It may not be out of place at the present time to quote some extracts from the Dineley MSS. in my possession, written about 1670, regarding the tomb of the founder of the earldom, now removed in so mutilated a state to the modern church.

"In the church porch (Whitchurch), under a great rarity, a large square hlewish pebble stone, lyeth interred the famous John Talbot, Earl of Shrewsbury: upon this there are discernible several brass nayles whereto had been affixed a brass plate, supposed to have heen stolen away by y^e^ soldiery in the late unnatural wars, who have also crakt, and much abused the same hy making fires thereon. This great Captain, who had heen Lord Lieut. of Ireland, before whom a Parliament was summoned at Trim, in the 25 of Henry VI., was slayne in France at Chastillon, upon y^e^ river *Durdon*, neer Bourdeaux, with a hullet from a harquebush in his thigh — after various testimonies of courage against the French for 24 years. Some would have him to he buried in Rouen, the chief city of Normandy; but most agree it was his choice to he buried in Whitchurch porch, that the Whitchurch men, who had behaved themselves so valiantly over him in France, they and their posterity should walk over his remains to y^e^ end of y^e^ world. The inscription is: 'Orate pro anima prænobilis Dmi Dmi Johis Talbot, quondam Comitis Salopiæ, dmi Furnival, dmi Verdun, dmi Strange de Blackmere, et Marescalli Franciæ, qui obiit in bello apud Burdews, July vii. MCCCCLIII.' Though the body of Earl John he interred in the porch under that plain grave stone, yet going up into the high chancel is seen a cenotaph or honorary monument erected honoris et memoriæ gratia to him, where he lieth in armour in his garter, rohes," &c.

The brother of Earl John was Archbishop of Dublin. In the body of the quire of St. Patrick's cathedral, Dublin, was his monument inlayed in brass, with this inscription *: —

"Ricardus Talbot latet [hic sub Marmore pressus,]
Archi fuit præsul hujus sedis reverendæ,
Parvos Canonicos [qui] fundavitque Choristas,
Anno milleno, C quater, quater X quoque nono.
Quindeno Augusti mensis mundo valedixit:
Omnipotens Dominus cui propitietur in ævum."

He was founder of the canons and choristers of the church, and died Aug. [15] 1449. Dineley gives a drawing of this brass, with the Archbishop's effigy, and the petty canons and choristers on each side. It no longer exists in St. Patrick's church.

There is also in the MS. volume a drawing of the old church of Whitchurch, which appears to have been partly built of timber; and the monument within it, *as it then existed, of Lord Shrewsbury*. T. E. WINNINGTON.

THE NEW TESTAMENT IN MODERN GREEK.

It is a fact worthy of notice, that, in the middle of the seventeenth century, whilst England could scarcely boast yet of a new and authorised version of the Sacred Scriptures, the Dutch government had already taken measures for spreading the Gospel in foreign parts. For not only had, by order of the States General of the United Provinces, the New Testament been translated into modern Greek, but also, not very long afterwards, a modern Greek version had been procured of our Dutch Reformed Confession of Faith, our Catechism, and our Liturgy.

"The translation of the New Testament had been in-

[* The words in brackets are added from Ware's *Ireland*. — ED.]

trusted to the hands of a learned Greek, yclept Maximus, of Calliopolis (Vogtii *Catal. Libr. Rar.* p. m. 662, 663.; cf. Is. le Long, *Biblioth. Select.*, p. 53., and Rumpius in *Commentat. Crit. ad Libros N. T.*, p. 367.): that of the Formularies to those of Hiërotheus, the Archimandrite of Cephalonia. And so it was, that, by command and at the expense of the Dutch Republic, the New Testament was published in modern Greek at Geneva, A. D. 1638.* Some copies of it were instantly disposed of in such countries where Greek Christians resided (*Resol. of the States Gener.* Feb. 22, 1646), but the greater part forwarded to Constantinople and consigned to the care of the States' envoy in that place, in order to be at hand when the first opportunity for distribution might offer. And an offer very soon presented itself: for Hiërotheus, bent upon returning to his fatherland, had sent word from England, where he had been for some time, requesting the Leyden Professors of Theology to acquaint the States General of his fervent wish and desire to spread the two translations we mentioned throughout the regions of the East, wherever their High Mightinesses would think fit. This he was prepared to do, notwithstanding the danger he would be exposed to from the Turkish government, and commending himself to the protection of the Most High. The professors acquitted themselves of their message, whereupon the States General commanded them to send to Hiërotheus half the copies of the translated Formularies, which, also at the cost of the Republic, had appeared in 1648; furthermore signifying to their minister at the Turkish court to commit to Hiërotheus, upon his arrival in Constantinople, half of the impression of the New Testament, for distribution: 'first to the patriarch, and then to the other preachers and fautors of the Christian community in those parts; trusting, that he would acquit himself of this duty with the necessary discretion and faithfulness, as offering a gift so excellent and holy.' (*Resol. of the States Gener.*, April 3, and May 14, 1649.) I do not know whether Hiërotheus in reality accomplished his undertaking: but of his honesty a favourable testimony appears in the account given of him by the Leyden professors, and inserted in the Resolutions of the States General. Of the modern Greek translation of the New Testament, a reprint was published at London in 1703, under the editorship of Serapheimus Arion of Mitylene; but, next year, this edition was solemnly cursed and burnt in the patriarchal palace of Constantinople. I must suppose this was done because of its inaccuracy, for I cannot find another reason, as Cyrillus, the patriarch of Constantinople, himself had inaugurated the first edition with a commendatory preface. See Vogtii *Catal. Libr. Rar.* U. U., according to whom, however, Serapheimus should have been one of the translators of the first edition of 1638, though neither this edition, of which a copy is extant in the Town Library of Gouda, nor Beijerus, to whom he refers (*Arcana Biblioth. Dresdens.* p. m. 81 et 82), afford a single proof that Serapheimus ever had a hand in it. The second edition was procured by him, but Helladius brands it as inaccurate. A third edition was published at Halle by Anastasius Michaël of Macedonia, A.D. 1710.

"The modern Greek Formularies of the Dutch Reformed Church appeared at Leyden in 1648. They are in 4to. See J. C. Koecher, *Catechetische Histor. der Gereform. Kerke*, p. 286. This translation, of which the Gouda Library possesses a copy, is very rare, and unknown to most of the learned. Cf. Te Water, *Tweede Eeuwgetyde der Geloofsbelyd.*, p. 164."

Translated from *Byvoegsels en Aanmerkingen voor het Twaalfde Deel der Vaderlandsche Historie van Jan Wagenaar, door Mr. H. van Wyn, Mr. N. C. Lambrechtsen, Mr. Ant. Martini, E. M. Engelberts en Anderen.* Te Amsterdam, by Johannes Allart, 1793, p. 77. *sqq.*

J. H. VAN LENNEP.

Manpadt House, near Haarlem,
Sept. 23, 1859.

[* A copy of this edition is noticed in Pettigrew's *Biblio. Sussex*, ii. 469.: "NOVUM TESTAMENTUM. Neo-Græcum, Genevæ. P. Chouet, 1638. 4°, 2 vols. Cyril Sucar, who is reported to have presented the Alexandrian MS. to Charles I., promoted an edition of the New Testament in the vernacular Greek, undertaken by Maximus Calliopolitus, at the instance of Cornelius Haga, the Dutch ambassador at Constantinople, and printed at Geneva in 1638, in 4°. To this edition he wrote a preface, in which he vindicates the propriety of translating the Scriptures into the vulgar tongues, and the right of all persons to read them."—ED.]

PROBLEM IN RHYME.

I found the following in the mathematical questions of a defunct periodical (*Literarium*, July 15, 1857), and think it worthy of preservation. The problem of "Bacchus and Silenus" has been given among the equation-conundrums in books of algebra for a very long time. It may serve as a companion to the problem in Vyse's *Arithmetic*:

"When first the marriage-knot was tied," &c.
Arithmetical Books, p. 81.

A. DE MORGAN.

"DEAR FRED, — As you're so clever all at once at an equation,
And think that you are capable of No. 44.,*
Just try your hand at this, 'twill require consideration,
And so I have no doubt you'll consider it—a bore.

"In a pleasant vale of Thessaly, as odorous and green as
This valley of the Thames, where I sit and scribble now,
Under ruddy-fruited ash-trees slept the jolly god Silenus;
The coronal of ivy-leaves had fallen from his brow.

"Beside him was a wine-cask which half-a-dozen satyrs
Had brought him down — to breakfast as soon as he should wake;
With pickled anchovies in jars, and figs on rustic platters —
For tea and toast and new-laid eggs Silenus wouldn't take.

"Came dancing down the hill-side young Bacchus brisk and nimble,
And a troop of hederigeræ † ran joyously behind;
They blew shrill pipes vivaciously — they crashed the brazen cymbal,
Their chesnut tresses fluttered as they met the merry wind.

"But they didn't wake Silenus, so young Bacchus took to drinking —
He tapped his tutor's barrel, and he emptied many a bowl:
If Silenus 'stead of Bacchus had been at it, I am thinking,
For half as long again, he'd finished up the whole.

* *Vide* Colenso's *Algebra*.
† Catullus.

"But the younger god grew merrier, and raised a joyous carol—
And the elder rubbed his eyes and yawned, and made a sudden burst,
Crying, 'Hang it, you young vagabond, be off from that there barrel!'.
Then he finished it himself, with his customary thirst.

"Had they both together drunk, two hours less it would have taken,
And Bacchus would have had just half he left Silenus there;
And now you're to discover (if your intellect's not shaken)
How long each alone would take to drink that cask of nectar bare.

"Which if you do—and verify—quod erat demonstrandum,
This problem picturesque about the juices of the grape—
I'll say that you are worthy to be driven in a tandem
With your ancient friend, Colenso, who is Bishop at the Cape.

"JOHN MAULEVERER."

[For the original prose of this equation, *vide* Colenso's Algebra, Part II., St. John's College Equation Papers.]

INSCRIPTIONS AND EPITAPHS.

Inscriptions on Old Houses.—Over the door of an old house in Lisburn not long since was the following inscription:—

"H
I I. 1708.

"The year above this house erected,
This town was burnt ye year before,
People thercin by law ejected,
God hath judgement still in store.
And that they do not Him provoke
To give to them a second stroke.
The Builder also doth desire,
At expiration of his lease,
The landlord living at that time
May think upon the builder's case."

At the time the town was burnt (which happened on a Sunday through a girl throwing out lighted cinders) the houses were covered with shingles, and only two houses in Castle Street escaped the conflagration. These houses were standing in 1827. ALFRED T. LEE.

Gateway Inscription.—The Perigord motto of the Talleyrand family, *Rien que Dieu*, brings to mind another no less remarkable, which was to be seen up to the time of the Revolution over the gateway of the Château de Lusignan in the Agenais:—

"Lous Lusignan soun tan audessus des autres gens,
Que l'ore est audessus de l'argent."

Thomas Raikes's Journal, vol. iii. p. 267.

K. P. D. E.

Sepulchral Inscription.—

"In the nave is an interesting incised slab to an Englishman, like those common in Florence, of inlaid black and white marble. The legend is as follows:—

"'Hic jacet egregius legum doctor magister Thomas Weston Anglicus qui obiit anno domini m cccc viij die 29 mensis Augusti cujus anima in pace requiescat.'

"The arms are given argent a saltire sable. The tinctures may be inaccurate, as there are only two colours of marble used in the slab."—*Continental Ecclesiology*, by Rev. B. Webb, p. 392.

K. P. D. E.

Epitaph on a Dog at Irongate Stairs, Tower, London.—I copied the following epitaph a few days ago from the wall leading to the stairs, and, if you think it worthy of a corner in "N. & Q.," you are welcome to it:—

"In Memory of Egypt, a favourite Dog, which belonged to the Irongate Watermen. He was killed on the 4th August, 1841.
Aged 16 years.

"Here lies interred, beneath this spot,
A faithful dog who should not be forgot:
Full 15 years he watched here with care,
Contented with hard bed, and harder fare.
Around the Tower he daily used to roam,
In search of bits so savory, or a bone.
A military pet he was, and in the Docks
His rounds he always went at 12 o'clock,—
Supplied with cash, which held between his jaws,—
The reason's plain,—he had no hands but paws—
He'd trot over Tower Hill to a favorite shop,
There eat his meal, and down his money drop.
To club he went on each successive night,—
Where dressed in jacket gay he took his pipe;
With spectacles on nose he played his tricks,
And paw'd the paper, not the politics:
Going his usual round, near traitors' gate,
Infirm and almost blind he met his fate.
By ruthless kick hurled from the wharf, below
The stones o'er which the gentle Thames do flow,—
Mortally injured, soon resigned his breath,
Thus left his friends who here record his death.
Alas, poor Egypt!"

I give it to you *verbatim et literatim*, and I have no doubt the watermen would be highly pleased to see the epitaph in "black and white," and were quite gratified at my notice of it.

I have been assured from various sources of the truthfulness of the *Memoriam*, and the watermen themselves talk of him to the present day with very warm expressions of regret. GEORGE LLOYD.

Curious Epitaph.—I think the following curious epitaph, which is upon a stone monument on the north wall of the chancel of the parish church of Thurlton in the co. of Norfolk, worthy of preservation in "N. & Q.":—

"Here lyeth in tearred the
body of Ann Deney one of the
eight daughters & coheires of
William Sydnor. Esqr. and wife of
Glover Denny, Genit, who departed
this life the 9th of March in the
yeare of our Lord 1665.

"Reader stay and you shall heare,
With your eye, who 'tis lies here
For when stones doe silence brake
Th' voice is seene not heard to speake."

G. W. M.

Sun Dial Inscription. — Over the porch of Milton church, Berks, 1859, is the following inscription: —

"Our Life's a flying Shadow, God's the Pole,
Death, the Horizon, where our sun is set;
The Index, pointing at him, is our Soul,
Which will through Christ a Resurrection get."

W. J. BERNHARD SMITH.

Temple.

HOOP PETTICOATS AND CRINOLINE.

In the desultory reading of a dusty volume I came across the following — at this period interesting subject — in a scarce book, entitled "*The London Tradesman.* Being a compendious View of all the *Trades*, *Professions*, *Arts*, both *Liberal* and *Mechanic*, now practised in the Cities of *London* and *Westminster*. Calculated for the Information of *Parents*, and Instruction of *Youth* in their choice of *Business*," by R. Campbell, Esq. London, 1747. In these days of crinoline and hoop-petticoats, the fair readers of "N. & Q." will be amused to see the doings of their great-grandmothers therein embalmed: —

"*Of the Hoop-Petti-Coat-Maker.*

"If I am not mistaken I placed the Hoop-Petticoat-Maker as an Article in the Milliner's Branch; but, upon Recollection, I chuse to afford this seven-fold Fence a Section by itself, since I am bound to do Honour to every thing that concerns the Fair; and if I had lumped it with the rest of their Wardrobe, I might be suspected an Enemy to this Female Entrenchment. The Materials are striped Holland, Silk, or Check, according to the Quality of the Fair; to be inclosed, and supported with rows of Whale-Bone, or Rattan.

"When this ingenious Contrivance came in Fashion has much perplexed the learned: some will have it that Semiramis wore one of them in her famous Expedition, and some other Antiquaries will have us believe the Queen of Sheha was dressed in one full five yards in circumference at her first Interview with Solomon. How these Accounts are attested I leave to the Learned World to settle; it is sufficient for us to know, that by some unlucky Accident they came in Disuse, and were revived again about the Middle of the last Century. They first appeared under the Denomination of Farthingales, and were less in their Dimensions; but they now seem to have arrived at their perfect State, and, like all other sublunary Things, begin to decrease in Bulk. As to their Use, I dare not divulge the Secrets of the Fair; they have kept it inviolably, nay, better than we have kept the Free-Mason's Sign; for I defy all the Male Creation to discover the secret Use the Ladies designed them for. Some apparent Advantages flow from them, which every one may see, but they have a cabalistical Meaning, which none but such as are within the Circle can fathom. We see they are Friends of Men, for they have let us into all the Secrets of the Ladies' Legs, which we might have been ignorant of to Eternity without their Help; they discover to us indeed a Sample of what we wish to purchase, yet serve as a Fence to keep us at an awful Distance. They encourage the Consumption of our Manufactures in a prodigious Degree, and the great Demand we have for Whale-Bone renders them truly beneficial to our good Allies the Dutch; in short, they are a public Good, and as such I recommend them.

"They are chiefly made by Women: They must not be polluted by the unhallowed Hands of a rude Male. These Women make a tolerable Living by it. The Work is harder than most Needle-Work, and requires Girls of Strength. A Mistress must have a pretty kind of Genius to make them sit well, and adjust them to the reigning mode; but in the main, it is not necessary she should be a witch.

"Since I am so bold as to make free with the Ladies' Hoop-Petticoat, I must just peep under the Quilted Petticoat. Every one knows the Materials they are made of: They are made mostly by Women, and some Men, who are employed by the Shops, and earn but Little. They quilt likewise Quilts for Beds for the Upholder. This they make more of than of the Petticoats, but not very considerable, nothing to get rich by, unless they are able to purchase the Materials, and sell them finished to the shops, which few of them do. They rarely take Apprentices, and the Women they employ to help them, earn Three or Four Shillings a Week and their Diet."

LUKE LIMNER.

Regent's Park.

THE EPITAPH OF DEAN NOWELL, AND IMPORT OF THE CONTRACTION "I."

On the monument of Alexander Nowell, Dean of St. Paul's, formerly in the old cathedral, which is engraved in Dugdale's *St. Paul's*, and copied in Churton's *Life of Nowell*, at p. 366., was a long Latin inscription, two of the clauses of which are as follow: —

"Marianis temporibus propter Christum exulanti: Reducum, i. uere Religionis, contra Anglo-papistas duobus libris assertori."

In the latter of which an abbreviation, not I believe very uncommon, has strangely puzzled, at distant intervals of time, the biographers of that patriarchal survivor of the English Reformers. Donald Lupton, in his *History of the Modern Protestant Divines*, printed in 1637, asserted that Nowell was "the first that returned from foreign parts," — a statement which Archdeacon Churton took the trouble to disprove (*Life of Nowell*, 1809, p. 37.); and perceiving that it was derived from a misapprehension of the epitaph, added in a note: —

"I suspect 'reducum i,' which is certainly a blunder, and probably ought to be 'reduci,' was read 'reducum primo,' and of course translated 'the first of those that returned.'"

Again, when explaining and commenting on the epitaph in p. 366., Archdeacon Churton says:

"'Reducum i.' This seems to be at once the error and correction, and, as conjectured, p. 37. n., ought probably to have been 'reduci.'"

It is surprising that Archdeacon Churton, assisted as he was by the learned Dr. T. D. Whitaker, should have betrayed this ignorance of an abbreviation which I have certainly often seen —

and though I have no other example at hand to produce, some will probably occur to many other readers of "N. & Q."—both in manuscripts and in old printed books. It was merely this: where we now use *i. e.* for *id est*, the single letter *i.* was considered sufficient. But, besides their misapprehension of the meaning of *i.*, both Donald Lupton and Archdeacon Churton alike misunderstood the import of *reducum*. They seem to have been led to that misunderstanding by the preceding clause, in which it is stated that Nowell had been one of the *exiles* in the reign of Mary: but in reality there is no connexion or allusion between the two clauses, and the word *reducum* has nothing to do with the exiles and their "return." The writer's intention was simply to state that Nowell was "the defender of the *Reformers* in two books that he wrote against the English Papists." Wishing to express this, he had no single Latin word into which he could translate the term *Reformers;* and he therefore effected his purpose by styling them "Reduces *i.* Veræ Religionis,"—"the bringers-back (*that is to say*) of True Religion." JOHN GOUGH NICHOLS.

Minor Notes.

Richmond and its Maids of Honour. — The refined *gourmand* in *pâtisserie* will scarcely visit Richmond without paying his devoirs to the maids of honour. These may be characterised as most delicate and delicious little cheesecakes, for which that place has long enjoyed an established reputation, under, it is believed, the following circumstances: — When the Prince of Wales, George Augustus (*postea* George II.) occupied *the Royal House* at *Richmond*, the accommodation for the maids of honour of the princess was quite insufficient, and he caused a row of houses to be built for their residence, which still exists under the denomination of "Maids of Honour Row." The royal confectioner invented these so-much improved cheesecakes, which gaining great celebrity, a pastrycook of the town was fortunate enough to obtain the receipt, and established a good business. Towards the latter part of the last century, a Mr. William Hester so far obtained the patronage and support of the place and neighbourhood that he was soon enabled to leave off business, and it is said on retiring sold the receipt for making his maids of honour for 300*l.* Theodore Hook, who delighted to treat everything with fun, *équivoque*, and whimsicalness, speaks* of going with a party of ladies to one of the hotels, ringing the bell, and desiring the waiter to bring in the "maids of honour." The ladies became alarmed, thinking they were going to have some ambiguous company introduced, but were soon appeased when the pastry appeared. ΣΣ.

* *Gilbert Gurney*, 3 vols., 1836, vol. i. p. 110.

Ancient Will. —

"A° 1450. Testamentum dñi Tho. Cumberworth, mil.

"In the name of Gode and to his loveyng, Amen. I, Thomas Cumbyrworth, Knyght, the xv. day of Feberȝer, the ȝer of owre Lord M.CCCC and L., in clere mynde and hele of body, blyssed be gode, ordan my last wyll on this wise folowyng. Furst I gyff my sawle to gode my lorde and my redemptor, and my wrechid body to be beryd in a chitte * wtowte any kyste † in the northyle of the parych kirke of Someretby be my wyfe, and I wyll my body ly still, my mowth opyn untild xxiiij owrys and aftl laid on bere wtowtyn any thyng yropon to cover it bot a sheit and a blak cloth, wt a white crose of cloth of golde, bot I wyl my kyste be made and stande by, and at my bereall giff it to hym that fillis my grave. Also I giff my blissed lord God for my mortuary there I am bered my best hors."—*Regist. Marmad. Lumley, epl Linc.*, fo. 43.

Z. z.

Statistics of Letters sent by Post. — The following piece of epistolary statistics is curious; and, as the document which contains it is seen by comparatively few, it appears to merit the extensive circulation which it will get by insertion in "N. & Q.:" —

"The Fifth Report of the Postmaster-General, dated 7th April last, bears (see pp. 13. and 14.), that, in 1858 there were 523 millions of letters delivered in the United Kingdom, being an increase of 19 millions over the preceding year, and giving in proportion to the population 18 letters to each individual. It states also that in the seven principal towns the number of letters to each individual in proportion to their respective number of inhabitants was as follows: — Glasgow, 24; Liverpool, 26; Birmingham, 28; Manchester, 30; Dublin, 33; Edinburgh, 34; and London, 46."

M. C.

Edinburgh.

Cromwell's Remains.—In Prestwich's *Respublica*, p. 149., occurs the following passage in relation to Oliver Cromwell: —

"His remains were privately interred in a small paddock near Holborn; in that very spot over which the obelisk is placed in Red Lion Square, Holborn.—*The Secret!* John Prestwich."

Now it is well known that the Protector's remains, in consequence of their rapid decay, were privately interred previous to the magnificent pageant of his funeral, and from this various stories take their rise: such as that his body was thrown into the Thames, carried to Naseby-field, and there buried, or interred at Windsor in the grave of Charles I., while the king's remains were substituted for his in Westminster Abbey. The last has been clearly disproved by the disinterment of Charles's remains at Windsor under the orders of George IV., and there can be little doubt of the others being equally false. To the same category may be consigned the above statement, though it is less improbable than the other fables. Cromwell's

* Shroud. † Coffin.

head, in particular, seems to have miraculously multiplied after his death. R. R.

An Ancient Strike. — In the Calendar of State Papers is the following entry: —

[1535]. "Aug. 17, Dover. Sir W. Fitzwilliams to Mr. Secr Cromwell. Refusal of the workmen to work except for 6d a day. Two of the ringleaders had been some time of the Black guard of the Kings kitchen."

This is another illustration of the jocular name given to the lowest menials of the court.

POLECARP CHENER.

Queries.

STRATFORD FAMILY.

In various notices and histories of Stratford-upon-Avon, I find it stated that there is only *one instance* of the Great Seal of England being held by two brothers, John and Robert de Stratford, who were said to be natives, and took their surnames from this place. John was Lord Treasurer in the reign of Edward II., and Lord Chancellor in the reign of Edward III. Robert, previous to his being Chancellor, was Archdeacon of Canterbury, and was raised to the woolsack on the elevation of his brother to the primacy of all England, and afterwards became Bishop of Chichester. Lord Campbell, in his *Lives of the Chancellors*, states that John was chancellor in 1334, again in 1337; Robert in 1338, John again in 1340, and Robert again in 1340.

I find there was Ralph de Stratford, Bishop of London, in the reign of Edward III., who also was a native of Stratford-upon-Avon. He founded a chantry for secular priests in a castle that he had in the village of Stratford in Essex, and died at Stepney or Bethnal Green, in what is now an ancient house, called the bishop's house, where the Bishops of London then resided. I have by me a published sermon preached by a Dr. Nicholas Stratford, Dean of St. Asaph, preached to his parishioners at Manchester in 1680, on his leaving them.

In Burke's *Peerage* there is a Stratford, Earl of Aldborough, whose ancestor Robert Stratford left England and settled in Ireland in 1660, whose arms are a barry of ten, argent and azure, over all a lion rampant: whilst in his *General Armoury* there is another Stratford with the same arms, described as "Stratford of Farnscott, Hawling, and Nether-Guiting, co. Gloucester, and Nuneaton, co. of Warwick."

Can you inform me through the pages of your journal what part of England Robert Stratford, the ancestor of the Earl of Aldborough, was located in previous to his settling in Ireland? what family he was of? but I should think, from the sameness of his coat of arms, he is of the same family. Is this so; and which branch? as there were, I believe, Stratfords located at each of the places mentioned in Burke's *Armoury*. Can you inform me when the arms were granted, and to whom? Also who was the Dr. Stratford, Dean of St. Asaph?* What became of him when he left Manchester, and what position in the Church did he occupy at his death? Was Ralph de Stratford, the Bishop of London, related to the two chancellors? And whether the other Stratfords were of the same family as the chancellors or the bishop? Could you inform me on these matters you would greatly oblige. THOMAS NICHOLSON.

Sheffield.

QUERIES AS TO SEALS.

When the Pope issues any important official documents, or writes letters to dignitaries of the Church, they generally conclude thus: "Given at Rome, the See of Peter, under the Seal of the Fisherman." Some correspondent will perhaps kindly give a description of this seal, of its device, legend, and other particulars, or say where I can see an engraving or copy of it.

The seal of Hedon in Yorkshire has an antique and weird-looking vessel, with a solitary and very grim-visaged mariner standing at its prow, for a device, the legend being "H. Camera Regiss. 1598." Is there any local tradition relative to the origin of this singular device and legend? I have an engraving of the seal, but would like greatly to possess a copy of it on wax or gutta-percha.

I lately saw in one of the Edinburgh papers that the provost, bailies, and other magistrates of the ancient barony of Broughton had just been elected, and as I was under the impression that this old barony had long since become incorporated with the city of Edinburgh, like the other burghs of barony of the Canongate and Portsburgh, I would like much if some Edinburgh correspondent would say if it is really yet in existence, — if it has a corporation seal; and, if so, who is the keeper of the latter? Having copies of the seals of the now extinct baronies of the Canongate and Portsburgh in my collection, it would render my series of seals connected with Edinburgh much

[* Nicholas Stratford, Fellow of Trinity College, Oxford, B.D. 1664, D.D. 1673, was Warden of Manchester College from 1667 to 1684; collated to the prebend of Leicester St. Margaret in Lincoln cathedral, 26 March, and installed 7 April, 1670; appointed Dean of St. Asaph, 11 May, 1674; consecrated Bishop of Chester 15 Sept. 1689; and died 12 Feb. 1706-7. An account of his other preferments is given in the inscription on his monument, printed in Willis's *Cathedrals*, and in Bp. Nicolson's *Letters*, i. 170. Mr. Crossley has a note respecting him in Worthington's *Diary*, ii. 243., which states that "Bishop Stratford's publications manifest his learning, ability, and zeal, and the common consent of his contemporaries bears witness to his charity and benevolence, his humility and devotion."—ED.]

more complete if I had an impression of the Broughton seal, should this barony be actually yet in existence, and possess one. ALIQUIS.

Minor Queries.

Mrs. Myddelton. — MR. STEINMAN being about to print his memoir of Mrs. Myddelton, would feel greatly obliged by any reader of "N. & Q." informing him where original portraits of the lady are to be found, besides those at Hampton Court and Althorpe. He also wishes for a description of the engraved portrait of her by Gascar mentioned by Bromley.

Priory Lodge, Peckham.

Cashel Progresses. — In looking over the old Chapter Book of Cashel lately I found the Subdean, who was also economist in the year 1686, took credit for the following sums: —

"To my selfe 05*l.* 16*s.* 8*d.*, pay'd by me to the officers that attended the state in a progresse made Ano 1678. £05. 16. 8.

"To the Lord ArchBpp. in full payment of what he pay'd the officers aforesaid £10. 00. 0."

Will you or any of your readers be kind enough to say what or whose progress this alludes to? Also if it was customary to have demands of this kind made?

JOHN DAVIS WHITE, Chapter Clerk.

Cashel.

The unburied Ambassadors. — An old inhabitant tells me that some fifty years ago or more there were two large coffins, richly ornamented, lying on the pavement in one of the chapels on the south-east side of the choir of Westminster Abbey, and that these were said to contain the bodies of two foreign ambassadors, who were refused burial on account of some legal process. Is it known who they were, or what has become of them? A. A.

Poets' Corner.

"*The Golden Bough.*" — I have in my possession a small engraving or etching, said to be by Turner, of "The Golden Bough." The picture itself illustrates a valley, over which lie the remains of noble buildings, the ruins of splendid and magnificent porches. Fairy forms are represented, some dancing, some reclining, and one holding up a bough. A few trees also, sketched with all that truth to nature the painter so aptly learnt, completes the foreground. In the background is an almost semicircular stream, on the banks of which are the ruins of a fine castle. Surrounding this stream and ruin is beautiful verdure and rich woodland; while the stream itself reflects the white clouds which skim across the sky.

I am not quite certain as to whether I have caught the right interpretation thereof. Will any of your numerous readers render to me the meaning of this picture-poem, for so I conceive it to be? Your kindness in opening your columns for all inquiries relative to science and the fine arts has emboldened me to send this inquiry.

JOSEPH KAINES.

Islington.

"*The Wasp.*" — In musical literature I often find songs with the name of the composer of the melody, but without any mention of the author of the words. In a music book in my possession is a canzonet, which a relation of mine heard Bartleman sing nearly half a century ago, the author of which perhaps some of your correspondents may be able to communicate. It is set by Spofforth, and is called

"THE WASP.

"Why shun the wasp that round thee flies?
The harmless insect merely seeks,
Lady, to bask beneath thine eyes,—
To taste the roses on thy cheeks.

"Attracted by thy fragrant breath,
It only comes its sweets to sip;—
And, tho' perhaps to meet its death,
To drink the dew upon thy lip.

"And on that lip,—ah trifling pain!—
Should it to leave its weapon dare,
The useful sting would still remain
To punish rash intruders there."

"The Bee" would, to my thinking, have been more elegant than "the Wasp:" but I presume the author would tell me the song was "founded on fact." ELIZA.

Papier Moure. — What is the effective ingredient in the article sold as papier moure? The first sheet of a new parcel is generally attractive, and always fatal to flies; the remainder is generally quite worthless. I infer that it must be something very volatile, and what it is would be worth knowing. TOPHANA.

Kentish Longtails. — Can you or any of your correspondents inform me whether the old story of "wearing tails" applies to the "Kentish Men" or the "Men of Kent," and where it is to be found?

By the old Frank law, and some others, it was a crime visited with severe punishment to accuse a man wrongfully of "wearing a tail," being *caudatus* or a *coward;* or a woman of being a *stria*, a sort of vampire, probably because if the accusation were just it would subject the accused to a painful death. FOLKESTONE.

Purkess or Purkis Family. — Whilst staying lately in the neighbourhood of the New Forest, I heard a strange account of the family of Purkis. Many of your readers are aware that it was a man of this name, a charcoal burner of the parish

of Minstead, who found the body of King William II. on Aug. 2, 1100, and conveyed it in his cart to Winchester. I am told that the representatives of this man still occupy the same ground as their historical ancestors, and what is more extraordinary have preserved the same station of life, neither advancing in circumstances, nor lapsing into absolute poverty, during the seven centuries and a half which have elapsed since first we hear of them.

This account, I believe, is thoroughly credited in the New Forest district; but with an unbounded respect for the truth of tradition, I should be glad to learn if the matter is well known, has been thoroughly investigated, or satisfactorily proved. K.

Welsh Judges. — It is well known that the administration of justice in the Principality was not until comparatively lately under the same regimen as in England. There were four Welsh judges, each with his attorney-general. Can you or any of your correspondents furnish me with a list of these judges and attorneys? YMOVYNYDD.

Col. Johnes of Havod. — The *Annual Biography* for 1817 contains a sketch of the life of this gentleman, in which a very long and elaborate pedigree is given, but his immediate forefathers are omitted. Can any of your correspondents supply this deficiency? YMOVYNYDD.

Dycsons and Dixons of Furness Fells, Lancashire. — I have collected many waifs and strays of the above border-family, but much is still wanting to enable me to write a continuous memoir. When did these descendants of the Keiths and Douglases of old first settle in Furness, formerly a boundary between Scotland and England? When, and under what circumstances, were their arms, *a fleur-de-lis and chief ermine*, acquired, which are first recorded on the tomb of Sir Nicholas Dixon, who, dying in 1448 rector of Cheshunt in co. Herts, was buried in its chancel? I learn that William Dycson, George Sandys, and another William Dicson, were, in 1525, tenants of Furness Abbey, and, as such, subscribing witnesses to a deed of indenture. In 1548, William Dixon and Miles Dixon, sons of John Dixon by Anne Roos (descended from Robt. Lord Roos and the Princess Isabel of Scotland), were supervisors under the will (dated 1548) of William, father of Archbishop Sandys, who married their sister Margaret. In 1570, Richard Dixon, D.D., became Bishop of Cork and Cloyne, and William Dixon, *circa* 1564, became possessed of an estate in the W. R. of co. York, called Heaton-Royds; these are supposed to have been sons of William and Miles Dixon, and first cousins to Archbishop Sandys, but this requires confirmation, though they were undoubtedly of kin. Not wishing to trespass too much on the forbearance of the Editor, I will merely add that I shall be much obliged for any direct information, or references to easily-accessible authorities, likely to elucidate the border annals of the above ancient race. R. W. DIXON.

Seaton-Carew, co. Durham.

Irish Pedigrees missing. — In Moule's *Bibliotheca Heraldica*, head IRELAND, p. 609., referring to four Visitation Books taken by Narbonne and Molyneux (Ulster Kings), it is said:—

1. "Many books are also said to have been carried off by the person holding the office of Athlone Pursuivant, who fled to France with James II."

Is there any trace of those books? Again, (p. 612.), it is said: —

2. "In the library of Sir Thomas Phillipps are genealogies of Irish families, &c., late Sir Isaac *Heard's* (Garter). The 2nd volume is lost, containing D to L and S."

Is there any trace of that book? NASH, JUN.

Henry Lord Power. — In the earliest extant parish register of Donnybrook, in the county of Dublin, the following entry occurs, p. 53.: —

"Buried, Henry Lord Power, in y^e^ vault of St. Mathew's Chappel [Ringsend, in the parish of Donnybrook], May 6th, 1742."

Who was Henry Lord Power? I wish, for a particular purpose, to find him out, but I have not as yet been able. Archdall, in his edition of *Lodge's Peerage of Ireland*, throws no light upon the matter; referring only to Sir Henry Power, Viscount Valentia, who died exactly a century before Lord Power (vol. v. p. 20.). ABHBA.

Aid-de-Camp to the Lord Primate, and to the Lord Chancellor.—

"Died 1st of May, 1749, Capt. Richard Downes of Bolton Street, aged 45, a near relative and aid-de-camp to the late Lord Primate.

"14th Oct. 1746, the Hon. Folliott Ponsonby, brother to the Earl of Besborough, Captain in General Wentworth's Horse, and aid-de-camp to the Lord Chancellor." — *Exshaw's Magazine.*

Can any of your correspondents give some account of these two offices, singular as they now appear to be? Y. S. M.

Peel Towers. — The small square towers which are numerous in the Border Counties are called Peel Towers. I should be glad to know the derivation and meaning of the name. E. A. B.

John Pope, Gentleman. — By Letters Patent dated October 3, 37 Henry VIII., the king granted to John Pope, Gentleman, for 139*l.* the manor of Abberbury in the county of Oxford, with divers other lands and tenements in several counties.

I wish to know who this John Pope was, and when he died; and if any of your correspondents can favour me with a reference to his will I should be obliged. GEO. R. CORNER.

William Andrew Price.—Mr. Price is supposed to have gone out to India as Writer under the Lord Clive in 1741; he was afterwards consul at Bombay, then governor of Surat. In this capacity he died March 11, 1774. He is supposed to be of the Prices near Ludlow in the county of Salop or Leominster. Any particulars of his parentage and family connexions would much oblige.

J. F. C.

Longevity.—The following is another curious case of longevity of our own day, if you think it worthy of insertion in "N. & Q.:"—

"Betty Roberts, now living in L'pool, was born in Northop, Flintshire, in June, 1749, or the 22nd year of the reign of George II., and has thus attained 110 years of age, and from present appearances may yet survive several years.

"Her frame, though shrunken and withered, is still erect, and her gait steady, and she boasts being equal to three miles an hour with the aid of a stick. Her hearing and eyesight are good. She has been married, but has survived her husband 36 years. Two of her four children are living at 69 and 80 years of age. She attributes her great length of life chiefly to simple habits, and states to have never used intoxicating liquors. She is certainly quite a prodigy."

Can any correspondent of "N. &. Q." verify by parish registers the dates of Betty Roberts' birth, or those of her children? C. H. S.

Altar-tomb used as a Communion Table.—At Paston, Norfolk, a large marble raised tomb of the sixteenth century occupies the situation of and is used as a communion table. The cornice at one end has been cut away, apparently to make it fit into the central compartments of a modern stone reredos. I know that before the Reformation altar-tombs were sometimes consecrated and used as altars, but this is the only instance I have met with of a similar adaptation in more recent times. EXTRANEUS.

An Etymological Query.—Between Blackheath Hill and Royal Hill, Greenwich, is written up as the name of the place, *Maidenston Hill.* In my boyhood, when a telegraph stood on the point, I understood it was called *Madeston Hill*, and have often seen it so written and spelt. Will any of your topographical and etymological readers set me right on this point? J. E.

One Human Speech only before the Flood without Error.—Sir Thomas Browne, in his *Vulgar Errors* (lib. i. c. 2.), says "There is but one speech delivered before the flood by man, wherein there is not an erroneous conception."

Dr. John Edwards, in his sermon (p. 5.) on Pilate's question, "What is truth?" asks "Doth not error bear date from Adam?" and admits that he has not examined whether this assertion of that eminent christian moralist were true; but that it is certain that mistake and falsehood entered the world betimes.

May not this proposition of the author of *Religio Medici* refer to the metrical speech of Lamech on the birth of his son * Noah (Gen. v. 29.), which Dr. Pye Smith has rendered both faithfully and poetically. The sacred historian relates that "He called his name No-ah," saying

> "This shall comfort us
> From our labour
> And from the sorrowing toils of our hands;
> Because of the ground
> Which JEHOVAH hath cursed."

It is also exactly prophetic of Noah the deliverer. JAMES ELMES.

Madeston Hill, Blackheath.

Henry Fletcher, of Clare Hall, B.A. 1569-70; M.A. 1573; B.D. 1580; appears to have been the author of commendatory verses prefixed to Rowland Vaughan on *Waterworkes*, 1610. We shall be glad of information respecting him.

C. H. & THOMPSON COOPER.

Cambridge.

Shakspeare's Cliff.—From Stanford's *Guide to the Coast of Kent* I learn that "on Buck's map, 1739, Shakespeare's Cliff appears as Arch-Cliff." This, I suppose, was simply an error in the map; but how far back can the well-known name the height now bears be traced as applied to it in lieu of Hay Cliff, once its name?

R. W. HACKWOOD.

Works on Legerdemain.—I have a book entitled *Hocus Pocus, or the Whole Art of Legerdemain in Perfection. . . .* Written by H. Dean. The 10th edition, with large Additions and Amendments. Glasgow. 1783, 18mo. pp. 108. In his preface, Henry Dean, the author, refers to his "former book of Legerdemain." I am desirous of knowing whether this refers to a different work or to a former edition of the same work. Perhaps some of your correspondents who have the first edition (1622) will be kind enough to inform me whether the above reference is found in that edition. Is anything known of the author except what we learn from his book, that he kept, "near the watch-tower on Little Tower-hill, Postern-row, a bookseller's shop?" What earlier works on legerdemain were published? METACOM.

Roxbury, U. S.

Robert Fenn, of Trinity College, Cambridge, B.A. 1600-1; M.A. as a member of King's College, 1605; is author of verses to George Fletcher, prefixed to his *Nine English Worthies*, 1606. Was he the Sir Robert Fenne, Knt., who was created LL.D. at Oxford 10th July, 1644.

C. H. & THOMPSON COOPER.

John Heath, of Middlesex, admitted pensioner of Queen's College, Cambridge, 16th June, 1645;

* נֹחַ No-ah, rest, comfort, consolation.

B.A. 1648–9; was admitted Fellow of St. John's College, by command of the Visitors, 2nd April, 1650, and commenced M.A., 1652. He has commendatory verses prefixed to Gayton's *Art of Longevity*, 1659. Is he identical with Sir John Heath, Knt., who, in 1670, was patron of the vicarage of Horninghold, Leicestershire?

C. H. & Thompson Cooper.

Cambridge.

Nelson's Car.—What has become of the funeral car of Nelson? When I was a youth it used to stand at the upper end of the Painted Hall, Greenwich. Delta.

Campbelton, Argyleshire.—Is there any engraving extant of the ancient and very perfect cross, now standing in the market-place of Campbelton, and said to have been brought there from Iona? I could not ascertain this fact on the spot, nor could I meet with any published record of it.

When Burns' "Highland Mary" died at Greenock, she was returning to Coilsfield from Campbelton, whither she had been to announce her approaching marriage to her parents. Was she *born* at Campbelton? and if so, is it known when and where? Cuthbert Bede.

Ives of Oxford.—Where can I find the pedigree or crest of the family of Ives of Oxford? In an old paper of 1758, a person is described as "William Ives, Esq., one of the Aldermen of the City of Oxford." And I have been informed that the family of Ives were landed-proprietors to a considerable extent in Oxfordshire, especially about Great Milton. Kya Kubber.

Philip Kynder, born 1597, was of Pembroke Hall, B.A. 1615–6. He practised physic, and resided in Derbyshire, and at Leicester and Nottingham. We find him living at the latter town in August, 1665. He was the friend of Selden and Charles Cotton; and, in 1656, published a book called *The Surfeit*. We shall be obliged if any of your correspondents can furnish the date of his decease. We have references respecting him to Lysons' *Derbyshire*, iv. v. clxxxix. l.; Gough's *Topography*, i. 289.; *Bibl. Angl.-Poet*, 199.; Black's *Cat. of Ashm. MSS.*; and Wood's *Fasti* (ed. Bliss), i. 162. Any farther information will be acceptable. C. H. & Thompson Cooper.

Cambridge.

Minor Queries with Answers.

Fuller and the Ferrars.—It is a singular circumstance, and deserving investigation, that the "Short Histories drawn up by Mr. Ferrar, and adapted to the purpose of moral instruction," among the recluses of Little Gidding, of which a list is given in Dr. Peckard's *Memoirs of Nicholas Ferrar*, perfectly corresponds with the titles of the chapters and the list of instances adduced in Fuller's *Holy State*, &c. Nor is there in that work but one character [that bearing the title of "the Traitour"] which is not in Peckard's list. The date of the *Holy State*, the whole credit of which, though somewhat covertly too, is assumed to himself in Fuller's address "to the Reader," is 1648, and yet John Ferrar was then alive. Compare *The Holy and Profane State* with Peckard's *Life of Ferrar*, in vol. v. p. 168. of Wordsworth's *Ecclesiastical Biography*. The identity of "the series of histories" is noted in vol. vii. p. 554. of the *Beauties of England and Wales*, article "Huntingdonshire," where a notice of the Ferrars is given. Any explanation of this coincidence will oblige Y. B. N. J.

[A similar Query respecting the authorship of these "Short Histories" appeared in our 1st S. ii. 119., which failed to elicit a reply. After an examination of the biographies of Nicholas Ferrar, we can find nothing that would lead us to deprive Dr. Fuller of their authorship. The first edition of his *Holy and Profane State* was published at Cambridge in 1642. In the Preface Fuller informs us, that "the characters I have conformed to the then standing laws of the realm (a twelvemonth ago were they sent to the press), since which time the wisdom of the king and state hath altered many things." It is not certain that the MS. copy of these "Short Histories" found at Little Gidding was in the handwriting of Nicholas Ferrar. Dr. Peckard says, "These Lives, Characters, and Moral Essays would, I think, fill two or three volumes in octavo, but they are written in so minute a character that I cannot form any conjecture to be depended upon." (*Life of Mr. Nicholas Ferrar*, 1790, p. 194.) We find Dr. Wordsworth has added the following note to this passage: "The probability is, that the greater part, if not the whole, of this Catalogue [of Short Histories] were not original, but extracts; as Dr. Peckard would have been able to satisfy himself by consulting Fuller's *Holy State*, where many of the titles of the chapters exactly correspond with those in this Catalogue." (*Eccles. Biog.* iv. 193. edit. 1853.) Nicholas Ferrar died Dec. 2, 1637; Fuller's work, as stated, was published in 1642; and the establishment at Little Gidding was not destroyed by the Puritans till 1648; so that it is probable that the MS. possessed by Dr. Peckard was a transcript by one of the family made after the death of its pious founder. Another MS. of these "Short Histories," formerly belonging to the Gidding establishment, has since been discovered, as we learn from *The Two Lives of Nicholas Ferrar*, edited by the Rev. J. E. B. Mayor, M.A. 1855: "Some five and twenty years ago an old house in Midgate Street, Peterborough, was pulled down: the workmen, knowing Mr. Buckle to be 'a curious gentleman,' brought him some papers, which they had found in a recess in the wall: these turned out to be the Collett letters, together with a transcript (in a different hand) of Fuller's *Holy and Profane State*, of which Peckard had a copy."—*Appendix*, p. 292.]

Hammer-cloth.—I do not think any of our lexicographers have given us the true origin of the word *hammer-cloth*. The name, I should say, is a corruption of armour-cloth, because, in former times, and not unfrequently now, the cloth in question has affixed to it, or woven into it, the

armorial bearings of the family to which it belongs. If I am wrong, I shall be happy to be corrected by your more learned correspondents, who, by doing so, will oblige EDMUND HEPPLE.
Blackheddon House, Newcastle-on-Tyne.

[By the following extract from a recent number of *The City Press*, our correspondent will perceive that some discussion has already arisen as to the derivation of Hammer-cloth: —

"HAMMER-CLOTH.—In one of the descriptions of the procession of the sheriffs, the word 'hammock-cloth' is used in the description of the appendage to the coachman's seat. I noticed that, in your report, it was described as a 'hammer-cloth.' Which is right?' On referring to my coachmaker's bill, I find he enters it as a 'hammock-cloth,' which, if terms in trade usage are of any value, makes your phrase wrong. Nevertheless, I think you are right; for is it not used to conceal the hammer and other tools, no longer required, which, in a former state of the roads, were so often in requisition upon a journey? C. C."

Dr. Pegge's explanation of the term (*Anonymiana*, p. 181.) is given in some of our dictionaries, viz., that "The hammer-cloth is an ornamental covering for a coach-box: the coachman formerly used to carry a hammer, pincers, a few nails, &c., in a leather pouch hanging to his box, and this cloth was devised for the hiding or concealing of them from public view." There is, however, another derivation which we are disposed to view with some degree of favour. The term "hamper" formerly signified a *box*, and therefore may have been applied to a *coach-box*, which we conceive to have been properly a *bonâ fide* box, a box to hold various articles useful in travelling by coach. In this view of the subject, a "hammer-cloth" may have been originally a "hamper-cloth," *i. e.* a *box-cloth*, a cloth to cover the coach-box: as we still say, a *box coat*—a coat worn by a coachman when seated on the box. See *Gent. Mag.* 1795, p. 1091.]

Fishwick.—In the Kirk Sessions Records of the parish of Hutton, published in the last Number of "N. & Q.," I find the following: "To Margaret Wilson in Fishwick for teaching a poor schollar, &c. &c." Where is this Fishwick? is it a town, a village, or a township? H. F.

[Fishwick was formerly a distinct parish, but in 1614 was united to Hutton, which lies to the north of it. Fishwick is situated on the north bank of the Tweed, and the ruins of the church yet remain. It probably derives its name from having been a fishing village. — *Statistical Account of Scotland*, ii. 151., "Berwickshire."]

Scavenger's Daughter. — What is the origin of the term "Scavenger's Daughter," as applied to an instrument of torture? Is the term used by any early writer? if so, by whom? H. J. D.

[In the reign of Henry VIII. Sir William Skevington, a lieutenant of the Tower, immortalised himself by the invention of a new engine of torture, called Skevington's Irons, or Skevington's Daughters, which was known and dreaded for a century afterwards under the corrupted name of the Scavenger's Daughter. By the Commons' Journal (14th May, 1604) it appears that at that time a committee was appointed by the House of Commons to inquire as to the state of a dungeon called "Little Ease" in the Tower. The Committee reported that "they found in Little Ease in the Tower an engine of torture, devised by Mr. Skevington, some time lieutenant of the Tower, called Skevington's Daughters; and that the place itself was very loathsome and unclean, and not used for a long time either for a prison or other cleanly purpose." This instrument appears to have rolled and contracted the body into a ball until the head and feet met together, and forced the blood to ooze from the extremities of the hands and feet, and frequently from the nostrils and mouth. See a description of it in Tanner, *Societas Europæa*, p. 18., quoted in Jardine's *Reading on the Use of Torture in the Criminal Law of England*, 1837, p. 15.]

John Baptist Jackson. — I should feel greatly obliged if any of your correspondents could give me information respecting a work with the title annexed: —

"Titiani Vecelii, Pauli Caliarii, et Jacobi de Ponte, Opera selectiora, a Joanne Baptista Jackson Anglo, Signo Cœlata et Coloribus adumbrata. Venitiis, apud J. Baptistam Pasquali, 1745."

R. W. B.

[This is the principal work of John Baptist Jackson, of Battersea, an English engraver on wood. Early in life he went to Paris, and worked some time for Papillon, but not meeting with much encouragement, he went to Venice, where he executed several wooden cuts in imitation of the drawings of the great masters with considerable success. He also engraved several book ornaments and vignettes. Among his single prints is a Descent from the Cross, after Rembrandt, executed in a very spirited style; but his celebrated work is the one noticed by our correspondent, comprising a set of seventeen large cuts in chiar-oscuro, and published at Venice in 1745. Consult for some notices of this work *An Essay on the Invention of Engraving and Printing in Chiara-Oscuro*, as practised by Albert Durer, Hugo di Carpi, &c., and the application of it to the making paper hangings of taste, decoration, and elegance, by Mr. Jackson of Battersea, illustrated with Prints in proper Colours. 4to. 1754.]

"*An Help vnto Deuocion.*" — Can any of the readers of "N. & Q." inform me who was the author of a small book so named? And whether it was ever authorised by the Church as a manual of private devotion? My copy wants the title-page, consequently I cannot tell when it was published; but from a prayer for the King Charles, and also for the *Prince* Charles, it must have been during the reign of Charles I. My copy is printed in what I presume is old English character, all except the running-title at the head of the page. Is this style of printing common in books of that period? D.

[Our correspondent seems to possess an imperfect copy of *A Helpe vnto Devotion*, by Samuel Hieron, Vicar of Modbury in Devonshire, who died in 1617. This work was favourably received, for we have before us the thirteenth edition, 1620, and the eighteenth edition, 1637. Although the author adhered to the Church of England, he inclined to Puritan principles, so that it is not likely, during the reigns of James I. and Charles I., that his work would be "authorised by the Church." Works printed in black-letter were not uncommon at this period.]

Ste Ampoule. — Can any of your correspondents tell me what is become of the Ste Ampoule so long kept at Rheims? Was it lost or destroyed

in the Revolution? Is it supposed now to exist? Was it used at the coronation of Charles X.?

R. Z.

[The Ste Ampoule, says the *Encyclo. Catholique*, was impiously broken to pieces by Ruhl, a member of the National Convention, in 1794. Certain inhabitants of Rheims, however, collected the fragments, and ultimately restored them to their place in the cathedral. There is a tradition that the holy vessel, shattered in 1794, was, in 1825, found miraculously whole. However that may be, as the holy chrism had become congealed by age previous to the fracture of the vessel containing it, there can be little doubt that with the fragments a portion of it, at least, was preserved; and on that supposition one can hardly hesitate to believe (though of this fact we find no distinct record) that it would be used at the coronation of so staunch an adherent of the Church of Rome as Charles X. After the congelation of the chrism, it was customary for the consecrating prelate to introduce into the ampoule a golden needle, with which he extracted a particle of the congealed oil, of about the size of a grain of millet, to be used when required for a royal coronation.]

Martyrs of Gorcum.—Can you inform me where I can obtain any information relating to the so-called Martyrs of Gorcum? E. H. K.

[Wm. Estius, Chancellor of the University of Douay, published the following work: "Histoire veritable des bien-heureux Martyrs de Gorcum en Hollande, la plus part Frères Mineurs, qui pour la Foy Catholique on esté mis à mort à Brile l'an 1572." Douay, 8vo. 1603, 1618; Namurci, 8vo, 1655.]

Replies.

NAPOLEON'S ESCAPE FROM ELBA.

(2nd S. viii. 86.)

The version given by your correspondent Mr. D'Aveney of the manner in which the tidings of this great event first became known to the leading members of the Congress at Vienna, is quite dramatic in its incidents, and circumstantial in its details; it wants, however, authentication. As a mere tradition of an event comparatively recent, and quite susceptible, as one would think, of direct proof, this version is of little value. To show how essentially it differs from the received accounts I refer to Villemain. This distinguished author, in *Les Cent Jours* (*Souverains Contemporains*), p. 79. *et seq.*, states that the news arrived at the Austrian court during the evening of the *fifth* of March by a courier from Sardinia, at the time a brilliant assemblage was gathered in the salons of the Empress to witness a series of *tableaux vivans*. The illustrious party was suddenly disturbed by a murmur of dissatisfaction, and by suppressed conversations. The exhibition was soon interrupted: the Emperor of Austria and the monarchs who were his guests withdrew together; the Ministers Plenipotentiary were gathered in an excited group. Every one in the palace was soon repeating that on the evening of the 26th February, Napoleon, with some hundred men of his guard, had embarked on board a brig and several small vessels, and had quitted the Island of Elba, and that Europe was menaced. Some of the official personages attempted to treat the matter lightly, but anxiety exhibited itself in the language of those who were the most collected. The uncertainty as to the port destined for landing continued for *two* days farther. It was only on the *eighth* of March that a later courier from Sardinia brought the news that Napoleon with his little army had landed near the city of Cannes, and that he was then marching for the conquest of his throne. On *that very day* the principal members of the Congress, Metternich, Wellington, and Talleyrand were to set out for Presburg in order to submit to the King of Saxony the final resolutions of the Congress which should terminate his long anxiety, and reestablish his crown. Their departure, however, was not postponed, whatever might then be the preoccupation of the minds of the three statesmen on the new subject which had arisen for their discussion since the 5th of March . . . . Upon the return of the plenipotentiaries from this short mission, Metternich, on the 12th March, reassembled the Congress, &c.

It will also be observed that Villemain's account differs very widely from the statement in Rogers' *Recollections* referred to by your correspondent. H. N.

TITLES CONFERRED BY OLIVER CROMWELL.

(2nd S. vii. 476. 518.; viii. *passim*.)

I beg to apologise to your correspondent W. J. Pinks for not having sooner complied with his request respecting Sir Richard Chiverton (viii. 158.) I cannot give the date of his creation; but as he was Lord Mayor of London in 1657-8, I presume he was knighted at that time. My authority for including him among Cromwell's knights is a Note which I took upwards of thirty years ago, of an entry in a volume of the Harleian MSS., British Museum (numbered 1105—5881), containing the arms of the fifteen individuals at the head of the list given at viii. 114.* He officiated

* I may here correct several errors in that list. 1. The date of Sir John Claypole's Baronetcy should be 1657, instead of 1656. 2. Sir *Robert* Tichborne is erroneously called *Richard*. 3. Sir Peter Coyett is termed Resident *in France*, instead of Resident in England for the king of Sweden. 4. Sir Thomas Widdington was knighted by Charles I., 1 April, 1639, at York, of which he was Recorder, and should not have appeared in the list. 5. After the name of Sir Andrew Ramsay of Wauchton, in a note, a parenthesis (Abbotshall?) has been appended to my communication, which makes it requisite for me to mention that, having predeceased his father, who possessed the estate of Ahbotshall, he never inherited it, but was designed of Wauchton from his marriage with the daughter and heiress of John Hepburn

as Mayor in proclaiming Richard Cromwell Protector in September, 1658; and Prestwich, in his *Respublica* (Lond. 1787) p. 157., marshals the arms of "Sir Richard Chiverton, Lord Mayor of London, 1658," as follows:—"Argent, a tower embattled sable on a mount in base, proper." As a knight he figures among the persons on whom Charles II. proposed to confer the order of the Royal Oak, as being possessed of an income of 3000*l.* in London and Middlesex. The earliest list of Cromwell's Knights is that printed in Walkley's contemporary "Catalogue," from which, as far as it goes, subsequent publications have drawn largely. *The Perfect Politician*, quoted by L. H. at p. 31., was probably the next. Morgan's *Phœnix Britannicus* (Lond. 1732) contains several reprints of pamphlets relating to Cromwell's government; and Prestwich's *Respublica* is also full of particulars on the same subject. The list given by Noble in his *Memoirs of the Protectoral House of Cromwell*, seems to have been derived from some of the above sources, with additions of his own, and is in several respects inaccurate.* The following names do not appear among the Knights mentioned in pp. 32. and 114.:—

Sir William Boteler, in 1653 or 1654.
Sir Archibald Johnston.
Sir Heronymous Sankey.
Sir Anthony Morgan.
Sir Thomas Whitgrave.

Of these Sir Archibald Johnston, better known by the titular designation of Lord Warriston, borne by him as a Lord of Session in Scotland, has been erroneously inserted, as he was knighted by Charles I. at Holyrood House, 15 November, 1641. Sir Anthony Morgan, or one of the same name, was knighted by the same monarch at Southam, 21 Oct. 1642, though from this being subsequent to 4th January, 1641—2, he might require a renewal of the honour. The name of Thomas Whitgrave, Esq., occurs among the proposed Knights of the Royal Oak. All the above are mentioned as Knights in the capacity of Members of Richard Cromwell's Parliament, Sankey being called "Sir Jeremy." Noble mentions the creation in 1658, by Richard, of two knights, viz. John Morgan † and Richard Beke, and also gives the names of Matthew Tomlinson and John Percival *, as having been knighted by Henry Cromwell, Lord Lieutenant of Ireland.

The same author, in addition to the Baronets whose names have already appeared in "N. & Q.," gives the following:—

"Sir John Lenthal, Knt.
Thomas Willes of Cambridgeshire.
Edmund Prideaux, Attorney-General.
William Ellis, Solicitor-General."

These all appear as Baronets among the Members of Richard Cromwell's Parliament, but Sir Thomas Willes was not so created by Oliver, that honour having been conferred on him by Charles I., 15 December, 1641. He also was one of those proposed to be nominated a member of the order of the Royal Oak.

Between 1653 and the Restoration the names of several individuals are to be met with bearing the designation of baronet or knight, the origin of whose titles cannot be traced. Were a complete account of the Cromwellian creations attempted, these would fail to be noticed. R. R.

See p. 419

BIBLICAL CONJECTURE-NOTES: THE RIGHT DATE OF THE EPISTLE TO THE HEBREWS.

(2nd S. viii. 247.)

Avoiding conjecture, except so far as to consider St. Paul the author, and taking up the positive evidence, we may affirm that this Epistle was written in Roman Italy (ܡܶܢ ܐܰܠܟܣ̈ ; ܕܐܝܛܠܝܐ) and was sent by the hand of Timothy to the Hebrews, according to the subscription at the end of it in the Syriac version, substantially the same as the Greek text. Assuming, with both the authors cited by your correspondent, that St. Paul was the author, then it must have been written after February A.D. 61, when St. Paul first arrived at Rome. From Heb. v. 12. it must be inferred that this epistle was not written so early as A.D. 52, only seven years after Paul's first missionary journey, for the Hebrews therein addressed had been so long converted that they ought to have been qualified to teach others; and they had already witnessed the death of their first teachers (xiii. 7.); and farther, that it was written *after* the author's imprisonment appears from Heb. x. 34., which, in the case of St. Paul, occurred A.D. 60. As Origen (Euseb. *H. E.*, vi. 25.) and other competent judges declare that the style of this epistle is superior to Paul's acknowledged writings, the necessary inference is, that if he wrote this epistle, it must have been after he had improved his style, and after the issue of all

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of Wauchton. The dates given in the list in question only apply to those knights to whose names they are prefixed. I could now supply those to most of the others. When I wrote I had not consulted the works enumerated in the text.

* In respect to dates, a confusion sometimes prevails from a disregard of the fact that till 1752 the year commenced in England on the 25th March. In Scotland, however, this was changed to the 1st January in 1600.

† Noble says he was created a Baronet by Charles II. If so, *Thomas* should be substituted for *John*, as Thomas Morgan of Longattock was so created, 7 Feb. 1660—61.

* He was created a Baronet of Ireland by Charles II. 9 September, 1661, and was ancestor of the Earl of Egmont.

his other epistles; consequently not in 52, but after 63, and not later than A.D. 70—the persecution of Nero. That it could not have been written from Corinth, where he stayed eighteen months, is evident from the greeting which he sends *from* Italy to the Christian Hebrews of Palestine. (Heb. xiii. 24.) Compare the use of ἀπὸ in Matthew xv. 1., Acts xvii. 13., and John xi. 1. Tholuck*, at the end of his commentary, admitting that it was written at Rome, wonders why the apostle did not say ἀπὸ Ῥώμης, not adverting to the Syriac version where "Roman Italy" is mentioned. The equivalent to *οἱ ἀπὸ τῆς Ἰταλίας* in the Greek is ܕܡܢ ܐܝܬܠܝܐ ܐܬܝܢ in the Syriac version = "omnes qui sunt ex Italia," according to Tremellius. Both Chrysostom and Theodoret consider the salutation of *οἱ ἀπὸ τῆς Ἰταλίας* as proof that this epistle was written at Rome. Further, Timothy was *with* Paul at Corinth (Acts xviii. 5.); but, on the contrary, he was *absent* when this epistle was written. (Heb. xiii. 23.) The release of Timothy from prison, and the residence of Paul in his own hired house (Acts xxviii. 30.), lead to the necessary inference that St. Paul, if the writer, was then free; or had reasonable ground for his promise to visit the Hebrews shortly (xiii. 23.); and he was, in fact, acquitted in the beginning of the tenth year of Nero, A.D. 63; *after* which release (and not before it) he wrote, according to Hug, this epistle (*Introd. N. T.* s. 143.), which is also the opinion of Mill, Wetstein, Tillemont, Lardner, and Calmet. Chrysostom says (*Prolog. ad Rom.*) that this epistle was written ἀπὸ Ῥώμης from Rome. So does Theodoret (*Com. ad Rom. et Heb.* xiii. 24.) The assumption that it is less perfect as a dogmatic exposition than other writings of St. Paul ("written during the Hebraistic condition of his mind"), is not warranted by the opinion of the best authorities in dogmatic theology. Hug says it is Paul's master-piece (s. 143.). Moses Stuart (Lond. 1828), as the advocate of St. Paul, and Bleek† or Tholuck, his opponents, and both, like Luther, the advocates of Apollos‡ as the author of it, furnish materials whereon to found a judgment as to the time and place of its composition. The hypothesis of the early date of this epistle as by the hand of St. Paul from Corinth, is that of Storr (Stuart, i. 19.) and Noesselt (Stuart, i. 31.), but it cannot stand the test of comparison with the positive evidence extant on this point, whereon the critics generally are well agreed.

T. J. Buckton.

Lichfield.

* *Bibl. Cabinet.*

† "Versuch einer vollstand. Einleitung in d. Brief a. d. Hebr. Berlin, 1828."

‡ So are Le Clerc, Heumann, Semler, Ziegler, Dindorf, and De Wette.

FRANCIS BURGERSDICIUS.

(2nd S. viii. 327.)

Franco Petri Burgersdijck, or Burghersdijck, or Burgersdicius, was born at Lier in Delfland, May 3, 1590. He was educated at Amersfoort, Delft, and Leiden. He next entered at Saumur, where, after a residence of six months, he was appointed professor of philosophy. After five years (in 1619) he returned to Leiden, where (in March, 1620) he became professor of rhetoric. In 1628 he was appointed to the chair of natural history, and held both professorships until his death, Feb. 19, 1635. His portrait has been engraved.

Most of his works (*Idea Philosophiæ Naturalis*, 1626; *Idea Philosophiæ Moralis*, 1626; *Institutiones Logicæ*, 1626; also, *Synopsis Institutionum Logicarum* and *De Usu Logices*, *Liber singularis*; *Institutiones Physicæ*; *Collegium Physicum Disputationibus XXXII. absolutum*, 1637; *Institutionum Metaphysicorum Libri II.*, *Opus posthumum*, 1640; *Idea Œconomicæ et Politicæ Doctrinæ*, *Opus posthumum*, 1654) have been translated into Dutch, and widely used in other countries. Leaving some Oxford bibliographer to say how often his books were printed in that University (we have in St. John's Library the Natural and Moral Philosophy, Oxf. 1654), I extract the following notices from a list which I am forming of books printed at Cambridge:—*Institutiones Logicæ*, 8vo. 1637; with Heereboord, 2 vols. 8vo. 1644; with *Vualtheri Rhetorica*, 8vo. 1647; 8vo. John Field, 1660; A. Heereboord, *Logica ex Bursgersdicio deprompta*, 8vo. 1663; 8vo. 1666; 8vo. with Heereboord, 1668; Heereboord alone, 8vo. Jo. Hayes, 1670; with Heereboord, 8vo. 1680.

This list has been drawn up from sale catalogues (chiefly the earliest) and similar sources, but I do not doubt that the greater number of the editions specified may be found in the Cambridge libraries.

In St. John's Library we have John Field's edition of 1660, with the motto:—

"Ad juventutem Cantabrigiensem.

Quod vetus *est, juvenes, in Relligione sequamur:*
Quod placet in Logica, nil vetat esse novum."

Bound up with this is:—

"ERMHNEIA (*sic*), Logica, seu Synopseos Logicæ Burgersdicianæ Explicatio, tum per notas tum per exempla; Authore Adriano Heereboord, Phil. Profess. Acad. Leid. primario. Editio nova accurata. Accedit ejusdem Authoris Praxis Logica."

From this book we learn that B.'s *Logic* was introduced by public authority into the schools of Holland and West Friesland. If we are to judge of Burgersdijck from his friends, we must be prepared to expect much from a book recommended as the Logic is, by the verses of P. Cunæus, G. J. Vossius, and Dan. Heinsius.

I have no note of any Cambridge edition later than 1680, but the book held its ground for many years, perhaps until "the New Philosophy" drove out it and the study of logic together. Serj. Miller, in his *Account of the University of Cambridge* (2d ed. Lond. 1717, p. 6.) says of the academic "youth": —

"For they must in all Probability, in vain hear their Tutors in their reading Ethicks, teach 'em the Sacredness of an Oath; when if look but within the Lid of their *Burgersditius's* Logic, (where that taken at their Matriculation is usually pasted) they can't but see One, which soon after their Admission they forced them to take; tho' at the time of taking, they could not know the Extent of it, or if they did, their own Reason told 'em, they could never punctually perform it."

If Watt has described the book referred to by Prof. De Morgan correctly, I think that the name Fr. B. must be a pseudonym, as I find no mention of any one of the name in Cambridge. Pieter B., the son of Franco, was Pensionary of his native city, Leiden, but I do not trace the family farther.

For the substance of this Note I am indebted to the very elaborate *Biographisch Woordenboek der Nederlanden*, edited by Mr. A. J. van Der Aa (Haarlem, Brederode, vol. ii. pp. 1583, 1584, where the Dutch sources are pointed out). As, however, this book is still incomplete, and few copies probably have found their way to this country, I would refer for farther information to Georgi's *Bücher-Lexicon*, and to the Bodleian Catalogue, *s. v.* In Grässe's *Lehrbuch* (III. ii. 735, note 48), several of the more accessible authorities are named. J. E. B. Mayor.

St. John's College, Cambridge.

P.S. I have not quoted what Sir W. Hamilton says (*Discussions*, &c., ed. 1. p. 119. note) of our author's obligations to Mark Duncan, his colleague at Saumur, as I assume that Prof. De Morgan had that note in his eye when he wrote.

GEORGE HERBERT AND THEOCRITUS.

(2nd S. viii. 290.)

It is well known to scholars that several short Greek poems, of the class inquired for by P. D., have been transmitted to us from ancient times. There is some diversity of opinion as to their authors: some, attributed to Theocritus, being also referred to Simmias of Rhodes, and others to Dosiadas, a contemporary poet of the same country. Most of them may be found in the Cambridge editions of the *Poetæ Minores Græci* (Cantab. 1652, 1677, &c.), and in Brunck's *Analecta Poett. Gr.* (Argentorati, 1776). The *Syrinx* appears, I believe, for the first time in the Roman edition of Theocritus (1516), and with it also the *Securis*, *Alæ*, and *Ara* of Simmias.

In the Heidelberg edition of Theocritus, Moschus, Bion, and Simmias (1596), we have at p. 305. *et sq.* "Simmiæ Rhodij, *Ovum*, *Alæ*, *Securis*, ejusdem, vel, ut alij sentiunt, Theocriti, *Syrinx*, et *Ara*." They again occur with the same qualification in another Heidelberg edition of the same poets (1604), p. 207. ad p. 224. Again, in Lectius' edition of the *Poetæ Græci Veteres*, *Carminis heroici Scriptores* (Col. Allobr. 1606), we find besides the *Securis*, *Ovum*, and *Alæ* of Simmias, the *Ara* described as being referred by some to Theocritus, "Σιμμιου του Ῥοδιου Βωμος, κατα δε τινας Θεοκριτου." Even the *Syrinx* is not included in Thomas Martin's beautiful edition of Theocritus, Moschus, and Bion (Lond. 1760, 8vo.).

Fabricius (*Bibl. Gr.* lib. III. cap. xvii.) does not decide the authorship of the *Syrinx*. "Fertur etiam sub Theocriti nomine Σύριγξ . . . alij Simmiæ tribuunt." Fabricius (*ib.*) remarks that nothing is more precisely known as to the period in which this Simmias flourished than that not only was he more ancient than Meleager of Gadara, who has named him in the dedication of the Anthology, about the 170th Olympiad, but also that Philicus of Corcyra, a tragic poet contemporary with Theocritus, under Ptolemy Philadelphus about the 120th Olympiad, must have been later than him. His true age must therefore be sought somewhere between these limits. The *Ovum*, the *Alæ*, and the *Securis*, are mentioned by Fabricius, as certainly the work of Simmias.

Besides the *Ara*, attributed doubtfully to Simmias, and to Theocritus, there is another, the production of Dosiadas, a Rhodian of the same or nearly the same period with Simmias. The learned Claudius Salmasius published both these *Aræ* as the work of Dosiadas (Paris, 1619, small 4to.). His edition includes the Greek text with a Latin version of the entire six figurate poems, to which are subjoined his own admirable annotations. His original edition having become very rare was republished by Thomas Crenius, in his *Museum Philologicum et Historicum* (L. B. 1700, cr. 8vo.). It includes a treasure of critical learning.

Mediæval Latin poetry furnishes many similar difficult lusus in versification, of which it may be sufficient here to mention the wondrous work of Rabanus Maurus, Archbishop of Mentz (ninth century), *De Laudibus S. Crucis*, in which we hesitate whether to admire more the complete command of language or the devotional feeling by which it is animated. Arterus.

Dublin.

Your correspondent P. D. will find some account of what he wishes to know in D'Israeli's *Curiosities of Literature* (E. Moxon, 1840, p. 106.), under the heading of "Literary Follies." The following quotation may serve for a "sample:"

"Verses of grotesque shapes have sometimes been con-

trived to convey ingenious thoughts. Pannard, a modern French poet, has tortured his agreeable vein of poetry into such forms. He has made some of his Bacchanalian songs take the figures of *bottles*, and others of *glasses*. These objects are perfectly drawn by the various measure of the verses which form the song."

A Magyar Exile.

Edinburgh.

P. D. will find some verses taking their names from the forms they assume, in a work intitled *Poetæ Minores Græci*, Cantab. MDCLXXXIV. The Syrinx of Theocritus is also attributed to Simmias, a grammarian of Rhodes. This work contains "Simmiæ Rhodii Ovum," "Simmiæ Rhodii Alæ," "Simmiæ Rhodii Securis; vel secundum alios, Theocriti," another Syrinx, inscribed to Pan; and "Simmiæ Ara, vel secundum alios, Theocriti." R. C.

Cork.

OLIVER ST. JOHN.

(2nd S. vii. 27.)

Although the Query which you were so good as to insert for me on the 8th January last, respecting the identity of "Black Oliver St. John" produced no reply through your pages, I am happy to state that it led to several communications being made to me direct, which have afforded links in the chain of evidence establishing the point in question. In the query referred to, I suggested that "Black Oliver" might have been the son, or the grandson, of John St. John of Lydiard Tregose, the great-grandfather of Oliver Lord Grandison. In this conjecture I was correct. Oliver, the second son of John St. John, is stated by Edmondson (iv. 328.) to have married the daughter and coheir of — Love, of Winchelsea, and to have had three sons, Oliver, Nicholas, and John.*

It appears from this document that Oliver St. John and Margaret Love were married before John Love made his will, which is dated 26th March, 1593, for in it he bequeaths to "son St. John and Margaret, my daughter, his wife, all lands, &c.," and, "to son St. John house he now lives in in Winchelsea." The marriage must, however, have taken place a few years previously to that date, for his eldest son, *Nicholas*, was of age on 10th May, 6th Jas., when he joined in the conveyance of certain lands to Thomas Risley. It appears from another indenture, dated 5th May, 13th Jas. (1615) that Oliver St. John's two younger sons, Oliver and John, were then still minors; that their father was living at Marlborough, and that their mother was dead. We have no evidence to show when Oliver St. John removed from Winchelsea to Marlborough, but we find his name as an inhabitant of the latter town in an Armoury Book of the date of 1606, preserved in the corporation chest, and the register of burials of the parish of St. Mary shows that "Margaret, wife of Oliver St. John, gent. (was) buried Sept. 19th, 1606."

After the death of this wife he appears to have remarried, for the register above quoted records that "Mrs. St. John, wife of Mr. Oliver St. John (was) buried April 3rd, 1608."

We have no evidence to show the date when he died, but the will of an Oliver St. John is recorded in the registers of the Prerogative Court of Canterbury in the year 1639, although, unfortunately, as stated in a marginal note, neither the original nor any copy can be found. No trace of his burial is found in the Marlborough registers.

One discrepancy remains to be reconciled. Both Edmondson and the Visitation Pedigree show Oliver as the "son and heir" of Oliver St. John by Margaret Love. This can only be reconciled by supposing that Nicholas, who is proved by Mr. Courthope's document to have been Oliver St. John's *eldest* son, died between 1612, when he released his interest in Troppinden, and 1623, the date of the heralds' visitation.

I am afraid that this Note is rather long, but shall be obliged if you will insert it, not only as clearing up an obscure historical question upon which both Lord Campbell and Mr. Foss are in error, but also as showing the usefulness of "N. & Q." to persons engaged in historical research. To its pages I am indebted for communications from several highly esteemed correspondents, which have afforded me most valuable information. John Maclean.

Hammersmith.

* This statement is confirmed by a document among the title-deeds of an estate called Troppinden, in Sussex, preserved among the evidences of George E. Courthope of Whilegh, in that county, Esquire.

Replies to Minor Queries.

Seals of Officers who perished in Affghanistan (2nd S. viii. 289.) — It will, we are sure, be very gratifying to Mr. Bayley, and we think very interesting to our readers, to know that No. 1. of the three seals forwarded by that gentleman from Futteyghur, upon the supposition "that they had once belonged to officers who fell in Affghanistan," has been identified and restored to the family of Lieut. F. H. Hawtrey, who fell in Affghanistan in 1842. The seal which has now, after the lapse of seventeen years, been restored in so singular a manner, is the only relic of Lieut. Hawtrey which his family have recovered; and Mr. Bayley may be assured how much it is prized by his relatives, and how highly they appreciate the good feeling which prompted him to send the seals to Europe for identification. Ed. "N. & Q."

Louis the Fifteenth (2nd S. viii. 298.)—When I last wrote I was wholly unaware whether the claimant to the earldom of Stirling was alive or not. I have referred to the account of his trial in 1839, which appears to be very carefully reported, and I hasten to correct a mistatement of mine. Mr. "Alexander Humphreys, or Alexander," for such was his designation, was "assoilzied," which I suppose means "not convicted." The verdict commences thus:—

"1st. We find *unanimously* that the Excerpt Charter libelled on is a forged document; and find by *a majority* that it is *not proven* that the prisoner forged it, or was guilty art and part thereof; and also that it is not proven that he uttered it as genuine, knowing it to be forged."

(The italics are mine.) The Excerpt Charter found to be a forgery was the pretended charter of Novo Damus from Charles I., upon which the claim of Mr. Alexander was founded.

I believe that a verdict of "not proven" is not, in Scottish law, equivalent to an acquittal. That a minority of the jury found Mr. Alexander guilty of forging the charter appears evident from the words of the verdict; and I think any unprejudiced person, after reading the details of the trial, will agree with me that the less said on the matter the better for the reputation of Mr. Alexander.

I think the audacious forgery of the tombstone in the case of the Tracy Peerage, a few years since, was in no respect of a worse character than the forgery of this pretended charter; and I cannot understand how any one, in the face of the verdict, can venture to assert that this Mr. Humphreys, or Alexander, was the rightful Earl of Stirling, or had even a shadow of right to the dignity. Y. S. M.

Dublin.

Humphreys, soi-disant Earl of Stirling (2nd S. viii. 298.)—J. A. Pn. should have recollected, prior to sending his Minor Reply, that there are two reports of the trial of this impostor: one by Mr. Swinton, the other by Mr. Turnbull,—in the Preface to the latter of which reports, all the singular antecedents of Humphreys are faithfully recorded. Neither *de jure* nor *de facto* had this man any pretensions to the *extinct* dignity; and so far from being acquitted in the manner represented by J. A. Pn. (*quasi-triumphaliter*), he was merely acquitted from the charge of *forging* documents upon which he based his pretended claim, but *which documents were found to have been forged.* The contributor of this Note knows the admission of Humphreys' own solicitor as to the forging of these documents. M. L.

Lincoln's Inn.

Cloven Foot (2nd S. viii. 309.)—Your respected correspondent is naturally struck with the apparent contradiction, that the evil one should be represented as cloven-footed, while cloven feet, under the Old Testament ritual, were a criterion of clean beasts.

It might be deemed equally strange that the devil should be generally represented as *horned*, seeing that horns are usually the pictorial attribute of Moses, the great lawgiver of the Jews.

The horns of Moses are easily explained. When he descended from the Holy Mount, his face "shone" or *beamed* (Ex. xxxiv. 29, 30. 35.); and in its primitive signification the Hebrew word which we render "shone," implies that his face "horned," *i. e.* shot out horns or beams of light. *Hence* the two-horned Moses of mediæval art. Even the great Buonarroti himself fell into this trap, as may be seen in the statue of Moses at the Crystal Palace.

But why is the *devil* usually portrayed both *horned* and *cloven-footed?*

The fact is that the devil, as he has been commonly *depicted*, is a form of composite character, chiefly derived from the classical superstitions of Greece and Rome.

The devil, as usually described, and still in magic-lanthorn exhibitions portrayed, is cloven-footed and horned, tailed and black, and carries a pitchfork.

The *pitchfork* vernacularly attributed to Satan is the two-pronged sceptre of Pluto, king of Hell. Mythologists earnestly solicit our attention to the important distinction, that the sceptre of *Neptune*, indeed, was a *trident*, or had *three* teeth; but the sceptre of Pluto had only *two*. This last, then, is the *two*-pronged instrument in the hands of the evil one,—the devil's pitchfork. Not only his pitchfork, however, but his *blackness*, the devil owes to Pluto; who, from his disadvantageous position beneath the surface, is named "Jupiter *niger*," the black Jupiter. (*Sen.*) Cf. "*atri* janua Ditis" (*Virg.*), "*nigri* regia cœca dei" (*Ov.*).

The tail, horns, and cloven feet of the evil one, are due to the Greek satyri, and to their equivalents the Roman fauni. These, as we all know, had *horns*, and *tails*, and *cloven feet*. But be it borne in mind, as a connecting link, that the word rendered "*satyrs*," in the Old Testament, has by some been understood to signify demons or *devils*. (Is. xiii. 21.; xxxiv. 13.) Hence the confusion of the attributes.

Considering the many fearful and truthful representations of Satanic power which we find in Scripture, does it not signally indicate the influence of folk lore, and the abiding operation of popular tradition, when we thus find our worst enemy (next to ourselves) known vernacularly to this day rather as the embodiment of by-gone superstitions, than as a spiritual adversary, not to be combated save by weapons drawn from the Christian armoury? Thomas Boys.

Scandal against Queen Elizabeth (2nd S. vii. 106. 180. 283. 345.)—With reference to this subject the following extract from an article in *Household Words*, vol. xvi. 83., may be interesting:—

"An entry in a manuscript*, at the Free School of Shrewsbury, tells of a certain son of the Earl of Leicester and Queen Elizabeth." . . . . . "This manuscript, which is well preserved and partially illuminated, once belonged to a Roman Catholic vicar of Shrewsbury, who in fifteen hundred and fifty-five was appointed to the vicarage by Queen Mary. He afterwards conformed to the Established Church, and held the living for sixty years. This vicar, who was called Sir John Dychar, might not have been friendly to the Protestant Queen: and the singular entry in his hand in the margin of the book may have been a piece of malice. It is however remarkable that an attempt has been made to efface the entry, but unsuccessfully, the first ink being the blackest, and refusing to be empowered by that which substituted other words, in hopes of misleading the reader. The entry runs as follows: 'Henry Roido' Dudley Tuther Plantagenet filius Q. E. reg. et Robt. Comitis Leicestr.' This is written at the top of the page, nearly at the beginning of the book, and at the bottom there has evidently been more; but a square piece has been cut out of the leaf, therefore the secret is effectually preserved. There is a tradition that such a personage as this mysterious son was brought up secretly at the free-school of Shrewsbury; but what became of him is not known; nor is it easy to account for this curious entry in the parish-church book of Shrewsbury."

JAMES DELANO.

Norton Family (2nd S. viii. 249.)—Old Richard Norton, of Norton Conyers, married the daughter of Richard Nevill, Lord Latimer. He had a very large family, and is said to have led his *nine* sons to join the "rising in the North." Stowe says that he had the honour to bear before the rebel army "a crosse with a banner of the five wounds." When the Earls of Northumberland and Westmorland fled, Richard Norton accompanied them into Scotland, and finally escaped into Flanders. Sir George Bowes, writing to the Earl of Sussex, Nov. 17, 1569, says:—

"Yesterday, Francis Norton, with the number of a hundred horsemen, hath enterd John Stair's house at Worsall, and therin taken his sone and some portion of armor which is not great, but much discomforteth hym for his sonne. The armour is six corsletts, two or three harquebusses, and six marryons, which he weigheth not."

In Mr. W. D. Cooper's interesting memoir of Thomas Norton of Sharpenhoe, Bedfordshire, prefixed to *Ralph Roister Doister, and Gorboduc* (Shakspeare Society, 1847), is the following note connected with the subject of the present enquiry:—

"In the Lansd. MSS., 27, 61 (1578), is a pedigree of the Yorkshire 'Nortons, the rebels,' of whom Christopher and Thomas were executed for high treason at Tyburn, 27th May, 1570. They were connected by marriage with the Plumptons, Mortons, Thurlands, Tanckerdes of Boroughbridge, and other Roman Catholics of the North. They are of different blood to the Nortons of Sharpenhoe, and are the family of Nortons referred to in Stryre's *Annals*, vol. ii. part i., pp. 577-8.; and in Wordsworth's *White Doe of Rylstone*. They were ancestors of Sir Fletcher Norton."

Sampson Davie was the author of a rare tract of seven leaves, in verse, entitled

"The several Confessions of Thomas Norton and Christopher Norton, two of the Northern Rebels, who suffered at Tyburn, and were drawn, hanged, and quartered for treason, May 27 (1570). Imprinted by William How for Richard Jones."

EDWARD F. RIMBAULT.

Terminations in "-ness" (2nd S. vii. 386.)—MR. WILLM. MATTHEWS asked, so long since as the 7th of May last, whether "Lincolnshire contains any other names of places having this termination" except "Clayness or Cleaness, Ness Hundred, and Skegness;" and adds that perhaps I would have the kindness to inform him. I am sorry that I have laid under a charge of a want of courtesy for nearly *five* months; but I assure MR. MATTHEWS I replied to his Query to the best of my ability, in a communication to "N. & Q.," nearly *four* months ago. I am glad, however, thus late to put myself right with MR. MATTHEWS, and will repeat the substance of my former reply. I know of no places in Lincolnshire having the termination of *-ness*, except Ness Hundred and Skegness. I have never heard of Clayness or Cleaness. Nor is, to the best of my knowledge, Newton Ness in Lincolnshire.

PISHEY THOMPSON.

Stoke Newington.

Shawl at Leyburn: Prisons of Mary Queen of Scots (2nd S. viii. 248.)—The word *shawl*, or *shaul*, as applied to the lofty natural terrace at Leyburn, in the co. of York, is conjectured by Mr. Barker, in his *Three Days at Wensleydale*, to be an abbreviation of *Shaw-hill; shaw* meaning a wood. Mary, Queen of Scots, landed at Workington, in Cumberland, on the 16th of May, 1568, and on the 18th was conducted to Carlisle Castle, where she remained a short time in the custody of Henry, eleventh Lord Scrope of Bolton, Warden of the Marches; but Queen Elizabeth, fearing she might escape to Scotland, directed her removal to Bolton Castle, where she arrived on the 13th July in the same year. In this castle she was under the care of Lord Scrope and Sir Francis Knollys, till the end of Jan. 1569. No written record appears to be known, corroborating the local tradition of Queen Mary's attempted escape from this castle.

C. J. D. INGLEDEW.

Transmission through few Links.—The present Anthony Cliffe of Bellcove, co. Wexford, Esq., born 10 March, 1800, is only son of the late Major Anthony Cliffe, who was born 11 October, 1734.

Y. S. M.

[* It is an entry in the margin of an old Latin Bible, and is facsimiled in Owen and Blakeway's *History of Shrewsbury*, i. 375.—ED.]

Wymondham Bell Inscription (2nd S. vii. 451.)—Some months since I examined this peal, and the inscription on the tenor is, "TVBA AD IVDITIAM CAMPANA AD ECLESIVM 1653 TC . ES . EP . IS . CHVRCHWARDENS," on shoulder of bell I B. Each letter is on a diapered cartouche. I have not had an opportunity to refer to the churchwardens' accounts for 1653, where I should probably have ascertained to whom the initials I. B. belonged. Most likely they are John Brend's, a Norwich bellfounder from 1634 to 1658. The inscriptions on the other bells are of little or no interest, but perhaps you will print them, as they are not accurately given in the local guide book.

"1. Thomas Newman of Norwich made me, 1739.

2. Anno Domini, 1606, ☙.

3. John Brend made me, 1638.

4. T. Newman made me. T. Randall. S. Proctor. R. Gibbs. R. Sewell. C. W. 1739."

There is a clock bell outside by the Messrs. Warner, dated 1856.

The tenor weighs (judging from size and tone) about 24 cwt., and is the largest and finest bell of John Brend's that has come under my notice.

J. L'ESTRANGE.

Stamp Office, Norwich.

Epigram (2nd S. viii. 290.) — The epigram inquired for by BELATER-ADIME is by Milton, and will be found in the original Latin in the "Epigrammatum Liber," No. xiii.: —

"*Ad Christinam Suecorum Reginam, Nomine Cromwelli.*

"Bellipotens virgo, septem Regina Trionum,
Christina, Arctoi lucida stella poli!
Cernis quas meruî dura sub Casside rugas,
Utque senex, armis impiger, ora tero:
Invia fatorum dum per vestigia nitor,
Exequor et populi fortia jussa manu.
Ast tibi submittit frontem reverentior umbra;
Nec sunt hi vultus regibus usque truces."

The English version, according to Todd, appeared in Toland's life of the poet, fol. 1698, p. 39.:—

"Bright martial maid, queen of the frozen zone!
The northern pole supports thy shining throne:
Behold what furrows age and steel can plow;
The helmet's weight oppress'd this wrinkled brow.
Through Fate's untrodden paths I move; my hands
Still act my free-born people's bold commands:
Yet this stern shade to you submits his frowns,
Nor are these looks always severe to crowns!"

Query. Who was the author of the translation?*

LIBYA.

Poole Family (2nd S. viii. 250.)—In all probability the Rev. Matthew Wood, whose daughter Cecily was married to Reginald Poole, was Vicar, not of *Webbenbury*, but of *Wybunbury*, a parish in Cheshire, not far from Nantwich. A. M. will very likely find a list of the vicars of Wybunbury in Ormerod's *History of Cheshire*.

OXONIENSIS.

[The following entry occurs in Ormerod's *Cheshire*, iii. 255.: "Matthew Wood, presented to the Rectory of Wybunbury, 22 June, 1570.—ED.]

Motto (2nd S. viii. 156.) — The motto, "His Calcabo gartos," as explained by H. C. C., may find its origin and application in the following circumstances: —

After the voluntary exile, in 1607, of Hugh O'Neil, Earl of Tyrone, the government of James I. formed the design of extirpating the adherents of that chief, and of planting an English colony in their stead. For this purpose seven of the native septs were dispossessed of their lands, and banished to the county of Kerry, as the remotest place from that of their birth. (See Moore's *History of Ireland.*) One of the septs thus despoiled, wishing to escape from the persecution to which the bearers of the name of O'Neil were subjected, both as "rebels and Papists," assumed that of "Breen" from Braon O'Neil, the head of the sept; and under that name they have continued since that period in different parts of Kerry. The present representative of the family is your quondam correspondent, Mr. Henry Hegart Breen, Lieut.-Governor of St. Lucia. His motto is "Comrae sun ceart," "Fight for the right;" and the motto of the family that obtained possession of his ancestors' estates in Ulster would be "His Calcabo gartos," as explained at p. 156. W. C.

John Exton (2nd S. viii. 310.) — Was of Trinity Hall, Cambridge; B.A. 1619-20; M.A. 1623; LL.D. 1634. C. H. & THOMPSON COOPER.

Cambridge.

Portraits of Archbishop Laud (2nd S. viii. 309.) will be found at Reading, Berks, in the Council Chamber. Oxford, St. John's College and Picture Gallery. Lambeth House. Fulham House, co. Middlesex. Cambridge, Trinity Hall and Trinity College. Windsor, Guildhall. Amesbury. Ampthill. Easton Lodge. Walbeck. Charlecot House, co. Warwick. Oulton House, Cheshire. Wentworth House, Yorkshire. One by Van Dyck in the Houghton Collection. (*Vide* Walpole's *Painters*, ii. 101.) Wolterton House, co. Norfolk. CL. HOPPER.

Cromer, Archbishop of Armagh (2nd S. viii. 12.)—I regret not having received any replies to these queries, and I now repeat them, as I have learned there are pedigrees of the Cromer family given in Berry's *County Genealogies* (*Sussex*), p. 318.; *Bibliotheca Topogr. Britt.* vol. i.; Playfair's *British Family Antiquity*, vol. iv. pp. 14, 15.; also in Manning's *Surrey*, vol. iii. As I have none of these works at hand, I would feel obliged by

[* Most probably by Toland himself, who states that this epigram has also been attributed to Andrew Marvel. —ED.]

some of your correspondents examining these or other works of a genealogical or biographical character, and letting me know if they find any trace of this George Cromer, and of his appointments previous to his elevation to the primacy of all Ireland, or indeed any notice of him.

T. V. N.

Scotch Episcopal Clergy (2nd S. viii. 329.) — Although the following does not exactly answer J. A. P.'s Query, it will, I think, be of service to him. It is copied from p. 39. of a curious little work in my possession, entitled *Plain Reasons for Presbyterian Dissenting from the Revolution Church in Scotland*, 1731. No date, place, or author's name: —

"The author of the Memoirs of the Church of Scotland printed 1717, p. ——, informs that there were 165 curates in the actual and peaceable possession of their Churches, Manses, Glebes, and Stipends at the time of the Union, anno 1707; a list of their Names and Parishes where they lived was published at that time."

Query. Does this list exist anywhere?

SIGMA THETA.

Archiepiscopal Mitre (2nd S. viii. 248.) — The answer to this question may be seen in 2nd S. vii. 176.

YORK.

Adrian Dee (2nd S. viii. 310.) — Was of Trinity College, Cambridge; B.A. 1626-7; M.A. 1630.

C. H. & THOMPSON COOPER.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of George Herbert in Prose and Verse. 2 Vols. 8vo. (Bell & Daldy.)

While the English language is spoken, and piety, sweetness, and charity are esteemed among men, the writings of George Herbert will be regarded as one of our religious classics. These writings have frequently been reprinted, and as frequently received fresh blemishes by the mistakes of printers, and the carelessness of editors. This observation does not apply, however, to the two handsome volumes which are now before us. On them Mr. Whittingham has exercised his typographical skill, while Mr. Yeowell has collated the texts with the early copies, and so produced what may now fairly be considered the standard edition of George Herbert's Works. Mr. Yeowell's notes, especially those to the *Life*, are much to the purpose, and give good earnest of the valuable information we may look for in the edition of *Walton's Lives* which he has been so long engaged upon.

The Marvellous Adventures and Rare Conceits of Master Tyll Owlglas, newly collected, chronicled, and set forth in our English Tongue, by Kenneth R. H. Mackenzie. *And adorned with many most Diverting and Cunning Devices, by* Alfred Crowquill. (Trübner & Co.)

Welcome Tyll Eulenspiegel in an English dress! We have read thy merry story in old Murner's crabbed German, and old Copland's scarcely less crabbed English; and in that more modern, yet debased version, printed in 1720, of a copy of which we, like the late Mr. Douce and Mr. Mackenzie, can fortunately boast the possession. We have thee on our shelves in all sorts of editions, from the well-thumbed *Volksbuch* to the edition so deftly enriched with plates from the pencil of Cornelius, and that so learnedly illustrated by the pen of Dr. Lappenberg: and right glad are we to place beside them this handsome and prettily illustrated volume, in which thy story (*exceptis excipiendis*, for that is very needful,) is told to English readers with no little quaintness, and its literary history narrated with no niggard learning, by Mr. Mackenzie.

The new number of *Bentley's Quarterly Review* exhibits the same vigour and power in its writers by which its predecessors were distinguished; and it has the merit of containing papers of very varied interest. *France and Europe*, and *Guizot's Memoirs*, will please the politician. The historical reader is catered for by articles on *Mommsen's History of Rome*, and Capefigue's *Court of Louis the Fifteenth.* The man of science will read with interest the paper on *The Connection of the Physical Sciences*, as the antiquary those on *Surrey* and *Shakspearian Literature*; while there is not a clubman in England who will lay down *Bentley's Quarterly* without satisfaction after perusing the article on *English Field Sports* and *Alpine Travellers.*

Macmillan's Magazine, edited by David Masson, is a new and clever addition to the present list of Monthly Periodicals. *Tom Brown at Oxford* is the great feature of the opening number, which contains many papers of great talent. If *Macmillan's Magazine* is to be regarded as the mouthpiece of Young Cambridge, Young Cambridge clearly takes very *advanced* views on the subject of secular education and universal suffrage.

BOOKS RECEIVED.—

The Naval History of Great Britain from the Declaration of War by France, in 1799, *to the Accession of George IV. By* William James. *A New Edition with Additions and Notes. Vols. V. & VI.* (Bentley.)

We have in these two volumes the conclusion of Mr. Bentley's well-timed reprint of a work to which every Englishman may turn with pride and satisfaction. If it be true that Defoe's *Robinson Crusoe* has led many a lad to run away to sea, we are sure that the introduction of this cheap edition of James into our school libraries may do much towards inducing our boys to embrace the Navy as a profession.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

BARROW'S SERMONS. Vol. I. of the 5 Vol. Edition. 8vo. 1823.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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Notices to Correspondents.

We are again compelled by press of matter and the demands made upon us by our advertising friends, to enlarge "N. & Q." to 32 pages.

A. M. *Sir Bernard Burke is now Ulster King-of-Arms, whose office is, we believe, at the Castle, Dublin.*

J. L. *There is no doubt that Milton wrote* Paradise Regained.

LONDON, SATURDAY, NOVEMBER 12. 1859.

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Notes.

DR. JOHN HEWETT, CHAPLAIN TO CHARLES I.

An antiquarian friend, a contributor of much valuable matter to the pages of "N. & Q.," having requested me to furnish him with a biographical *sketch* of this eminent martyred divine, I, in endeavouring to comply with the wish expressed by my correspondent, having discovered a considerable mass of interesting information — interesting because the life of this once celebrated preacher was so intimately connected with the death of Cromwell, and of his favourite daughter, Elizabeth Claypole; because the tale itself comprehends the elements of a romance; and because, being the story of a Merchant Taylors' schoolboy of yore who rose to eminence, it must possess interest to all who have been educated there; and because it displays the mould in which the "popular preacher" of bygone days was cast — and every particular appearing to me equally worthy of record, I did not know what to omit so as to confine myself to the limit of a mere *sketch*, and I therefore have come to the conclusion that, if the Editor of "N. & Q." shall deem this Note to possess sufficient public interest to entitle it to appear in the pages of that periodical, I cannot do better than to submit the compilation for publication; by which means I afford my correspondent an opportunity to select and abridge for himself, and add the paper to my former contributions (2nd S. vi. 246. 294. 331. 465.) relating to the Hewett family.

John Huet, Hewit, Hewyt, or Hewett — as the same name was in early times variously spelled — was the son of "Thomas Hewitt of Eccles, Lanc.," as appears by an inscription on his portrait in the family gallery belonging to Wm. J. Legh, Esq.,* Lyme Park, Disley Stockport, Cheshire, mentioned by Lysons, *Mag. Brit.* (1818), vol. ii. part ii., and in Ormerod's *Cheshire;* but with regard to his paternity, although I have carefully searched every available record, and though I find, among Eccles. Par. Reg. and transcripts, that a Thomas Hewett, Hewitt, or Huet (as the name of the same individual is given) did exist about the period that would entitle him to be considered the father of this John, and that he had several children, yet I am unable to discover among the entries relating to his progeny the registry of the baptism of this the future divine. However, the discrepancy may be accounted for by the infamous manner in which these invaluable records have been mutilated and maltreated, and the irregularity with which transcripts were sent in, and the culpable carelessness with which, when transmitted, they have been treated: nevertheless, I learn from the Rev. C. J. Robinson that, among the registers of persons educated at Merchant Taylors' School, his name — identified in the manner the reader will presently perceive — occurs, and that it states he was born 3rd Jan. 1604. The Thomas Huet, or Hewitt, of Eccles, who must have been his father, appears to have followed the trade, so commonly adopted by the cadets of the house of that name, that of the Clothworkers; and as this seems to have been the "family profession," we may justly assume, taking into consideration other evidence to be adduced hereinafter, he was descended from the ancient family settled at Killamarch, Derby, or Wales, York — both of which houses sprung from the same stock — are deduced from Kent, and from whom descended the Hewetts of Pishiobury Hall, Herts; Hewetts of Stretton Hall, Leicester; of Headley Hall, York; of Bilham Hall, York; and of Shire-oaks Park, Notts.; the representatives of all of which were during the troublesome times alike distinguished for loyalty and devotion to their unfortunate or exiled monarch. (Robt. Hewet, of Ampthill, Esq., summoned before Parliament, 23rd Dec. 1641, for assembling and training men for the service of Charles Stuart, *Jour. H. Commons*, vol. i. p. 354.; Sir John Hewet, of Headley Hall and Worsely, Bart., fined and imprisoned, *Ib.* vol. iii. p. 15., Jan. 10th, 1644; and a letter exists written by Prince Rupert to Sir Thos. Hewett of Pishiobury.)

The register of Merchant Taylors' School likewise records he was of Pemb. Coll., Camb.; incorporated of Oxford in 1643; beheaded by Cromwell, thereby identifying the individual.

He was minister of St. Gregory's, near St Paul's; and in character was "rather" (Thurloe's *State Papers*, vol. i. p. 712.) "a Tully than a Catiline," — a man who "hath great influence in

* Information supplied by himself.

the City and County, very orthodox, and to whose church they of the king's party frequently resort." (*Ib.*) He was the author of the *Soules Conflict*, published for H. Broome, 1661, 8vo. (Kennett, *Register and Chronicle* (MDCCXXVII), p. 349.; *Fasti Oxon.*, vol. ii. col. 723.); and also other works.

He married "Lady Mary Bertie (5.), daughter of Robert, 1st Earl of Lindsey" (inscription on portrait) "and sister to the gallant lord who died fighting for the king at Edghill." (Lord Somers's *Tracts*, by Scott, vol. iii. p. 484. note.)

He became Chaplain to Chas. I. (inscription on portrait and other sources); and his loyalty to his son Chas. II. brought him into disrepute with "that tyrant O. Cromwell" (Dugdale); and as, says the same authority (*Troubles in England*, A.D. 1658, MDCCLXXXI, p. 456.), "it being once more expedient to renew those terrors to the people, he (Oliver) caused his bloody theatre, called the High Court of Justice, to be again erected in Westminster Hall; where, for the mere formalities sake, the persons whom he did deign for destruction were brought—the one Dr. John Hewet, D.D., a reverend divine; Sir Harry Slingsby, Peter Legh, and others," 1st June, 1658.

Here, before Lord President Lisle, he was indicted, that he "minding and intending to embroil the commonwealth in new and intestine wars, &c., did, together with divers persons, traitorously, and advisedly, and maliciously hold intelligence and correspondence with Charles Stuart." (*State Trials.*) "The prisoner sitting covered while his impeachment was being read, the Lord President commanded his hat to be taken off." (*Ib.*)

The prisoner then demanded to be allowed counsel who should conduct his case, but this right was of course refused by the "bloody theatre called the Court of Justice." When called upon to plead guilty or not guilty, the staunch old Cavalier, who would not take off his hat to a court not convened by his rightful king, stoutly contested the power and right of any court not commissioned by the monarch of England, to sit in judgment upon him, and demanded, by 5 & 6 Edw. VI., trial by jury. He supported his rights by arguments which displayed considerable legal acumen and great skill, but his pleas, of course, availed nothing. Being repeatedly challenged to plead guilty or not guilty, he finally persisted in his refusal to recognise the authority of the court, and obstinately rejected compliance, repeatedly declaring, "I would rather die ten thousand deaths, than I will be guilty of giving up my fellow freemen's liberties and privileges," until at length the court, wearied with his steady courage, cried, "Take him away; take him away!" (*State Trials.*)

He was condemned to suffer death, and exhibited a written plea and demurrer (given at length in *State Trials*), the composition of which evinces even greater skill and legal knowledge than is displayed in his speeches.

While lying under sentence of death, his wife, "Lady Mary Huet, and his friends" (as says the author of the fourth part of *The History of Independence*) "used engagements, persuasions, and money, and the deep, continued, and earnest entreaties of Mrs. Claypole—Cromwell's best beloved daughter"—could not soften the Protector's obdurate heart; "but," proceeds Dugdale, "it concerning him (Cromwell) at that time so much in point of policy to sacrifice some for a terror to others, neither the incessant supplications of Mrs. (or Lady Elizabeth) Claypole, nor tears could prevail;" for, says the author first quoted, "so inexorable continued he, that, like the deaf adder, he stopped his ears to the charmer, charm he never so wisely or so well; at which unheard-of cruelty, and for that Dr. Hewett's lady was (as was said) with child, Mrs. Claypole took such excessive grief, that she suddenly fell sick, the increase of her sickness making her rave in a most lamentable manner, calling out against her father for Hewet's blood, and the like; the violence of which extravagant passions, working upon her great weakness of body, carried her (6th Aug. 1658) into another world." See also Dugdale, Whitelocke's *Memoirs*, and Peck's *Desiderata Curiosa* (1779), vols. i. and ii. p. 538.

But the Protector's vindictive cruelty happily reacted upon himself: for not only did it cause the death of his daughter, but "her reproaches on her death-bed soon after are said to have deeply affected him, and disturbed his peace of mind." (*Lives of Eminent and Illustrious Englishmen*, by Cunningham, 1838, vol. ii. part II. p. 445.; also, Clarendon, Bulstrode.) It is well known that Cromwell never recovered his daughter's death, and that her reproaches, and his own guilty conscience, wounded him deeply; and this presents a remarkable instance in which the commission of a crime has, by means of retributive justice, reacted on the offender—who in this case was pierced by the arrow he unjustly pointed at one whose greatest crime was not attempted assassination, but fidelity to his king. Had Cromwell listened to the prayers preferred by his daughter, she would not probably at that period have been seized with fatal illness; and had she not died with her mouth filled with reproaches, he would not have been rendered a miserable broken-hearted man, nor have gone to the grave so early. Thus Dr. Hewett by his martyrdom was the unconscious weapon by means of which the world was ridded of a tyrant, and at one blow heaven avenged the crime of murder, and the more venal sin of usurpation.

Dr. John Hewett was executed on Tower Hill (MS. account, Brit. Mus. Add. 11,043.) 8th June,

1658: "suffering," says Dugdale, "with great equanimity;" and his speech on the scaffold, and also his letter written 7th June, 1658, the night before his execution, to Dr. Wilde*, and which was read at his funeral, are fine specimens of eloquence, nervous English composition, and pious resignation. His widow, "Lady Mary Huet, on Monday, 14th Feb. 1658, petitioned the Grand-committee of the whole House for grievance against the High Court of Justice for unjustly taking away her husband's life." (Lord Somers' *Tracts*, by Scott, vol. vi. p. 484.; *Proceedings of Parliament*; *State Trials*; and *Journal of House of Commons*.)

The murder of this worthy gentleman and right loyal Cavalier caused great sensation. A mourning ring, inscribed "Herodes necuit Johannem," was worn by the king's party (Kennett's *Register and Chronicle*, MDCCXXVII., p. 373.; and *List of Royal Martyrs*). An oration was delivered on the occasion of his funeral, and a curious Elegy, a printed broadside, is still extant.

He left a widow, and, I think, five children; but on this uncertain point, perhaps some of the readers of "N. & Q." would assist me by searching the parish register of St. Gregory's in exchange for any information from this country. His widow subsequently married the gallant Sir Abraham Shipman, Governor of Chester for the king. Of his arms too, owing to the exorbitant charges made by the heralds, which charges preclude such extensive searches as mine would be, I know nothing; whether borne by descent, or obtained by grant. Neither am I aware what descendants he left beyond the following extract from the *Deanery of Doncaster* (vol. i.), that a Rev. Mr. Hewett (two others of the name succeeded him), who held the rectory of Harthill, (near Wales, York, the seat of the Hewets, and formerly the property of Sir William Hewett, Knt., *obiit* 1566, from whom it passed by an heiress to the ducal house of Osborne,) was "grandson to Dr. Hewitt, Chaplain to King Chas. I., and who married a sister of the Earl of Lyndsay, who was father to the first Duchess of Leeds" (the mother of the first duke was a Hewett). "Dr. Hewett was beheaded by Cromwell; his son John Hewett, father of the first Mr. Hewett, of Harthill, was a Barbadoes merchant (Qu. Barbadoes proprietor, having been expelled by Cromwell, and, like so many loyalists, rewarded by grants of land in the West Indies?). The last of the three rectors succeeded by virtue of entails made by Sir Thomas Hewett to the beautiful estate of Shire-oaks, a few miles distant from Harthill:" and, as the family of Shire-oaks were undoubtedly descended from the ancient stock, it would seem as though this Dr. Hewett had been connected with that family, and that his descendants had succeeded in due course of time through lapse of direct heirs. J. F. N. HEWETT.

Tyr Mab Ellis, Pont y Pridd, Glamorgan.

[* Dr. Hewett's letter to Dr. Wilde is printed in Wilson's *History of the Merchant Taylors' School*, p. 762. The Ashmolean MS., 781., pp. 155–6., contains "An Elegie upon the Death of Seccretarie Wynwood, whoe deceased the 26 of October, 1617: 'Stay heere thou walking flesh that pasest by.'" It is subscribed "D. Heuit."—ED.]

SCOTT'S NOVELS: GEORGE CONSTABLE.

The position held by the writings of Sir Walter Scott in the world of letters has been the subject of much dispute, for although all are inclined to give them a high place therein, it is but natural that some of us should put on them a much greater comparative value than others. While with a large number the poems rank as second only to those of Homer, there are many who put them below those of Byron and Coleridge. Concerning the novels there is a much greater degree of unanimity. Every one who has got eyes, ears, or imagination, admits their marvellous truthfulness and their wonderful picturesqueness of detail. It has been said, and I think truly, for the matter is incapable of proof, that Scott's novels have had more readers during the last five-and-twenty years than any other works, except, perhaps, *Robinson Crusoe* and *The Pilgrim's Progress*. It is certain that but one other man was ever born in this island who, on account of his literary fame only, has attached such universal interest to his life and actions. Stratford Church and Dryburgh Abbey alone, of all our British shrines, attract more than a solitary pilgrim. Of the life of him who sleeps in the chancel of the old Warwickshire market town, notwithstanding the diligence of the wise and the foolish, the learned and the ignorant, little has been recovered; of Sir Walter Scott, on the other hand, we possess, with perhaps one exception, the best biography in the English language. The commentators have done little for his memory, the reverence and affection of one who knew him and loved him well, has more than supplied their place. Of this great writer's cast of mind and mode of thought we know sufficient to be able to comprehend clearly almost every doubtful passage or questionable statement to be found in his pages; indeed, probably no author ever lived whose works contain so little that needs annotation; and this fact is so self-evident, that even the bookmakers — a race by no means quick of perception — have for the most part kept their hands off him. I am not sure, indeed, whether this absence of comment has not been carried a little farther than wisdom warrants. A large number of Sir Walter's novels relate to periods concerning which he drew his materials, not from written or printed history,

not even from obscure traditions, but from the narratives and characters of those who had lived and acted in the times and scenes he portrays. Nine at least of those fictions, and among them some of the earliest and best in the collection, relate to periods within the memory of persons with whom the author was on intimate terms of friendship; and it is these that most require, not notes in the ordinary sense of the word, but rather appendices of illustrative facts and anecdote. Nothing is now to be gained from tradition concerning the era of the Crusades or the Reformation; little as to Montrose's wars or the dark days of which the great Viscount Dundee is the hero; but of the subsequent time it is probable that much remains to be told, not indeed perhaps of a nature to change our views of the history of the great struggle then taking place, or of the characters of the notable persons engaged on either side; but rather of such a kind as to throw light on the interesting events of the every-day life of the century, and on the actions and characters of those concerning whom, though history as it is yet written is silent, there is very much worthy of being known. I should not despair were I a Scottish antiquary (notwithstanding the recent valuable works on the social and domestic history of that land) of producing an appendix to the modern novels which the reader, when he had laid down the former, would be glad to take up. Something has already been done in this way, but a man of true antiquarian spirit and a mind not above the drudgery of compilation might do much more. For instance, many readers would like to know somewhat more than they have hitherto been told as to the persons who, under other names, have received immortality in Sir Walter's pages. One feels a strong personal interest in the author's old friend, George Constable, Esq. of Wallace-Craigie, the original of Jonathan Oldbuck of Monkbarns. Could not some one furnish us with a few anecdotes of his life and manners? Had he a sister, a niece, or a nephew? Did he rail at woman-kind? Does there exist a picture of his house, or a likeness of himself, and was he, like the shadowy Monkbarns, a correspondent of the *Gentleman's Magazine?*

> "Tell us! Tell all; of his habiliments,
> Their make; his stature and his speech;
> The where he kept his gloves and walking-stick,
> And whether the sweet sound of infant voices
> Soothed or oppressed him."

It would be well too, in a work such as I describe, to point out those mistakes which, though by no means blame-worthy in an accomplished antiquary of the period when Scott flourished, modern research proved to be so. Thus not to wander from the novel above quoted, in the description of the discovery of Misticot's tomb (chap. xxiii.), the date of which seems to have been about A.D. 1200, the effigy is made to bear the Knockwinnock arms quarterly with those of Wardour, with the baton sinister, a mark of illegitimacy, extended diagonally through both coats of the shield. It is now well known that the practice of quartering arms is of a date later by many years than that of the fabled Misticot, and that the use of the baton sinister as a mark of bastardy did not come into practice till the decline of heraldry had begun. K. P. D. E.

THE DELAVALS.

The Delavals, of Seaton Delaval, were one of the most distinguished families in the north, claiming descent from a companion in arms and cousin of the Conqueror. Sir Ralph Delaval, who married Lady Anne Leslie, daughter of the Earl of Leven, was created a baronet at the Restoration, and was succeeded by his sons Sir Ralph and Sir John, neither of whom left issue male, and the baronetcy became extinct. The later Delavals were descended from Sir John Delaval of Dissington, a younger brother of the first baronet's grandfather; and I would be glad to know how they came into possession of the family estates. Sir Egerton Brydges, in his continuation of Collins's *Peerage*, says that Francis Blake Delaval succeeded collaterally as chief heir-male, but this is surely incorrect. The last baronet by his will, which was proved in 1729, left all he had to leave to his friend Elizabeth Poole. Now it must have been during his lifetime that Admiral George Delaval, of the Dissington branch, who died in 1723, commenced the erection of that splendid structure, designed by Sir John Vanbrugh—the ruined walls of which, scathed by fire, alone remain to attest its original grandeur and magnificence—and directed the completion of it by his nephew Francis Blake Delaval, whose armorial bearings, Delaval quartering Blake, are conspicuously displayed on the northern front. Moreover, Edward Delaval of Dissington, elder brother of the admiral, and father of Francis Blake Delaval, who survived until 1740, when he died at a very advanced age, would have had a prior claim to either of them. I presume, therefore, that the admiral, who, probably during his embassies to Portugal and Morocco in the reign of Queen Anne, accumulated a considerable fortune, must have purchased the estates from the last baronet, whose residence was at any rate during the latter part of his life at Seaton Lodge, and bequeathed them to his nephew, who became, on the death of his father, but not till then, the representative of this ancient family. E. H. A.

COTTON'S "TYPOGRAPHICAL GAZETTEER."

Perhaps the following Notes may be considered of sufficient interest for insertion in "N. & Q." My copy of the *Gazetteer* (2nd edit.) was Dr. Bliss's, and contains a few cuttings from catalogues and MS. additions. I shall be glad if room can be found in some future number for a list of a few places where printing has been carried on, not mentioned in Dr. Cotton's admirable book.

R. F. SKETCHLEY.

Newark.

Place.	Earliest Date in Cotton.	Earlier Date ascertained.	Title, &c. of Books with earlier Date.	Authority for earlier Date.
Abbatis Villa (Abbeville).	1486. A French translation of "City of God," according to Panzer.	1486.	Boutillier, la Somme Rural.	Libri Catalogue, No. 413., "The earliest work printed at Abbeville."
Arnhemia (Arnheim).	1612.	1605.	Dibreadii, in Arithmeticam Rationalium Euclidis Demonstratio. ——— in Arithmeticam Irrationalium Demonstratio, &c.	Idem, No. 827.
Berolinum (Berlin).	1578.	1540.	A German Service Book, issued by Joachim the Second, Elector of Brandenburg, on embracing the Lutheran Religion.	Idem, No. 421. The printer, Johan Weis. "His first publication in Berlin, and the earliest book known to be printed in that city."
Brixia (Breschia).	1473. A Latin version of Phalaris.	1473.	Virgilii Opera.	Idem, No. 2765. "The first book printed at Brescia."
Camerinum (Camerino).	1575.	1523.	Maximi (Pacifici) Elegiæ, &c.	Idem, No. 1590.
Hailbruna (Hailbrun).	1633.	1478.	An edition of Pomponius Mela.	Dibdin, Introduction to Classics, ii. 355.
Iscar Damnoniorum (Exeter).	1668.	1645.	Good Thoughts in Bad Times, by T. Fuller, D.D.	Lowndes (Bohn's edition), iii. p. 848. "The first-fruits of the Exeter press, as Fuller himself informs us."
Labacum (Laybach).	1578.	1575.	Khisl, Vita et Mors Herbardi Aurspergy Baronis, &c.	Thorpe's Catalogue, 1833, Part iv. No. 3352. (inserted in Cotton by Dr. Bliss).
Landessuta (Landshut).	1514.	1513.		According to a Catalogue of Kerslake's (1859, No. 4412.), Panzer in his Supplement records two books printed by Joan Weyssenburger in 1513.
Lucerna Helvetiorum (Lucerne).	1528.	1472 or 1473?	Speculum Vitæ Humanæ.	Edwards, Memoirs of Libraries, ii. p. 500. "In the Public Library at Geneva is 'Speculum Vitæ humanæ,' printed in the Canton of Lucerne in 1472 or 1473."
Mantua.	1472. "An edition of the Decamerone is considered to be the first book executed here."	1471.	Paduani (Petri) Expositio Problematum Aristotelis. Printed by J. de Putzbach.	Willis and Sotheran's Catalogue, June, 1859.
Mons-Pessulanus (Montpelier).	1650.	1620?	Varandaci, De Affectibus Rerum, Monspessvli?	Kerslake's Catalogue, 1859, No. 4900.
Ripa (Ripen).	1508. "A work by Kanatus, Bishop of Wiborg, was executed here by Matheus Brand. No other Ripen specimen is known."	1504.	A work on the Danish laws in Latin and Danish, by Kanutus, Bishop of Wiborg, the printer being the same Matheus Brand. Is this the same book as the one Dr. Cotton considered unique?	Libri Catalogue, No. 1346. "The only edition known to Brunet was that printed at Copenhagen in 1508."
Roncilio (Roncigli-one).	1620.	1609.	Rappresentatione del Re Superbo.	Libri Catalogue, No. 2277. See also Nos. 2268. and 2276. for "Rapresentazione," printed at the same place in 1613.
Siracusa (Syracuse).	1820.	1816.		According to a MS. note in Dr. Cotton's handwriting.
Todi.	1655.	1627.	Cirninelli Cardone, R sbandita sopra la Potenza d'Amore.	Libri Catalogue, No. 684. "In this scarce and curious Poem the letter R is entirely omitted."
Ulma (Ulm).	1473.	Antè 1469.	Vocabularium Latino Tentonicum, sine loco et anno sed Ulmæ typis. L. Hohenwang, antè 1469.	Libri Catalogue, No. 2786. "For an account of this curious early Dictionary, see Hassler, 'Historia Ulmæ Typographica,' where he proves that Hohenwang was the first printer at Ulm, and that this work was printed by him before 1469."
Valentinianæ (Valenciennes).	1608.	1499 or 1500?	Les Chanchons Georgines faittes par Georges Chastelain (imprimées à Vallanchiennes de par Jehan de Liege demorant devant le convent de St. Pol).	"[No date, but the date is from 1499 to 1500]." A cutting, inserted by Dr. Bliss, from "Le Voleur" of Oct. 1836, gives this information, and adds as follows: "The first book ever printed at Valenciennes, and which is at the same time the oldest specimen of typography known in the north of France, has just arrived in France from England. It was at one time sold in London for 6*l.* 8*s.*, and at the sale of *Bishop* Heber's books it fetched 18*l.*"

Minor Notes.

The Immaculate Edition of Horace (Glasg. 1744, 12mo., Foulis.) — Dibdin has given (*Introd. to Classics*, 4th ed. II. 109.) a list of errata furnished by Mr. Pickering. One of these does not occur in my copy; the *a* in natus, at p. 128. line 29., not being inverted. But the following may be added: — Page 35. LIB. I. for LIB. II.; 59. Od. xv. l. 13. *Lanæ* for *lanæ*; 55. Od. ix. l. 18., aeneo for aëneo; 48. Od. iv. l. 15. and 16. printed of equal instead of unequal length; 53. Od. x. l. 15. and 16. ditto.

JOSEPH RIX.

Sir K. Digby's Powder. — Is the following worth noting? I was not aware myself before

that the "Sympathetic Powder" had ever been prepared for the public:—

"These are to give notice, that Sir Kenelm Digbie's Sympathetical Powder prepar'd by Promethean fire, curing all green wounds that come within the compass of a remedy; and likewise the Tooth-ache infalliby (*sic*) in a very short time: Is to be had at Mr. Nathaniel Brook's at the Angel in Cornhill." List of books sold by Nath. Brook at the Angel in Cornhill, appended to *Wit and Drollery*, 1661.

B. H. K.

Curious Marriage.—In the *London Magazine* for May, 1735, p. 279., is the following entry of a marriage: "—— *Hargrave*, Esq., of New Bond Street, to *Miss Reynolds* and 8000*l.* fortune." At that period it was usual to insert the fortunes of ladies along with their *marriage*, and also to state the amount of money left by persons at their death, but then marriages and deaths of great and wealthy persons only found insertions in the periodicals. When did it become general to insert "Births, deaths, and marriages" in the newspapers?

S. Redmond.

Lady Mayoress of York.—There is an ancient right possessed by the wives of the Lord Mayors of York which is, I think, worth recording in "N. & Q.," more especially as it is now rarely, if ever, exercised. By immemorial custom, the Lady Mayoress can, if she choose, retain the prefix of Lady before her surname for the remainder of her life.

The following rhyme is quoted as the authority for this curious custom:—

"The Mayor is a Lord for a year and a day,
But his wife is a Lady for ever and aye."

The last instance I can call to mind of this right being exercised, is that of the wife of the Right Hon. James Woodhouse. This gentleman was Lord Mayor three or four times, and at last died during his year of office, about the middle of the last century; his wife survived him several years, and was always known as Lady Woodhouse.

I have heard of several other cases in which the title was kept up, and doubtless some correspondent could supply many more.

J. A. Pn.

Napoleon's Escape from Elba (2nd S. viii. 86. 382.)—P. sends the following cutting:—

"The Political Gamut.—In 1815, the French newspapers announced the departure of Bonaparte from Elba, his progress through France, and his entry into Paris, in the following manner:—'March 9. The Anthropophagus has quitted his den.—March 10. The Corsican Ogre has landed at Cape Juan.—March 11. The Tiger has arrived at Gap.—March 12. The Monster slept at Grenoble.—March 13. The Tyrant has passed through Lyons.—March 14. The Usurper is directing his steps towards Dijon, but the brave and loyal Burgundians have risen *en masse*, and surrounded him on all sides.—March 18.—Bonaparte is only sixty leagues from the capital; he has been fortunate enough to escape the hands of his pursuers.—March 19. Bonaparte is advancing with rapid steps, but he will never enter Paris.—March 20.—Napoleon will, to-morrow, be under our ramparts.—March 21. The Emperor is at Fontainebleau.—March 22. His Imperial and Royal Majesty yesterday evening arrived at the Tuileries, amidst the joyful acclamations of his devoted and faithful subjects.'"

Catalogues.—As cataloguing seems to have become a very fashionable amusement for public bodies, perhaps the following circumstance may not be uninteresting or profitless. I lately purchased a scarce copy of *Peter Ramus*, and, on examining it when sent home, it appeared to belong to a college at Oxford. By way of testing this point, I sent it as a present to that body, and received a very pretty letter, stating that it was their property, *although not to be found in their Catalogue.* On farther inquiry it appeared, that the college had employed a person to catalogue their library, who had *omitted from it such books as he wished to purloin*, thus rendering detection much more difficult. Perhaps this caution may not be altogether useless just now.

C. De la Pryme.

Reform Club.

Queries.

JONES OF NAYLAND AND THE REV. GEO. WATSON.

When men of such high reputation as the Rev. William Jones of Nayland speak in high terms of commendation of any publication, we are naturally anxious to become acquainted with its contents. In the second lecture of Mr. Jones upon the Figurative Language of Scripture are the following remarks upon the outward form of worship, in which Christians are in the habit of turning to the East:—

"Here I would observe," he says, "that the figures of the Scripture necessarily introduce something figurative into our worship, of which I could give several instances. The primitive Christians signified their relation to the true light, and expressed a religious regard to it, by the outward form of worshipping with their faces towards the east; because there the light arises out of darkness, and there the day of true knowledge arose, like the sun, upon such as lay buried in ignorance. To this day our churches, especially that part which is appropriated to the most solemn act of Christian worship, is placed towards the east; our dead are buried with their faces to the east; and when we repeat the articles of our faith, we have a custom of turning ourselves to the east. The primitive Christians called their baptism their *illumination;* to denote which a light was put into the hands of the person after baptism, and they were admitted to hear the lectures of the catechists in the church, under the name of *the illuminated.* The festival of Christ's baptism was celebrated in the month of January with the ceremony of a number of lighted torches. When the converts repeated the confession of their faith at baptism, they turned themselves to the east, and to the west when they renounced the powers of darkness. In the modern church of Rome this ceremony of worshipping to the east has been abused, and turned into an act of adoration to the altar; on account of which some Christians who have heard of the abuse of this ceremony, without knowing the use of it, have rejected that as an act of superstition,

which has an edifying sense, and was practised in the days of the Apostles, before any superstition had infected the church."

To this extract Mr. Jones has subjoined the following note: —

"An excellent sermon, which ought never to be forgotten, *and which I carried through the press* when I was an undergraduate at Oxford, was published on 'Christ the Light of the World' from a verse of the 19th Psalm, by my admired, beloved, and lamented friend, the late Rev. *George Watson*, once a Fellow of University College, to whose early instructions and example I have been indebted in most of the labours of my life. Many extraordinary men have I seen; but for taste or classical literature and all works of genius; for a deep knowledge of the inspired writings; for readiness of speech and sweetness of elocution; for devout affection towards God; for charitable goodness of heart, and elegance of manners, I never met with any one that exceeded him."

After this perhaps too long preface, I would inquire if any reader of "N. & Q." or any bookseller could furnish the above sermon of Mr. Watson at a stated price, to be addressed as below. It would be conferring a great boon in the declining years of an octogenarian. J. M. GUTCH.

Worcester.

PORTRAIT OF A TRUE GENTLEMAN.

The Rev. J. J. begs to ask a place for the enclosed "Portrait of a True Gentleman" among the Minor Notes and Queries of some forthcoming number. It was made a note of some weeks ago at an old manor-house in Gloucestershire, where it was found fairly written and framed, and hung over the mantelpiece of a tapestried sitting-room. It was stated by the old lady who drew attention to it, that it was the penmanship of one in reduced circumstances, who had made his temporary abode in that ancient mansion. But whether it was his own composition, or the result of an act of memory on his part, she could not certify, albeit evidently inclined to give her poor, but respected, friend the benefit of the doubt.

Wishing to obtain a less prejudiced, perhaps a more enlightened view of this interesting question, J. J. begs to ask the Editor, or some correspondent of his, to say if the authorship of this ingenious portrait, — so likely to have been devised as a prose pendant to the Wykehamist metre of the "Trusty Servant" — happens to be traceable to some writer of the seventeenth or eighteenth century: —

"The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his father, the church is his mother, the saints his brethren, all that need him his friends. Devotion is his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, charity his treasurer, piety his mistress of the house, and discretion his porter, to let in and out, as most fit. Thus is his whole family made up of virtue, and he is the true master of the house. He is necessitated to take the world on his way to Heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him in two words: a man and a Christian."

Avington Rectory, Hungerford, Berks.

Minor Queries.

Arthur Hallam's Literary Remains. — Can you inform me whether there is any hope that the literary remains of Arthur Hallam will be published, now that death has removed so many to whom it might have been painful to see them in the hands of strangers, if any feeling reader of *In Memoriam* can be called a stranger to its subject?

These *Remains* have been printed more than once for private circulation, but are of course quite inaccessible to the public generally; and it needs but to read the singularly beautiful and thoughtful fragments of them given in Dr. Brown's *Horæ Subsecivæ*, to gain a much stronger motive than curiosity for desiring the whole. W. H. R.

Trin. Coll. Camb.

Families of Ross. — Will any of your learned correspondents kindly inform me whether any of the families who now bear the name of Ross, trace their descent from Walter Earl of Ross, north of Forth, who was Lord Justice General of Scotland in 1239, or another Lord Ross, who was created *Baron Ross*, I believe in 1489. G. L.

William Forth, elected from Westminster to Trinity College, 1632; M.A. 1638; LL.D. 1646; has verses in *Annalia Dubriensia*, 1636. He was admitted an advocate 29th January, 1647–8; but we have not met with any subsequent notice of him. We wish to ascertain the date of his death.

C. H. & THOMPSON COOPER.

Cambridge.

Slaves in England. — In a MS. Diary kept by Sir John Philipps, the fifth baronet of Picton Castle, I find the following curious entry: —

"1761. Nov. ye 8th. Went to Norbiton with Capt. Parr and Lieut. Rees, taking with me a Black Boy from Senegal, *given me* by Capt. Parr; also a Paraquet and foreign Duck."

Farther on is another entry: —

"1761. Dec. ye 6th. Dr. Philipps christened my black Boy, Cæsar; gave Eliz. Cooper, Tho. Davies, and Thomas Lewis his Gossips, 7s. 6d."

The Court of Common Pleas, so late as the 5 W. & M. held that a man might have a property in a negro boy, and might bring an action of trover for him, *because negroes are heathens.* — (1 Ld. Ray. 147.) But it was decided in 1772, in the celebrated case of James Somersett, that a heathen negro, when brought to England, owes

no service to an American or any other master. James Somersett had been made a slave in Africa, and was sold there; from thence he was carried to Virginia, where he was bought, and brought by his master to England; here he ran away from his master, who seized him, and carried him on board a ship, where he was confined, in order to be sent to Jamaica to be sold as a slave. Whilst he was thus confined, Lord Mansfield granted a *habeas corpus*, ordering the captain of the ship to bring up the body of James Somersett, with the cause of his detainer. The above-mentioned circumstances being stated upon the return to the writ, after much learned discussion in the Court of King's Bench, the Court were unanimously of opinion that the return was insufficient, and that Somersett ought to be discharged. (*Blackstone's Commentaries on the Laws of England*, 12th edit. 1793.) The Query which I am about to propose is this,—If the Court of Common Pleas held in the reign of William and Mary that negroes *being heathens*, could be held as property, upon what alteration in the law did the Court of Queen's Bench base their decision in the case of Somersett? It seems to have been a practice at one time to withhold baptism from negro servants for fear they should thereby gain their liberty. JOHN PAVIN PHILLIPS.

Haverfordwest.

Precedency. — In 1761 was published a pamphlet entitled *Precedency of the Peers of Ireland in England fairly stated in a Letter to an English Lord.* The object was to establish the precedence of the Irish peers (considered formerly as foreign noblemen) amongst the peers of England, according to their rank, over those of inferior quality, — a question definitively settled by the Act of Union. The question was much discussed in 1739 and 1761. If any of your readers can refer me to any articles in the public journals at those periods, or any review or notice of the pamphlet referred to, it will oblige. Lord Egmont was the author of the pamphlet, which extends to 108 pages. J. R.

"*The Clergyman's Companion.*"—Who was the compiler of *The Clergyman's Companion in Visiting the Sick*, usually printed in the collected editions of Paley's *Works?* The fourth edition, improved and corrected, was printed for J. & B. Sprint in Little Britain, in 1723. The Dedication to Thomas [Tenison], Archbishop of Canterbury, is signed "J. W." A new edition of this book, with Paley's name on the title-page, the Dedication omitted, was published by Faulder in 1805. This same "J. W." was the author of a Visitation Sermon on *The Necessity of a Divine Call or Mission in those who take upon them to Preach the Gospel of Christ*, printed for W. Taylor at the Ship in Paternoster Row, 1717. B, M.

"*The Bill of Michael Angelo.*" — In Luttrell's lines on a London fog, he apostrophises chemistry, and says: —

> "And see, to aid thee in the blow,
> The bill of Michael Angelo."

I am acquainted with Tennyson's

> ". . . *bar* of Michael Angelo;"

but what is this *bill?* CUTHBERT BEDE.

"*The Castle of Æsculapius.*" — Who is the author of this heroic comedy, acted in Warwick Lane, 1768, 8vo.? Z. A.

Boley Hill, Rochester.—There has been a great deal of discussion on the origin of this name: is it not probably *Beau-lieu?* The Knights' Hospitallers held a capital messuage in Hackney called "Beaulieu," and some land in the marshes called "Beaulieu-vant" [Qu. *Beaulieu avant?*] since corrupted to "Bully-vant," and now to "Bully-point." Had the Hospitallers any possessions in Rochester? A. A.

Poets' Corner.

The Name of Dickson in Berwickshire. — Can any of your readers give me any information regarding any of the old families in Berwickshire bearing this name?

Nisbet, in his *Heraldry*, gives this popular tradition as to the origin of the name: —

> "They of the sirname of Dickson as descended from one Richard Keith, said to be a son of the family of Keith Marischal, took their name from Richard (in the south country called Dick); and to show themselves descended of Keith Earl Marischal, they carry the chief of Keith."

He afterwards states that the family of Boughtrig is the oldest branch of the name.

The latest mention of this family I have been able to find is in the "Retours." There it is stated that Master George Dickson, Advocate, was served heir to Master Robert Dickson of Brightrige, his brother german, in 1674. I should like to discover whether he left any descendants? Any information also regarding the family of Dickson of Belchester (now, I have heard, extinct), or of any other Berwickshire Dicksons, will much oblige D.

Nathanael Fairclough, of Eman. College; B.A. 1644–5; M.A. 1648; has an Elegy on the Death of Sir Nathaniel Barnadiston in *Suffolk's Tears*, 1653. We shall be glad of any farther information respecting him. C. H. & THOMPSON COOPER.

Cambridge.

"*Portioner.*"—Can any of your Scottish readers inform me of the precise meaning of the above old law term? In making out a pedigree I have frequently been puzzled with it. In one case the person so styled in a deed dated 1556, was possessed of considerable landed property in the

vicinity of the village of which he is styled "portioner." He possessed also "ane toure or fortilace" in the same village (an old border bastel-house, I presume), and occupied, I should fancy, a similar position in society to that of our smaller landed gentry of the present day. Will any of your correspondents be kind enough to say whether I am right in my conjecture? D.

Son of Pascal Paoli. — It has been said there never was any whitewash on any part of Westminster Abbey. An old inhabitant tells me there was formerly one large patch under one of the porches, which was said to hide the marks of a frightful suicide. The unhappy man is stated to have been the son of the celebrated Pascal Paoli; and to have blown out his brains here, but for what cause my informant did not know. Can any of your readers supply me with the particulars of this tragic history? A. A.

Poets' Corner.

Assumption of Arms by those who fought at Agincourt. — Some time ago a correspondent, whose Query I am now unable to find, asked on what authority Shakspeare put the following words into the mouth of Henry V. in his celebrated speech before the battle of Agincourt: —

> "We few, we happy few, we band of brothers;
> For he, to-day that sheds his blood with me,
> Shall be my brother; be he ne'er so vile,
> This day shall gentle his condition."
>
> *Hen. V.*, Act IV. Sc. 3.

I met the other day, in the course of my reading, with an extract from the Ordinance of Henry V., in which occur these words: —

"Quod nullus cujuscunque status, gradus seu conditionis fuerit, hujusmodi arma sive tunicas armorum in se sumat, nisi ipse jure antecessorio vel ex donatione alicujus ad hos sufficientem potestatem habentis, ea possideat aut possidere debeat, et quod ipse arma sive tunicas illas ex cujus dono obtinet, demonstrationis suæ personis ad hoc per nos assignatis manifeste demonstret, *exceptis illis qui nobiscum apud bellum de Agincourt arma portabant*," &c.

I would here take the opportunity of repeating the latter part of your correspondent's Query, as to whether any families can be mentioned whose founder acquired his right to coat armour from having fought at Agincourt, and if any such are recorded, what are their arms? J. A. Pn.

William Monney. — Wanted, information respecting this gentleman. He is author of *Considerations on Prisons*, 1812, and *Caractacus*, a tragedy, 1816. Z. A.

Simon Sabba. — May I ask who was the translator of the following? "*Don Carlos, a Tragedy:* translated and altered from the German of Schiller, and adapted for the English stage, by Simon Sabba." No imprint, but apparently from the Paris press. As you have ruled that "Anons" and "Pseuds" may rest undisturbed, or wear their masks for thirty years, it is necessary to say that the dedication to this is dated "Versailles, 1820."

This translator of *Don Carlos* looms largely as a dramatist, when he says that, under the influence of an ardent imagination and great facility of composition, "I have written many theatrical pieces, but as yet have not considered one of them sufficiently perfect for publication, but am now completing a series, which, if I have a prospect of success, I shall shortly lay before my fellow countrymen." J. O.

Macaulay's "Prodigal Nabob."—To whom does Lord Macaulay refer, in his essay on Addison, in the sentence that "he [Addison] regales us after the fashion of that prodigal nabob who held that there was only one good glass in a bottle."

Glasguensis.

Heraldic Query: Dickson's Arms. — Can any reader of "N. & Q.," learned in the old heraldry of the North of England and Scotland, inform me to what family the following arms (or crest?) belonged? They exist on a small and defaced impression of a seal, formerly affixed to a will (name of testator unknown), executed in Lancashire or Cheshire about 1660.

"On a wreath, a crescent, issuing from the horns of which a griffin's head erased, all between two mullets (or stars?").

The *mullets* suggest the Dicksons of the South of Scotland. The arms of Dickson of Limerick, as given by Burke, somewhat resemble the above.

Another seal, probably of the same family as the preceding (date about 1760), bears "a griffin segreant in a lozenge." J.

The King's Head near St. Paul's, and a Stew in St. Martin's, Queenhithe. — 22nd May, 2 & 3 Philip and Mary. The King and Queen granted to Humfrey Browne, Knight*, licence to alienate all that great or capital messuage situate in the parish of St. Gregory, in the Ward of Castle Baynard, London, called the Kingeshedde, and lately called the Sarsyn's hedde, to Hugh Pope. — *Rot. Par. de A°. pt.* 6.

19 June, 2 & 3 Philip and Mary. The King and Queen granted to Richard Hilton and another licence to alienate a tenement called a Stewe, with the appurtenances, situate in the parish of St. Martin at Queenhithe, London, to Alured Michell. —*Rot. Par. de A°. pt.* 6.

I wish to inquire where the capital messuage called the King's Head, and previously called the Saracen's Head, was situate in the parish of St. Gregory by St. Paul's. And also if anything is

* Humphrey Browne, Knight, was one of the Justices of the Common Pleas from 35 Henry VIII. to 1561.

known of stews on the London side of the River Thames, as the only stews I have heretofore heard of in old London were those which were situate on the Bankside, in the Bishop of Winchester's liberty or manor of Southwark, commonly called "The Clink." GEO. R. CORNER.

Figures cut on Hill Sides. — What other gigantic or conspicuous figures cut on hill sides have we in England besides the celebrated Berkshire White Horse of "scouring" memory; a large figure, some 200 feet long, and intended to represent a pilgrim with staff, on the hill side near Wilmington, Sussex; a cross near Lewes, and the Whiteleaf Cross in Buckinghamshire? Two large figures cut in the turf near Plymouth *once* commemorated the battle between Gogmagog and Corineus, the Cornish giant, I believe. Are they still visible? And I seem to recollect that a figure of some kind (? a horse) used to be visible from the old coach road to Southampton, the locality somewhere near Winchester, but I know of no others. R. W. HACKWOOD.

Knox Family. — Where can I find the pedigree of the Right Hon. William Knox, Under Secretary of State under Lord North's administration?

FALCON.

"*Infanta de Zamorre.*" — Who was the author of a German opera, entitled *Infanta de Zamorre?* J. C. J.

Robert Raikes of Gloucester. — Can any of your readers oblige me by the information where I may gain most particulars of the life and labours of Robert Raikes of Gloucester, founder of our Sunday-school system? I am aware of what is said in the *Gentleman's* and *European Magazines*, and in Nichols's *Illustrations*. C. F. S.

What sort of Animal was the Bugle? — In the Isle of Wight the Bugle is a frequent sign, and is painted as a short, stout-made bull without horns. Tradition says this animal was once wild in the forests of the island, but is now extinct. Can this be the "bos in figura cervi" of Cæsar (*de Bello Gallico*)? and is not the name a corruption of the French *bufle*, or *bouffle*, a cross between the ordinary bull and the buffalo? A. A.

Poets' Corner.

Bishops Gunning and Gauden. — Can any one inform me where these two publications may be found? I have been unable to meet with them in the British Museum, the Bodleian, and some other libraries: —

"1. Gunning. A View and Correction of the Common Prayer. 1662."

"2. Gauden. The Whole Duty of a Communicant: being Rules and Directions for a worthy receiving the most Holy Sacrament of the Lord's Supper. Lond. 1681. 12°."

T. W. P.

Clarendon House, Piccadilly. — In the first edition of Cunningham's *Handbook of London* is the following passage: —

"The memory of Clarendon House still survives in the Clarendon Hotel, and Mr. D'Israeli (*Curiosities of Literature*, p. 443.) assures us that the two Corinthian pilasters, one on each side of the Three King's Inn gateway in Piccadilly, belonged to Clarendon House, and are perhaps the only remains of that edifice."

Mr. Cunningham has mentioned this again in p. 658. In the present year, 1859, these pilasters have disappeared. Have they been destroyed?

During the repairs (I think in 1858) of St. James's church another column was thrown down, and it may probably be said with less reason, for certainly it was with none at all. At the north-west angle of that tower (on the exterior) stood, independent of the church wall, a singular, and, to my mind, a very elegant monument. It was a small column, erected on a square pedestal, with a base and capital complete, and on the summit a shield of arms. I have not been able to ascertain to whose memory it was erected: but it was worth preservation for its own sake, and its destruction was perfectly unnecessary and inexcusable. Shortly after the repairs I saw it lying prostrate in the burial-ground. It would still be desirable to re-erect it; and, as an additional reason for so doing, may I inquire if any reader of "N. & Q." remembers for whose memory it was designed?

J. G. N.

Minor Queries with Answers.

Bunyan's Burial-place and Tombstone. — Can any of your correspondents give me any information regarding the present condition and preservation of Bunyan's burial-place and tombstone?

I believe that they are much neglected, and the ground "closed" and is now built upon. Will some correspondent inform me how far I am right in my conjecture, or how otherwise?

T. S. L.

[Bunyan's remains were interred in Bunhill Fields, in the vault of his friend Mr. Strudwick, at whose house he died. Over the vault is a substantial table tomb, which ought to be kept in the highest state of repair. A visitor will readily find it in that city of the dead by the following numbers, 25 E., 26 W., 26 N., 27 S. The ground is closed, but is not, and I trust never will be, built upon, which would be a disgrace to the nation. An accurate view of the burial-ground and tomb is in my edition of Bunyan's *Whole Works*. Several unsuccessful attempts have been made to raise a fitting monument to Bunyan's memory. A very beautiful design has been recently issued by Mr. Papworth, the sculptor, in the hope of its being placed in Trafalgar Square, by a general subscription throughout the country limited to 1*s.* from each subscriber. His works, however, will ever be his imperishable monument.—GEORGE OFFOR.]

Sir Horace Poole.—In the *Clerical Guide, or Ecclesiastical Directory*, 1817, the Rev. Sir Horace

Poole, Bart., is there returned as prebendary of Ipthorne, rector of Chailey, and rector of Waldron, in the diocese of Chichester. Can any reader of "N. & Q." give the genealogy of Sir Horace, the date of his death, place of burial? &c. A. M.

[The Rev. Sir *Horace* is a misprint for the Rev. Sir *Henry* Poole, Bart., who died May 25, 1821, at the Hooks, near Lewes, Sussex, in his seventy-seventh year, when the baronetcy expired. Sir Henry was born Feb. 29, 1744-5, and succeeded to the title and estate June 8, 1804. His family, which is very ancient, and the stem of many eminent branches, took its surname from the lordship of Poole in Wirrall hundred in Cheshire, and was honoured with a baronetage 25th Oct. 1677. For the pedigree see Ormerod's *Cheshire*, ii. 235.]

Had Bishop Williams a Play performed in his House on a Sunday?—Mr. J. Payne Collier, in his *History of British Dramatic Poetry*, ii. 30., publishes from a MS. in the Library at Lambeth Palace the statement that the *Midsummer's Night's Dream* was privately performed on Sunday, the 27th of September, 1631, in Bishop Williams's house in London. The circumstance is mentioned by Dr. Peter Heylin in his *Observations on the Church History of Britain*, p. 243., where it is said that the Bishop

"caused a comedy to be acted before him at his house at Bugden, not only on a Sunday in the afternoon, but upon such a Sunday also on which he had publicly given sacred orders both to priests and deacons. And to this comedy he invited the Earl of Manchester, and divers of the neighbouring gentry."

I borrow this quotation from Ambrose Philips, who in his *Life* of the Bishop (Camb. 1700) has nothing more to say in reply than to

"wonder how the circumstance, if true, came to be omitted by the author of his [formerly published] *Life*, who doubtless knew the Bishop's private actions the best of any man, and who affirms that Lincoln did no more in recreating himself with such diversions than he had seen that grave prelate Archbishop Bancroft do at Lambeth."—P. 253.

This is not even a faint denial; yet I should like to have farther evidence on the subject, and to see the passage in the previous *Life*, referred to by Philips. Scotus.

[The passage is too long for quotation, and is merely an apology for Bishop Williams's conduct: it occurs in Hacket's *Life of Archbishop Williams*, part ii. p. 37. It must be borne in mind that some of the Caroline divines, as stated by Fuller, "make the Sabbath to begin on Saturday night ('The evening and the morning were the first day,') and others on the next day in the morning; both agreeing on the extent thereof for four-and-twenty hours." (*Church History*, book xi. cent. xvii. sect. 33.) Hence the recreations allowed by the *Book of Sports* were not to commence until after what was then called Evening Prayer. George Herbert, that beautiful model of a parish priest, informs us how he spent the evening of the Lord's Day: 'Having read Divine Service twice fully, and preached in the morning, and catechized in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the public duties of the congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his sermons cannot, or do not reach. At night he thinks it a very fit time, both suitable to the joy of the day, and without hindrance to public duties, either to entertain some of his neighbours, or to be entertained of them, where he takes occasion to discourse of such things as are both profitable and pleasant, and to raise up their minds to apprehend God's good blessing to our church and state; that order is kept in the one, and peace in the other, without disturbance, or interruption of public divine offices."—*A Priest to the Temple*, chap. viii.]

Pliny's Chapter on Gems and Precious Stones.—Can you kindly refer me to any work which gives the *modern* names and characters of the precious stones or jewels enumerated in the works of Pliny or Isiodorus?

Glanville, in his curious work *De Proprietatibus Rerum*, makes frequent reference to *Lapidario*. Who or what is this authority? A man, or a book? A. B. R.

[We know of no work so likely to answer our correspondent's purpose as Keferstein's Polyglot Mineralogy (*Mineralogia Polyglotta*, 8vo. Halle, 1849.) This work gives not only the classical names of precious stones, but the corresponding terms in a great variety of languages. Thus under *Diamant* (p. 7.) we have about fifty renderings in different tongues.—"In Lapidario" is a conventional mode of citing a work on gems supposed to have been written by Evax, King of Arabia, and addressed by him to Tiberius: "Evax rex Arabum . . . Caio Tiberio privigno Augusti *Lapidarium* adscripsit." (Marbodæi *De Gemmarum Formis*, Colon. 1539. See a note by Pictorius Villingius, pp. 9, 10.) It appears, however, to be generally admitted by scholars, that the work which we have just cited, though professedly based upon an earlier treatise by Evax, is the original production of Marbodæus himself. But on the other hand it is stated, that a manuscript work bearing the name of Evax, and entitled *De Nominibus et Virtutibus Lapidum*, does actually exist in the Bodleian library. (*Nouv. Biog. Gén.* art. "Evax.") We believe that all the passages cited as from Evax will be found in Marbodæus, whose work is in Latin hexameters. Cf. Warton's *History of English Poetry*, ii. 157. 310., edit. 1840.]

Public Sale of Library in 1810.—Can I be informed who was the "Distinguished Collector" referred to in the following?—

"A Catalogue of Books in the various branches of Literature which lately formed the Library of a Distinguished Collector, and were sold by Auction by Mr. Jeffery of Pall Mall; with their prices and purchasers' names, London, 1810," *large* 8vo. pp. 384.

First day's sale, April 26, 1810, to thirty-second day's sale, June 1. The Nos. of catalogue run from 1 to 4809, and the subjects in "contents" are arranged under forty-eight different heads. By a MS. note, the books appear to have been contained in "90 cases, each 3 cwt." In the descriptions occur the names of such famous bookbinders as Roger Payne, Johnson, Montague, Walther, Weir, Baumgarten, Padaloope, De Rome; and among the purchasers quite a galaxy of noblemen, gentlemen, scholars, divines, philosophers, and biblio-

graphers of that period. The catalogue had been printed after the sale, and likely intended as a record of this splendid and valuable collection.

G. N.

[This is the Sale Catalogue of the library of the Rev. Dr. Benjamin Heath, son of Benjamin Heath, Esq., Town Clerk of Exeter, and Commentator on the Greek Tragedians, and on Shakspeare, who was the principal collector of the Heath library. He died Sept. 13, 1766. Benjamin Heath, Jun., his eldest son, was born Sept. 29, 1739, O. S., educated at Eton, admitted into King's College, Cambridge, in 1758; became A.B. 1763; A.M. 1766; D.D. 1783. After residing at King's College three years, on his taking a fellowship, he was appointed an assistant master at Eton. In 1771 he succeeded Dr. Sumner as Head Master of Harrow School. In 1781 he was presented by King's College to the rectory of Walkerne in Hertfordshire. In 1784 he was elected Fellow of Eton College; on which event, in Easter, 1785, he vacated Harrow, having been Head Master fourteen years. He then retired to Walkerne, where he built a library, like Sir Thomas Bodley, in the shape of a T; the length of it was 71 feet, the transverse part 50 feet, the width 15, and the height about 12½, forming a very handsome gallery, as full of books as it could hold. About the year 1807, he was presented to the valuable rectory of Farnham Royal, Bucks. As old age and infirmities came on, he became comparatively indifferent to his library, in which formerly his pleasure consisted, and he thought it best to anticipate all trouble upon his decease, respecting the disposition of his books, by sending the greater part of them up to town for sale; and the produce of 9000*l.* for the sale of 4809 articles, is alone a demonstration of the *récherché* character of the collection. "Never," says Dr. Dibdin, "did the bibliomaniac's eye alight upon 'sweeter copies,' as the phrase is; and never did the bibliomaniacal barometer rise higher than at this sale! The most marked phrenzy characterised it. A copy of the *editio princeps* of Homer (by no means a first-rate one) brought 92*l.*; and all the Aldine Classics produced such an electricity of sensation, that buyers stuck at nothing to embrace them!" Dr. Benjamin Heath died at his rectory at Walkerne, May 31, 1837, and was buried in the family vault at St. Leonard's, Exeter. An excellent portrait of him will be found in Dibdin's *Bibliographical Decameron*, iii. 368., whence these particulars are mostly selected. The first edition of Heath's Catalogue (without the prices) contains a curious advertisement by Edward Jeffery, respecting "a most delicate application by a *Reverend* Gentleman," made through a bookseller, to obtain from it previous to the sale, Clarke's *Homer*, 4to., the finest possible copy on large paper; Barnes's *Euripides*, a charming copy, on large paper; and Mattaire's *Corpus Poetarum*, a fine tall copy, on large paper. "The request was complied with, no money passed, but 60*l.*, or guineas, was most liberally allowed by the purchaser in modern books"!]

Richard Bernard was rector of Batcombe in Somersetshire, and author of *Thesaurus Biblicus, sive Promptuarium Sacrum.* He died 1641. Is anything farther known of him, his parentage, education, &c.? C. J. Robinson.

[Richard Bernard was born in 1566 or 1567, and was probably a native of Lincolnshire, as his first patrons were two ladies of the family of Wray of that county, both afterwards peeresses, namely, the Countess of Warwick, and Lady Darcy. They sent him to Cambridge, where he was of Christ College. In 1598, when he published his *Terence* in English, he was living at Epworth in the isle of Axholm. On June 19, 1601, he was instituted to the vicarage of Worksop in Nottinghamshire, which he held twelve years. In 1612 or 1613 he was presented to the rectory of Batcombe, where he died in 1641, aged seventy-four. Although a Puritan he adhered to the unity of the church, as appears by his *Dissuasion from the Way of Separation*, 1605. He was the author of several works, but the one most frequently reprinted is *The Isle of Man, or, the Legal Proceedings in Man-shire against Sin*, first published in 1627. "This work," says the Rev. A. Toplady, "in all probability suggested to John Bunyan the first idea of his *Pilgrim's Progress* and of his *Holy War*." Mr. Offor, however, in his Introduction to the *Pilgrim's Progress*, will not allow that Bunyan made any use of this work. Vide Brooke's *Lives of the Puritans*, i. 462, ed. 1813. Bernard's portrait by Hollar is prefixed to his *Thesaurus Biblicus.*]

Replies.

LAST WOLF IN SCOTLAND.

(2nd S. viii. 169. 296.)

If Mr. Lloyd has as yet failed to obtain an answer to his Query, as to what became of the animal sold at Mr. Dunovan's sale in 1818, as "the last wolf killed in Scotland, by Sir C. [E.] Cameron," he has at least elicited the information communicated by Mr. Maclean respecting another claimant for the honour of having finally rid this island of that ferocious animal. Almost all our writers on the natural history of the wolf, following Pennant, state that the species became extinct in Scotland in 1680; the last having fallen in that year in the wilds of Lochaber by the hand of Sir Ewen (Evan) Cameron of Lochiel. Those who saw the portrait of that renowned chieftain and devoted partisan of the House of Stuart in the collection lately brought together at Aberdeen, on the occasion of the meeting of the British Association in that city, will readily believe that he would shrink from no encounter, be it with man or with beast. The evidence, however, is pretty strong in favour of the opinion that the real *ultimus luporum Scoticorum* was that killed by Mac Queen of "Pall-a'Chrocain," as narrated in the extract from *The Lays of the Deer Forest.* The late Sir Thomas Dick Lauder, in his *Account of the Moray Floods of August*, 1829,—a work now become rather scarce—tells the same story; and as it may be interesting to some of the readers of "N. & Q." to have his version of it, I shall subjoin it. The scene of the exploit, it may be remarked, is in the parish of Moy and county of Inverness; and, though within the bounds of the ancient province of Moray, far beyond the present limits of the Forest of Tarnaway. The spelling of the proper names differs somewhat in the two extracts, but this is by no means difficult to account for. Sir Thomas writes:—

"Immediately within the pass (of Eanack), and on the right bank (of the Findhorn) stand the ruins of the interesting little mansion-house of Pollochock. Mac-

queen, the laird of this little property, is said to have been nearer seven than six feet high, proportionably built, and active as a roebuck. Though he was alive within half a century, it is said that in his youth he killed the last wolf that infested this district. The prevailing story is this: —

"'A poor woman, crossing the mountains with two children, was assailed by the wolf, and her infants devoured, and she escaped with difficulty to Moyhall. The chief of Mackintosh no sooner heard of the tragical fate of the babes, than, moved by pity and rage, he dispatched orders to all his clan and vassals, to assemble the next day at twelve o'clock to proceed in a body to destroy the wolf. Pollochock was one of those vassals, and being then in the vigour of youth, and possessed of gigantic strength and determined courage, his appearance was eagerly looked for to take a lead in the enterprise. But the hour came, and all were assembled except him to whom they most trusted. Unwilling to go without him, the impatient chief fretted and fumed through the hall; till at length, about an hour after the appointed time, in stalked Pollochock, dressed in his full Highland attire: "I am little used to wait thus for any man," exclaimed the chafed chieftain, "and still less for thee, Pollochock, especially when such game is afoot as we are boune (*i. e.* going) after!" "What sort o' game are ye after, Mackintosh?" said Pollochock simply, and not quite understanding his allusion. "The wolf, Sir," replied Mackintosh; "did not my messenger instruct you?" "Ou aye, that's true," answered Pollochock, with a good-humoured smile; "troth I had forgotten. But an that be a'," continued he, groping among the ample folds of his plaid, "there's the wolf's head!" Exclamations of astonishment and admiration burst from chief and clansmen, as he held out the grim and bloody head of the monster at arms-length, for the gratification of those who crowded around him. "As I came through the slochk (*i. e.* the ravine) by east the hill there," said he, as if talking of some every-day occurrence, "I forgathered wi' the beast. My long dog there turned him. I buckled wi' him, and dirkit him, and syne whuttled his craig (*i. e.* cut his throat), and brought awa' his countenance, for fear he might come alive again; for they are very precarious creatures." "My noble Pollochock!" cried the chief in ecstacy; "the deed was worthy of thee! In memorial of thy hardihood, I here bestow upon thee Seannachan, to yield meal for thy good greyhound in all time coming."'"

Sir Thomas also gives the traditionary account of the destruction of the last wolf in Braemoray, another district on the same river much lower down, and about fourteen miles from its mouth; but for this event he does not venture to assign any date, though, considering the facilities which the valley of the Findhorn, the most grandly picturesque of the Scottish streams, still offers there as a lurking place for our *feræ naturæ*, it is not probably more remote than the seventeenth century. J. M. C.

Elgin.

THE EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

(2nd S. viii. 221. 271. 334.)

The first edition of Foxe's *Actes and Monuments* is a very rare book in a perfect state. The late Mr. Pickering's stock (sold after his decease) boasted four copies, all more or less *imperfect* at the beginning and end. One of these copies contained the highly interesting representation of "Pope Alexander treading on the Neck of Frederic the Emperor," at p. 41. Some of the best copies known of Foxe do not contain this woodcut, for being printed on a separate slip it has got loose, and been destroyed. See *Catalogue of the Second Portion of the Extensive Collection of Valuable Books formed by the late Mr. William Pickering*, p. 108.

The Rev. C. H. Hartshorne, who notices the copy of the first edition of Foxe in the Public Library, Cambridge, in his *Book Rarities*, p. 72., says: —

"This edition may be said to contain the only legitimate text of the author, many original papers, and important particulars being omitted or suppressed in the latter ones. Consult Scrivener, *Apologia pro Ecclesia Anglicana, sive Actio in Scismaticos adversus Dalæum*, p. 107, 108. Even in the last edition of 1684 (which promises to contain all the first edition, which the others want), some material alteration will be found at p. 1529., concerning John Careless and the prayer-book, and again at p. 1072.; concerning John Hallyer, who suffered in Cambridge, as it is said behind Jesus College, dying with it in his bosom, p. 1518.; also concerning Cranmer's heart (at p. 444.), which shows pretty clearly that Foxe did not believe the story."

Dr. Dibdin, speaking of the *editio princeps*, in his *Bibliomania* (edit. 1842, p. 239.) says: —

"The curious reader who wishes to become master of all the valuable, though somewhat loose information contained in this renowned work — upon which Dr. Wordsworth has pronounced rather a warm eulogium (*Ecclesiastical Biography*, vol. i. p. xix.) — should secure the *first* edition, as well as the latter one of 1641, or 1684; inasmuch as this first impression, of the date of 1563, is said by Hearne to be 'omnium optima:' see his Adami de Domerham, *Hist. de Reb. gest. Glaston.*, vol. i. p. xxii. I also learn from an original letter of Anstis, in the possession of Mr. John Nichols, that 'the late editions are not quite so full in some particulars, and that many things are left out about the Protector Seymour."

The late Mr. Thomas Rodd had, in his Catalogue for 1839, a fine large paper copy of the first edition, but unfortunately imperfect at the beginning and end; for which he asked 5*l*. He had another copy in his Catalogue for 1840, "the last leaf supplied by fac-simile," the price of which is not named.

In glancing over a few sale catalogues just at hand, I find that Heber possessed a beautiful copy of the 1570 edition, in the original binding; also the edition of 1576. Brand, the edition of 1583. The Duke of Sussex, the editions of 1596 and 1684. J. Holmes, the edition of 1596. Pickering, besides the copies of the first edition already spoken of, the edition of 1610 (two copies); that of 1632 (two copies); and imperfect copies of the editions of 1570 and 1590. Perry, the edition of 1641. Dr. Bliss, an odd volume of the 1641 edition. The Stowe Collection, the edition of 1684. Southey, the edition of 1684.

Thorpe, in his *Catalogue* for 1832, the 1610 edition, marked 2*l.* 12*s.* 6*d.* Harding and Lepard, in their *Catalogue* for 1829, a fine copy of the 1632 edition, marked 5*l.* 5*s.* Leslie, in his *Catalogue* for 1833, the edition of 1641, marked 4*l.* 14*s.* 6*d.*; and J. Bohn, in his *Catalogue* for 1843, a copy of the same edition, marked 5*l.* 15*s.* 6*d.*

I find, from some rough notes, made some years since when going through the various cathedral libraries, that I have several memoranda of the various editions of Foxe's *Actes and Monuments* preserved in these repositories, which may be of some use to your valued correspondent Mr. J. G. Nichols. It does not pretend to be a complete list of *all* the copies preserved in our cathedral libraries, but only what I made notes of at the time.

Edition of 1610. Hereford Cathedral.

Edition of 1632. Canterbury and Gloucester Cathedrals.

Edition of 1641. Lichfield Cathedral.

Edition of 1684. Ely, Norwich, Exeter, and Rochester Cathedrals.

Perhaps some farther information as to the copies of Foxe contained in our cathedrals may be obtained from Mr. Beriah Botfield's *Notes on Cathedral Libraries*, privately printed in 1849.

I should add that a fine copy of the 1570 edition is preserved in the library of Trinity College, Cambridge. Edward F. Rimbault.

I have a good copy of the first vol., "Newly recognised and inlarged by the Author, J. Foxe. 1576."

This appears to be of the same edition as the Tabley House copy, called by Mr. Fodder *the* third. My copy, however, is complete, as far as the first volume is concerned, whereas that at Tabley House wants the title-page and part of the index. C. Le Poer Kennedy.

St. Albans.

ITALIAN MUSIC IN ENGLAND.

(2nd S. viii. 290.)

The document given by Abracadabra is nearly connected with the history of the introduction of the Italian opera into England. The performance of Italian operas on the English stage was projected in 1667 by Thomas Killigrew, and the persons to whom the official document relates were amongst the intended performers. Pepys, in his *Diary*, gives the following particulars of Killigrew's project and of these musicians: —

"12th February, 1666-7. With my Lord Brouncker by coach to his house, there to hear some Italian musique: and here we met Tom Killigrew, Sir Robert Murray, and the Italian Signor Baptista [Draghi], who hath proposed a play in Italian for the opera, which T. Killigrew do intend to have up; and here he did sing one of the acts. He himself is the poet as well as the musician, which is very much, and did sing the whole from the words without any musique prickt, and played all along upon a harpsicon most admirably, and the composition most excellent."

Pepys goes on to relate a conversation between himself and Killigrew, in the course of which the latter said: —

"That he hath ever endeavoured in the late King's time, and in this, to introduce good musique, but he never could do it, there never having been any musique here better than ballads. . . . . That he hath gathered our Italians from several Courts in Christendome, to come to make a concert for the King, which he do give 200*l.* a year a-piece to: but badly paid. . . . He do intend to have some times of the year these operas to he performed at the two present theatres, since he is defeated in what he intended in Moorefields on purpose for it; and he tells me plainly that the City audience was as good as the Court, but now they are most gone. Baptista tells me that Giacomo Charissimi is still alive at Rome, who was master to Vinnecotio [Vincentio], who is one of the Italians the King hath here, and the chief composer of them."

"14th February, 1666-7. To my Lord Brouncker's, and there was Sir Robert Murray, a most excellent man, of reason and learning, and understands the doctrine of musique, and every thing else I could discourse of, very finely. Here come Mr Hooke, Sir George Ent, Dr Wren, and many others; and by and by, the musique, that is to say, Signior Vincentio, who is the master-composer, and six more, whereof two eunuches, so tall, that Sir T. Harvy said well that he helieves they do grow large as our oxen do, and one woman very well dressed and handsome enough, but would not he kissed, as Killigrew, who brought the company in, did acquaint us. They sent two harpsicons before; and by and by, after tuning them, they began; and I confess, very good musique they made; that is, the composition exceeding good, but yet not at all more pleasing to me than what I have heard in English hy Mrs Knipp, Captain Cooke, and others. Their justness in keeping time by practice much before any that we have, unless it be a good band of practised fiddlers."

Evelyn, in his *Diary*, under date 24th January, 1666–7, acquaints us that he "heard rare Italian voices, two eunuchs and one woman, in his Majesty's green chamber, next his cabinet."

One at least of these performers, Signor Bartholomeo, who was a harpsichord player, appears to have continued in England for several years. Evelyn mentions having heard him play in November, 1679; and, on 7th February, 1682, records that his daughter Mary became the Italian's pupil.

Notwithstanding Killigrew's efforts, no Italian opera would seem to have been publicly performed in this country until 1674, on 5th January, in which year Evelyn writes that he "saw an Italian opera in music, the first that had been in England of this kind."

With reference to Abracadabra's other inquiry, I beg to inform him that an Italian opera company formerly consisted of one or two female *soprani*, called respectively "prima e seconda donna," or "first and second woman," or, where

there was only one, as in the case he gives, simply "la donna," or "the woman;" one or two male *soprani* (or eunuchs), known as "primo e secondo uomo," or "first and second man;" a *contralto*, sometimes a female, at others an eunuch, the *virile alto* voice having been rarely, if ever, employed for the opera; a tenor, and a bass. The eunuchs were, for a lengthened space of time, the most important personages connected with the Italian opera, all the principal male characters being assigned to them. The names of some of the chief of these gentlemen are, doubtless, familiar to most readers, musical or otherwise — those of Nicolini and Valentini, celebrated in *The Spectator*, and the subjects of the epigrams of the wits of the day; of Farinelli, whose singing is said to have cured the melancholy of Philip V. of Spain; of Senesino, known by his contest with Handel; and of Velluti, whose appearance in London is within the recollection of many; hardly need recalling to memory. The second eunuch, mentioned by Pepys and Evelyn, was in all probability the *contralto* of the official document. A poet, whose business was to furnish the composers with dramas, was always, and in Italy I believe still is, attached to an operatic company. W. H. Husk.

EFFORD.

(2nd S. viii. 206. 255.)

"Wainsford" is no more "waggon-ford," than Efford is "horse-ford." The first syllable in Wainsford more probably refers to the name of the owner, or may be from Dan. *vand*, "water." There is *Wans*ford, a parish in liberty of Peterbro', co. Northampton; and *Wans*ford in parish of Nafferton, co. York; and *Wain*fleet on a creek, co. Lincoln, said to be the ancient *Vainona*, and to derive its name from Brit. *üain on*, i. e. *üain avon*, "the marshy river." *Ealand*, *igland*, is water-land, *i. e.* "land surrounded by water," and the first syllable *ea*, *ig*, like the Scand. *aa*, is probably corrupted from Goth. *ahwa*, from L. *aqua*, a word having its root in the Sanskrit. Efford might be derived from *ea-ford*, were it not that it was anciently written *Einforde* and *Eniforde*, which are probably from Brit. *hen-fordd*, "the old ford."

Axford is not "Oaks-ford," but the "ford of the river Ax," literally the "ford of the water;" like Oxford, Ashford, and Uxbridge, which are not the "ford of oxen," the "ash-ford," the "bridge of oxen," but the "ford of the Ox and Ash," the "bridge of the Ux," literally the "ford of and the bridge over the water." (The ancient Brit. word *fordd* is supposed to have been used in a more extended sense than the A.-S. word, and to have denoted "a road or passage whether over a stream or dry land.") The vocables *Ax*, *Ex*, *Ox*, *Ux*, *Wox*, *Yax*, *Yox*, *Ash*, *Ouse*, *Oise*, *Ouche*, *Os*, *Us*, *Use*, *Ese*, *Wis*, *Esh*, *Usk*, *Isis*, *Itz*, *Wisk*, Brit. *isc*, are merely different orthographies of the same word, and may be traced to the Gael. *uisg*, *uisge* (Ir. *uisge*, *uisc*, W. *wysg*, Corn. and Armor. *isge*, Belg. *esck*, *asch*), "water," which Gael. root is found in some form or other in upwards of 1000 local names in Europe. Again, Shawford is just as likely to mean the "ford of the water" as the "ford of the wood;" from Brit. *ys-aw*, "the water." Conf. Pont*oise*, *Yax*ham, *Yax*ley, *Yox*ford, *Ox*ley, *Os*burn, (*Ouse*-burn), *Wis*beach (*Ouse*-beach), Tees (*i. e. Yt-ese*, "the water"), the same word as Adige (G. Etsch), both having been formerly called the Athesis; Sesia (*Ys-ese*), and Ticino, properly the Tessin, from *Yt-ese-an* (*an*, a river). There is also a river called the Tesina, on the other side of the Adige (not yet crossed by the French), which rises in Le Sette Commune, and flows near Vicenza. The Welsh call Oxford both the "ford of oxen," and the "ford of the Ouse or water." (*Rydychen*, *Rhydwysg*.) R. S. Charnock.

"This worthy knight (John Arundel) was forewarned (by what *Calker* I wot not) that he should be slain on the sands. This made him to shun his house at *Efford* (*alias Ebbing-ford*) as too maritime, and remove himself to Trerice, his more inland habitation in this county, but he found it true 'Fata viam invenient;' for being this year sheriff and the Earl of Oxford surprising Mount Michael (for the house of Lancaster), he was concerned by his office and command from the king, to endeavour the reducing thereof, and lost his life in a skirmish on the sands thereabouts. Thus it is just with Heaven to punish men's curiosity in inquiring after, credulity in believing of, and cowardice in fearing at, such prognostications." — Fuller's *Worthies of Cornwall*.

E. H. A.

SEVEN DATES WANTED.

(2nd S. viii. 309.)

I hope the following replies may supply G. W. S. P.'s vacancies: —

March 8, 1701, King William III. died at Kensington; 1803, the Duke of Bridgewater, the father of canal navigation, died.

March 12, A.D. 365, Belisarius died.

——— 17, 1715, Gilbert Burnet, Bishop of Salisbury, died; 1828, Sir J. E. Smith, the eminent botanist, died.

April 6, 1807, Lalande, the astronomer, died.

———, 1590, Sir Francis Walsingham died.

———, 1695, Dr. Busby, Master of Westminster school, died.

July 1, 1312, Piers Gaveston died at Warwick.

———, 1690, Duke of Schomberg killed at the battle of the Boyne.

July 1, 1818, Sir Thomas Bernard, author of *Spurinna*, founder of the British Institution for the Cultivation of the Fine Arts, died.

October 6, 1285, Phillip III., called the Bold, King of France, died.

November 26, 1504, Isabella of Spain, patron of Columbus, died.

November 26, 1703, Kidder, Bishop of Bath and Wells, a learned Oriental scholar and eminent prelate, with his wife, buried in the ruins of the episcopal chapel at Wells in the great storm of that year. JAMES ELMES.

Blackheath.

I send the following list of births to fill up some of G. W. S. P.'s vacant dates: —

March 12, Bishop Berkeley, born 1684.
April 6, Andrew Dacier, born 1651.
October 6, Louis Philippe, born 1773.
November 26, Cowper, born 1731.
————, Earl of Chatham, born 1708.

GEORGE BURGESS.

18. Lincoln Street, Mile End Road.

Joseph Hall, Bishop of Exeter, and afterwards of Norwich; born July 1, 1574; died Sept. 8, 1656, æt. 82.

Frederick VIII. King of Denmark, born October 6, 1808 (present sovereign).

Fred Jean Joseph Cilestin de Schwarzenberg, born at Vienna, April 6, 1809, Cardinal Archbishop of Prague.

Joseph Othmar Rauscher, born at Vienna, October 6, 1797, now Cardinal Archbishop of Vienna.

I shall be able in a few days to answer the other questions. W. B. G.

Permit me to cast *one* stone on G. W. S. P.'s cairn, by enabling him to fill up one of the vacant dates with the birth of the famous Scottish divine, Dr. Thomas Chalmers, on March 17th, 1780. D. S.

Replies to Minor Queries.

Judge's Black Cap (2nd S. viii. 130. 193. 238.) — The Query of your correspondent W. O. W., as to the origin of the English custom of a judge putting on a black cap when he passes sentence of death, has not yet received an answer.

Covering the head was a sign of grief and mourning, not only among the Hebrews, but also among the Greeks: see *Odyssey*, viii. 85.; Eurip. *Hec.*, 405.; *Orest.* 42. 280.; *Suppl.* 122. Among the Romans it was an established custom for a person who performed a sacrifice to cover the head: see Virg. *Æn.*, iii. 404–9.; Serv. *Æn.*, ii. 166., iii. 407.; Victor *de Orig. Gent. Rom.*, 12.; Plut. *Quæst. Rom.*, 10.

The covering of the head as a part of the ceremony of execution by hanging, according to the story of Horatius in Livy (i. 26.), must be considered as a custom originating partly in humane motives, and partly in the convenience of the executioner. Grimm, *D. R. A.* (p. 684.), remarks that this custom obtains in several kinds of capital execution. It is well known that soldiers who are shot under the sentence of a court martial have their eyes bandaged.

The use of the black cap by the judge, in passing sentence, is purely symbolical. It seems peculiar to England; but the date of its introduction has not yet been traced. L.

Stamford Hill (2nd S. viii. 158.)—*Idem sonans* is not always a safe guide, still less *similiter sonans*. The places called *Sandford* Street, &c., in the neighbourhood, are so named from the proprietors of the land; an old family who have been generous benefactors to the charities of the parish. Long before their time Stamford Hill was so called in the survey of the manor, 4th Edward VI., 1549; in an indenture of lease from Thomas, Earl of Cleveland, 28th Aug. 1638; and also in the Survey of the Parliamentary Sequestrations, 1652. It is said to have been originally called Stanford Hill, from *stan* (Ang.-S.), a stone, or paved ford (*vadum stratum*), which existed here before the bridge was built over the Hackney Brook. A. A.

Do Horses tremble when they see a Camel (2nd S. viii. 354.) — Herodotus (i. 80.; vii. 87.) refers to this fear when he says that the horse cannot bear (ἀνέχεται) either the sight or the smell of a camel. He has a like dread of the elephant, on which some very interesting particulars are supplied in Sir J. Emerson Tennent's last work on Ceylon. Familiarity with these animals, however, soon subdues this natural shyness in the horse. (Larcher's *Herod.*, n. vii. 87.) T. J. BUCKTON.

Lichfield.

Original of the Faust Legends (2nd S. viii. 87. 191.)—See Howitt's *Ennemoser*, vol. ii. p. 142. For the legend of St. Theophilus, Ennemoser refers to the Acta SS., 4th Feb.; also to Semler and Horst. EIRIONNACH.

Liberavi animam meam (2nd S. viii. 108. 157.)—Although this expression has been both well discussed and amply illustrated in your columns, the *exact words*, as occurring in any work of authority, have not yet been produced; and this was the original subject of inquiry (p. 109.). They are, however, used by *S. Bernard;* to whose writings one of your correspondents refers, as probably containing the similar terms, "Dixi: et salvavi animam meam." The words now in question, "liberavi animam meam," occur in S. Bernard's letter to the Abbé Suger (Sugerius Abbas), wherein the saint strenuously dissuades that powerful ecclesiastic from a course which he was bent upon pursuing, but which Bernard deemed

sinful. The letter ends thus: — "*Liberavi animam meam:* liberet et vestram Deus à labiis iniquis et à lingua dolosa." — Ep. ccclxxi.

THOMAS BOYS.

Duchess of Marlborough (2nd S. viii. p. 330.) — Mr. Weir's *Account of Lincolnshire*, vol. i. (all that was published, and to which I referred respecting the Duchess of Marlborough,) was published in 1828; and Allen's *History of Lincolnshire* (vol. ii.) was published in 1834 — *six years afterwards.* Consequently, although the editor of "N. & Q." says that "Mr. Weir's authority is no doubt Allen's *History*," I must beg leave to have considerable doubts upon the subject; Allen makes references, in fact, in his *first* volume, which was published in 1830, to Weir's *Lincolnshire*, proving that Mr. Weir was Allen's authority, and not the reverse. Allen was not very particular in giving his authorities, or delicate in his unacknowledged appropriation of the labours of other people: since many pages of his book were taken without any notice whatever from my *Collections for the History of Boston*, published in 1820.

PISHEY THOMPSON.

Stoke Newington.

Thomas Maude (2nd S. viii. 291.) — Mr. Thomas Maude was a friend of Grose, the author of *The History of Antiquities*, and is alluded to by Grose in the history. He was a friend also of Paley, who frequently visited him at Bolton Hall. It has been said that Mr. Maude and his patron and friend the Duke of Bolton are described in one of Smollett's novels. Can any correspondent of "N. & Q." supply any information on this latter point? M. 4.

The Wren Song (2nd S. viii. 253.) — A story is current in Ireland, that a *wren* hopping on a drum at an outpost of King William III.'s army aroused a drowsy sentinel, and so saved a surprise by King James; hence the dislike of the peasantry to the cause (the innocent wren), a feeling carried down to the present day, and evinced in wren processions, &c.

F. R. S., Bibl. Aul. Regis.

Dublin.

Jacob Chaloner (2nd S. viii. 323.) is probably identical with James Chaloner, sometime of Brasenose College, Oxford, and afterwards of Magdalen College, Cambridge, in which University he graduated B. A. 1619-20, M. A. 1623. He was one of the judges of King Charles I., a noted antiquary, and author of *A Short Treatise of the Isle of Man.* He committed suicide in 1660. See Wood's *Athen. Oxon.* ed. Bliss, iii. 502, 503.

C. H. & THOMPSON COOPER.

Cambridge.

Vulgates of 1482—4 (2nd S. viii. 257.) — Your correspondent H. B. will find the edition of the Vulgate to which he alludes as being so rare that he can find no copy mentioned in any catalogue, described in Pettigrew's *Bibliotheca Sussexiana*, vol. i. part II. pp. 337, 338. A previous edition by the same printer, Magnus de Herbort of Selgenstadt, Venet. 1483, is particularly described, pp. 335—337 in folio, 2 vols. These editions are formed upon the Fontibus ex Græcis, &c. An edition in folio and an edition in 4to. were in the Library of H. R. H. the Duke of Sussex. O. C.

Carriage Boot (2nd S. viii. 238. 317.) — I suggest two etymological solutions. The first is, that the word comes from the Fr. *boîte*, a box; which a carriage-boot effectually is; and in both languages the words admit of a variety of significations. What tends remarkably to confirm this view is the fact that, in the present parlance, the coachman's seat is "on the box;" that is, on or over the front boot, *boîte*, or box.

The second is, that *boot* means *boat*, possibly from some resemblance in form when first introduced; or from being attached to the sides of the carriage like boats to a ship, "having then a boot on each side," according to the quotation adduced by the Rev. Francis Trench. In fact, our present word *boot* was in the fifteenth century pronounced and written *bote*; and *boat* was then pronounced and written *boot.* This is evident from the *Promptorium Parvulorum*, from which I extract the following: —

"BOOT, Navicula, scapha, simba (*sic*).
BOTE, for a mannys legge, *Bota, ocrea.*"

We see here that the English for *navicula* was "boot." Of course, the spelling at that period was not in a fixed state; but in this instance the above quotation is quite sufficient to indicate the difference of the pronunciation of the two words. "Navicula" was not confined to a vessel intended to float on the water. It signified, for instance, the vessel which contained the incense used in the church (Ducange); and even to this day the same vessel is in English called a "boat." One or other of these solutions is, I think, the right one. "Utrum horum mavis accipe." JOHN WILLIAMS.

Arno's Court, Bristol.

Hammer Cloth (2nd S. viii. 381.) — There can, I think, be little doubt as to *hammock-cloth* being the etymologically correct word.

The *seat* to which this is the *covering*, consists of straps or webbing stretched between two crutches, as a sailor's hammock is suspended; and for a like reason, viz. to ease the motion. In my own early days few driving-seats were on springs, and this hammock or cradle was a great relief from the jar — particularly on the bad pavement then common. Coachmen used, for the same reason, to have a strip of cork nailed on their footboard.

Hammers, wrenches, spare bolts, &c., were car-

ried in a budget *slung* somewhere under the carriage. A hammock-cloth seat never has any receptacle for tools. J. P. Orde.

Kilmery.

Bulse (2nd S. viii. 327.) — From the context, "whether a bulse or only a few sparks of a diamond," it would appear to be the *balass* ruby, or carbuncle, *balascio* in Italian, *balas* in German, and rubis *balais* in French. But where else is Boswell's form, "bulse," to be met with? H. W.

"The Nizam of the Deccan sent a Bulse of diamonds, sealed up, to Bengal, to Mr. Hastings, for the purpose of his presenting them to the King on his arrival in England. Mr. Hastings had sailed for England before the diamonds arrived in Calcutta. They were therefore entrusted to the care of Captain Church, of the 102d regiment, who took his passage home in the Hinchinbrook; the fame of these diamonds, and of their immense value, had gone abroad — and when the Hinchinbrook went down in Bengal river, a Lascar took advantage of the confusion, broke open the trunks of Captain Church, and got possession of the Bulse. It was, however, rescued from him before he had broken the seals, and was returned to Mr. Crofts, the agent of Mr. Johnstone, who is resident at the Court of the Nizam. Mr. Crofts sent the diamonds to England by one of the late ships, addressed to the care of Mr. Blair, of Portland Place, who is the brother-in-law of Mr. Johnstone. Mr. Blair handed them to Mr. Hastings—Mr. Hastings entrusted them to Major Scott — Major Scott delivered them to Lord Sydney—and Lord Sydney presented them to the King." The *Political Magazine* (x. 478.) adds as a note, "A bulse of diamonds is a peculiar sort of a package of diamonds. They are always brought home from India in a case, which is called a bulse."

R. W.

Webster gives "Bulse, a certain quantity of diamonds. *Wraxall.* [*India.*]" Might it not be derived from the Portuguese *bólsa*, a purse, pouch, bag? R. S. Charnock.

Abdias Ashton (2nd S. viii. 336.) — Abdias Ashton was a donor to the library of St. John's College, Cambridge; and in several of the volumes in that library there is pasted on the inside cover a printed label, of which the following is a copy:

"Abdias Ashton SSæ Theolog. Bac. Ecclesiæ de Middleton in agro Lancastrensi, Rector, et hujus olim Collegiii Socius, Charissimæ Matri (nam pio hoc nomine moribundus jam apellavit Collegium) ad hunc, et alios libros emendos centum legavit marcas anno 1633."

J. J. Howard.

Lee.

Miscellaneous.

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Gentleman's Magazine, 1855, May, June, July, Sept., Oct., Nov. Dec. 1856, March, April, May, and June.

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The Works of Joseph Mede. Either the edition, London, 1648-52, 4to.; that of 1664, 2 Vols. folio; or that of 1672, folio, with Life by Worthington. The last preferred.

Wanted by *R. B. Peacock*, Solicitor, Lancaster.

Notices to Correspondents.

We have this week been compelled to omit our usual Notes on Books, *as well as* Replies *to several correspondents.*

W. Virtus in arduis, *courage in difficulties, the motto of Lord Ashburton, is adapted from Horace*, Ad Dellium, Lib. ii. Ode 3.—

"Æquam memento rebus in arduis
Servare mentem."

A. D. C. *The line*—

"A thing of beauty is a joy for ever,"

is from Keats's Endymion.

Arthur Paget. *We have referred to two editions of Lewis's* Topog. Dict. (1831, 1835), *and find the statement respecting "Sutton Bingham church having been formerly a chapel to Malmesbury Abbey" is omitted.*

R. F. S. "*No man is a hero to his* valet-de-chambre," *is a saying of the Prince de Condé.*

A. M. *Consult Sims's* Manual of Heraldry, pp. 161-177, *for references to the Heralds' Visitations.*

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QUERIES: — Stratford Family, by Thomas Nicholson — Queries as to Seals.

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LONDON, SATURDAY, NOVEMBER 19. 1859.

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Notes.

THE REBELLION OF 1715.

In looking over some papers which belonged to Frances Countess of Seaforth, I have found one or two which seem to me worth publication. They are not of great historical interest, but of some value, I think, because they tell the story of and by the defeated parties, to whom history is seldom generous, and not always just.

Frances Countess of Seaforth was daughter of William Marquis of Powis. Her husband and father both joined King James in Ireland, and were both outlawed. The Earl, her husband, died in France in 1701. I suspect that the lady had some foreknowledge of the Rebellion; for I find her in London in the early part of 1715. She had, however, returned to Brahan, the family seat in Scotland, in or before September of that year. Her son had great seignorial influence in the north of Scotland, equally in the eastern counties, and some of the western islands. When the Earl of Mar resolved to march southward, the Earl of Seaforth was left behind to protect the country from the Earl of Sutherland and the Whig clans. This he did successfully, and then, as Rae tells us, joined Mar with eight hundred horse and three thousand foot.

I have referred to most of the accounts of the rebellion, but find merely a vague reference to Seaforth's campaign; the most minute is Rae's. Rae expresses fears lest he should not have done justice to any one who "had occasion to act *against* the late rebellion." This was a little over-scrupulous. Whether he did equal justice to the rebels is somewhat doubtful. Thus he tells us that Seaforth and his followers "miserably harrassed the country belonging to Sir Robert Monro," * * * "stripping the women of their very body cloaths, 'till they left them the most miserable commonality of Britain;" that they took a great many cattle from and robbed some of the tenants of Sir William Gordon of Invergorden, which seems to me probable enough. He then adds a story about a friend, who having told the Lady Tenenich that Seaforth was come to protect her, "she cried out *the Lord of Hosts be my Protector!*" upon which Seaforth, who overheard her, "turn'd about, and immediately sent a party who robb'd her of all her cattle and moveables without doors."

The paper enclosed appears to me very like the copy of a dispatch sent to the Earl of Mar. As usual I believe on such occasions, though written in the Earl's name, it was probably drawn up by another; for the writer drops into the third person in the penultimate paragraph. The MS. is in some places so damaged as to be beyond my conjectures, and I cannot of course answer for the exact spelling of names, familiar perhaps in the North, but not known to me. Fowles I believe to have been Colonel Monro of Fowles.

"After I returned Fowles from his attempt on the town of Inverness which he designed to possess, under pretence of relieving the house of Culloden, that was given out to be besieged by the Laird of Mac Intosh, Fowles applied to the Earl of Sutherland (who had but then arrived from London) as lieutenant of the most of the northern shires; who with all the forces he could raise of his own tenants vassals and dependants, in conjunction with my Lord Reay, the Gunns of the Glen, most of the Rosses and several others, joined Fowles younger at Alnes, who with all the forces the Monroes could make encamped there, where when all met they gave up themselves to make a body of three or four thousand men, and for the speedier execution of their design, which (as they confidently boasted) was to batter down the house of Brahan, possess themselves of the Town of Inverness, overrun entirely my lands, and all other opposers. They not only got six pieces of cannon (with ammunition conform) from a man of war in the road of Cromarty, but also had a concert with six hundred of the Grants, 200 of Kilravoch's men, 100 from Brodie, 100 from Culloden, and some of the Stratherick Frasers to come by sea to the said camp, for which intent there were several vessels sent them from the Firth of Cromarty.

"In the meantime, I, being joined by Sir Donald McDonald and having a considerable body of resolute men, upon Saturday the 8th of October, marched from Dingwell through the hills into Strathspey [?]; and in my way, my scouts espied some horse and foot of the enemy; to whom they gave chase, and in the retreat shot one of the foot (who thereafter died of his wounds) through the knee, from whom intelligence was had of the enemy's camp, and of young Fowles being one of them that were chased.

"That night I encamped at the Clairs (a little village pertaining to Fowles); the next morning (being Sunday the 9th) I marched eastward through the mountains with design (if possible) to attack the enemy that day, but

when I came to the Boaths (a place pertaining to Munro of Novarr), four miles distant from the Enemy's camp, it was found impracticable to reach them that [day]. Therefore I encamped there and had reports from persons secured by my outer guards that the Enemys deserted their camp, marched towards the hills and intended to attack me. Wherefore I doubled my guards and ordered all the army to rest on their arms overnight.

"Next morning (the 10th), I marched by break of day, and sent out several scouts as well to view the place where the enemy encamped at Alnes, as to spy those mountains to which they were said to resort, that, according as I should be informed, I might attack them in either of the places.

"But or [ere?] I reached three miles off, I was certainly informed that the day before, about 12 of the clock in the forenoon, the enemy (on having assurance of my approach) left their camp with all precipitation and disorder, being so struck with terror that the most of them threw off their plaids, cast away their arms, and left their cannon; which was that night conveyed to the man of war from whence they came; and the confusion was so great, that the Earl of Sutherland, the Lords Strathnaver and Reay, with several other persons of note, crossed the Bonah (which is the entry into Sutherland) with 40 men only, leaving the rest of their army to make their passage the best they could, in order to return to their respective homes without any determined resolution. Fowles younger, with such as did not desert him of his own followers (being left behind) or [ere?] day returned (by the hills) to his castle of Fowles (all the time), garrisoned and fortified by his father.

"In this retreat there is one passage that ought not to be omitted (to wit), the Lord Reay (who left his sumpture cloth, and some of his furniture and baggage): his beating one of his servants who offered to take up one of his Lordship's hulster capes that had fallen, telling him how durst he expose them so much to the resolute following enemy as to wait such a trifle, and that hulster capes would be easily had, but not lives.

"I finding the enemy thus flown away had passed to Sutherland, where they could not be easily reached, by reason of their carrying all the boats to and securing them on the other side, marched to the Pairs, where they encamped at Alnes, where I stayed all night; and finding it a central place betwixt the Rosses and Munroes, I continued there next day, and sent to Fowles, the other principal men of the Munroes and all the Rosses to [ ] protection, and secure for their peaceable behaviour, otherways to expect to be treated as enemies.

"While I waited the message sent to Fowles and others, the most of those in Murray (formerly named) boated at Nairn, or thereabouts, on Tuesday the 4th, and came to Sandiwich in Ross at 8th hour that night, intending to join the Earl of Sutherland; but before they landed but 40 of their men, they had intelligence that the Earl of Sutherland's camp was dissipate, and that I possessed their ground; whereupon they immediately returned to their boats, and steered for the port from which they sailed; leaving no other memory of their expedition but the slaughter of some few sheep they found in a cottage at the shore.

"Upon Wednesday the 12th I despatched my Lord Duffus with 300 men by 8 o'clock in the morning, to proclaim the King at the Mercat Cross of Taine; and to summon, in his Majesty's name, the magistrates and commonalty to give up their arms, and secure for their peaceable behaviour: and some hours thereafter, I went myself with some horse to [Kincraigs?] house, a loyal gentleman of my own name, hard by, which Sir Wm Gordon of Dalpholly's lady, with his brethren and friends, kept a garrison in his house of Inverbrachlie.

"The lady (who, at my first approach to Alnes, was forsaken by her husband's brethren and most of his friends,) sent a gentleman for my protection, who met me on my way to Kincraig, with whom I sent a gentleman to assure her that as my master the King required nothing at present of his subjects but due obedience and loyalty, so I was very willing to give protection (in his Majesty's name) to all that would come into those measures, and would give up their arms and ammunition, and secure for their peaceful behaviour, on which conditions the same was offered to her.

"Upon receipt of this message the lady made patent doors; entreated I should cause enter the house to receive what arms she acknowledged to have, and consented a search should be made for such arms and ammunition if thought to be there; which accordingly being done, there was some [ ] to the camp.

"As I was at Kincraig several of the name of Ross, Macleod of Catboll, Macleod of Guineys, the Tutor of Pilton and others, attended me in obedience to the message sent to them, and required to twelve o'clock in the forenoon, Friday the 14th, to perform all that was required of them; which upon their paroles of honor not only to do that, but also to endeavour to bring in all the other Rosses to the same measures, was granted them.

"My Lord Duffus arrived at Taine at 12 of the clock in the forenoon, and proclaimed his Majesty (assisted by the magistrates) at the Mercat Cross thereof with ringing of bells and all other solemnities that the place could afford; and thereafter drunk several loyal healths which the most of the magistrates and council did very cheerfully, and promised to live peaceably; but there was but very few arms found in town, they being taken away formerly by the Earl of Sutherland.

"The next day being Thursday the 13th his Lordship returned to the camp by two in the afternoon, having sent a small number of his party to search for those that stood out, and secure the boats of several ferries from being used by the enemies.

"The same afternoon severalls of those gentlemen that [ ] before brought a few arms and [ ] who was taken prisoner by the outer guards upon Monday the 10th as he was endeavouring to get privately to his house, being one of the principal gentlemen of that name, is still in custody."

How far this narrative can be reconciled with Rae's version of the story, I leave those better informed to decide. T. R. O.

SIR PETER PAUL RUBENS: DESTROYED RECORDS, ETC.

"Sr Henry Mervin to app. Capt. Gibbon to carry Monsr Rubin," &c. 146

The subjoined extract from a docquet book of Admiralty Letters between the years 1629 and 1632, relates no doubt to the departure of the great Flemish painter from England, although Mr. Sainsbury's book is silent upon that head, excepting only the minute of the Council Register granting his pass, Jan. 31, 1629–30.

Unfortunately this docquet book has no dates: the figures in the margin (146) I presume to indicate the pagination of an original letter book. My Query is directed to ascertain the following point:—Where are the ancient letter books of the Admiralty preserved? And at what date do the earliest documents connected with that de-

partment commence? I have been given to understand that in the present day they draught off their accumulations of papers to the dockyards to be burnt. Can this be correct? This much I know, that some short time since several very valuable papers, I believe (as far as memory serves me) connected with Nelson, were offered to the Museum authorities for sale; who, conceiving that they might have been illegally appropriated, communicated with the heads of the Admiralty upon the subject, who disclaimed all title to the property, it having been condemned as rubbish.

It is not generally known that the Rolls, some little time since, burned a great quantity of old Records: touching this, I should like some additional information. I believe my informant told me that they were medical accounts relating to prisoners in the Tower of London. Would it not have been preferable to have sent them to the auction-rooms, and so given the public an opportunity of preserving what the Vandalism of the nineteenth century takes upon itself to condemn as worthless?

While alluding to Rubens, I might as well make a note that Harleian MS. (No. 218.) gives the obituary of Philip (æt. 38.), the brother of Sir Peter Paul Rubens; and that of Albert, the son of the latter, in 1657. ABRACADABRA.

EXTRACTS FROM AN EARLY MANUSCRIPT.

Arithmetical Notation. — The following is transcribed from a MS. of the end of the fourteenth, or beginning of the fifteenth century: —

"10. 9. 8. 7. 6. 5 4. 3. 2. 1. Computa ordine retrogrado et sic prima figura primo loco posita valet se; secundo loco posita valet decies se; tertio loco centies se; quarto loco posita milesies se; quinto loco decies milesies; sexto loco centies milesies; septimo loco mille millesies; octavo loco decies mille millesies; nono loco centies mille milesies; decimo loco mille mille milesies. Numerorum vero alius digitus, alius articulus, alius compotus. Digitus est omnis numerus infra decem, et debet scribi per predictas figuras simplices. Articulus est omnis numerus qui potest dividi in decem partes equales et communiter scribitur per ciphram ut hic: 10. 20. 30. 40. Compotus constat ex articulo et digito, ut hic: 1. 2. Et semper digitus est in parte dextra. Qui scire voluerit pluries tabulam ruminet."

The *forms* of the numerals have, of course, not been copied. Is the distinction between *digitis*, *compotus*, and *articulus*, well known?

Verses on the Death of Edward IV. — In the volume which contains the above table, the following hexameters are written in one of the blank leaves at the end, in a hand probably of the first half of the sixteenth century. I follow the punctuation exactly: —

"Carmina qui letus: tecum cane Tristia mestus
Heu pater heu pastor heu rex heu bellicus armis
Heu doctus Salamon Jonathas Arturus in hostes
Heu vere legis custos heu gloria plebis
Edwardus quartus Anglie rex et decus orbis
Tollitur a nobis rosa mundi sol que triumphi
Absolon in vultu Salamon Christi quasi cultu
Templi fundator astri nomen et recreator
Ast orbis natis qui sit jam queso beatis
Gallus obedit ei vultu Scotes que subegit
Protoctor. Christi fidei victus nece tristi
Celsa petens astri jam liquit culmina castri
Sol latit obscuris grauibus dolet Anglia curis
Castra thoris plena psallentum sunt per amena
Olim iam flentum vix verba referre valentum
Luce migrat celis nona rex noster Aprilis
Edwardi Christi matris precibus que Georgii
M semel et C quater octo decies tribus annis
Cristi sed regni vicenus tercius annus
Natus que mense necat huius mors illius ense
Anglia plange parens regis sic neustria nutrix
Rex cuius ex iure moritur cur. Gallia confle
Regem nunc reges plangant geniti genitores
Princeps dux que comes genitrix regina que proles
Spiritus exorent regis petat alta polorum
Omnes Angligine quia rex et tutor eorum."

Just below these lines, and in the same hand, are the following, the object of which is clear enough: —

"Hastyns hic domini Willielmi corpus humatur.
Funde preces anima quod celi luce fruatur.
Centum namque dies venie tociens tibi dantur
A te quando pater et ave pro se recetantur."

On a preceding leaf, in different hands of the sixteenth century, are the following: —

"Anno milleno C quater . X. quoque seno
Festo sex fratrum . dat Northamptonie bellum
Campo sanctarum viridi delapray monacharum
Quid plagis . quid . aqua . sunt plurima corpora strata
Ex quibus hii . buc . Be . proceres iungas Tal. et Egre
Et lucy miles . deus hiis . omnibus requiem des. Amen."

Over the abbreviations, *buc*, *Be*, *Tal*, *Egre*, are written respectively by way of explanation or completion: *dux bukkyngham*, *vicecomes bevmond*, *bot*, *mond.*

Again: —

"When qwene Anne was crownyd
Syr John dygby was beryd
A m d iij and thrytty
Was the date of our lord I say trewly."

Again, some mnemonic verses for the order of succession of the kings of England: —

"Wil. con. Willms. hen. Stephanus. henque secundus
Ri. Jon. Henri. Edwardus tres. Ri. que secundus
Postea regnavit. Quartus. quintus simul Henri.
Hen sextus regnat. felice tempore viuat
Edwardus quartus. quintus ternus que Ricardus
Septimus. Henricus. octauus nunc numerandus."

Again: —

"Sanguineo ore Gallus contra Anglos
Siccine tam creb[r]is frustra conuentibus Anglos
Querimus et dubii pacis abimus iter
Credimus astute tritas dissoluere gentes
Quam retro ex nostris nullus amauit auus
Sic michi persuasi francus consenciet Anglis
Cum dabit agniculis vbera seua lupa
Cum fonte ex vno cerua lupus que bibent

Tota ergo proosus* (?) spe pacis obimus inanes (?)
Multus et interiit nunc sine fruge labor
Tot vigiles curas sanctum mentitis amorem
Perdere disiunctis regibus Angle potes
Sis licet ingratus nec quid gracia cures
Exul ope nostra victor. ad arma redis
Et nunc exitis seua ad discrimina regnis
Ingenium expectas proferat arma socer.

"Egidius Anglicus contra Gallos.
Siccine tam crebra per te mendacia fiunt
Galle tibi quare credere nemo potest
Credimus ut sanctam tendis dissoluere pacem."

These three lines might be a prophetic address to the Emperor Napoleon III.

I shall be glad if any of your numerous correspondents would help me to the identification, and, I may add, the translation of the first and last of these sets of verses. H. F.

AN AUSTRIAN ARMY: ALLITERATIVE ADDRESS TO AURORA BOREALIS.

Can you inform me who wrote the alphabetical alliterative poem commencing: —

"An Austrian Army Awfully Arrayed,
Boldly By Battery Besieged Belgrade"?

I am anxious to learn, as it was a subject of much discussion during a late passage over from Boston to Liverpool, and no one could give a satisfactory reply. During our voyage in the "Europa" steamer, we were fortunate in having almost every evening most beautiful Auroral displays: and one evening, whilst walking the deck, the writer and two fellow-passengers passed away an hour or two in attempting to compose a poem on the Aurora—following the alphabetical system. Composed hastily, and dotted down by the light of the binnacle lamp, couplet after couplet, it served to give us some amusement; and, if you judge it worth inserting, may amuse others. In the poem to which I refer above, two lines are repetitions, and one letter of the alphabet is altogether omitted: we managed to introduce all, and found our labour vastly increased by the necessity of avoiding words, and combinations of words, which occur in that poem. H. C. B.

Liverpool.

P.S. The Aurora at the time extended over the whole visible heavens, and by beautiful crimson and green pencils of light eclipsed Ursa Major almost completely.

An Artful And Amusing Attempt At Alphabetical Alliteration Addressing Aurora.

Awake Aurora! And Across All Airs
By Brilliant Blazon Banish Boreal Bears,
Crossing Cold Canope's Celestial Crown,
Deep Darts Descending Dive Delusive Down.
Entranced Each Eve "Europa's" Every Eye
Firm Fixed Forever Fastens Faithfully,
Greets Golden Guerdon Gloriously Grand;
How Holy Heaven Holds High His Hollow Hand!
Ignoble Ignorance, Inapt Indeed —
Jeers Jestingly Just Jupiter's Jereed:
Knavish Khamschatkans, Knightly Kurdsmen Know
Long Labrador's Light Lustre Looming Low;
Midst Myriad Multitudes Majestic Might
No Nature Nobler Numbers Neptune's Night.
Opal Of Oxus Or Old Ophir's Ores
Pale Pyrrhic Pyres Prismatic Purple Pours, —
Quiescent Quivering, Quickly, Quaintly Queer,
Rich, Rosy, Regal Rays Resplendent Rear;
Strange Shooting Streamers Streaking Starry Skies
Trail Their Triumphant Tresses—Trembling Ties.
Unseen, Unhonoured Ursa, — Underneath
Veiled, Vanquished—Vainly Vying — Vanisheth:
Wild Woden, Warning, Watchful—Whispers Wan
Xanthitic Xeres, Xerxes, Xenophon,
Yet Yielding Yesternight Yules Yell Yawns
Zenith's Zebraic Zizzag, Zodiac Zones.

* Perhaps meant for *prorsus*.

Minor Notes.

Ancient Italian Jests. — Castiglione, in his *Cortigiano* (published in 1528), lays down rules as to the style of pleasantry which becomes a refined and high-bred courtier; and illustrates his precepts by a collection of jests and facetious stories. One of these, attributed to a Florentine citizen, exactly resembles an Irish bull. The story is as follows. When the Florentines were at war with Pisa, they were in a financial difficulty, and a citizen proposed, as a means of obtaining money, that, whereas the Florentines had hitherto levied custom duties at each of the eleven gates of their city, they should make eleven other gates, and thus double their receipts. Another story appears to be the original of the well-known incident of the unfreezing of the horn in *Baron Munchausen's Travels*. A merchant of Lucca had travelled to Poland, in order to buy furs; but as there was at that time a war with Muscovy, from which country the furs were procured, the Lucchese merchant was directed to the confines of the two countries. On reaching the Borysthenes, which divided Poland and Muscovy, he found that the Muscovite traders remained on their own side of the river, from distrust, on account of the state of hostilities. The Muscovites, desirous of being heard across the river, announced the prices of their furs in a loud voice; but the cold was so intense that their words were frozen in the air before they could reach the opposite side. Hereupon the Poles lighted a fire in the middle of the river, which was frozen into a solid mass; and in the course of an hour, the words which had been frozen up, were melted, and fell gently upon the further bank, although the Muscovite traders had already gone away. The prices demanded were,

however, so high, that the Lucchese merchant returned without making any purchase. (See the *Cortigiano*, vol. i. pp. 182. 184. ed. 1803.) L.

"*Cutting One's Stick.*" — This vulgarism of fast life would appear to be a corruption of a phrase not uncommon in the high life of the last century. Walpole, writing to Lord Strafford, Oct. 16, 1770, in reply to his inquiries after his gout, says: —

"I came to town on Sunday, and can creep about my room even without a stick, which is more felicity to me than if I had got a white one. I do not aim yet at such preferment as walking up stairs; but having moulted my stick, I flatter myself I shall come forth again without being lame."

JOHN TIMBS.

Drat 'em, Oddrot 'em. — The following suggestion as to the origin of the expressions *drat 'em, oddrot 'em* in old English comic writers, if new, may interest some of your readers. Probably the full expression was originally "may the gods *outroot them.*" This would easily pass into *oddrot 'em*, and *drat 'em* would as easily follow.

The expression is used in Latin comedy; cf. Terence, *Andria*, Act IV. Sc. 4. v. 22., and *Heautontim.*, Act III. Sc. 3. v. 28.: —

"Di te eradicent."

CANTAB.

British Officers, 1711. — When the expedition against Canada was got up in the reign of Queen Anne, thirty serjeants were sent to New York with lieutenants' commissions, and to be employed on that service. They were afterwards (Dec. 25, 1712) put on half-pay in that colony. The following are the names of twenty of those officers: —

William Matthews.	William Hellen.
Matthew Low.	Thomas Garlands.
James Dunbar.	Andrew Nickell.
William Moor.	Alexr. Blackall.
Edmund Blood.*	John Bennett.
James Hall.	Richard Kitchiner.
Philip Buchurst.	Timothy Bagley.
Samuel Babington.	Martin Groundman.
Thomas Burnit.	Walter Harris.
William Wilkinson.	Abraham Gee.

E. B. O'CALLAGHAN.

Albany, N. Y.

"*In the wrong box.*" — If you have not already done so, will you make a note that to George Lord Lyttelton we are indebted for the above expression? His lordship always declared to his friends how much happier he should have been had he been brought up to some profession or business, so difficult did he find it to settle his attention to anything to which he was not absolutely obliged to settle it. He was of rather a melancholy disposition, and used to tell his friends that when he went to Vauxhall he was always supposing pleasure to be in the *next box* to his, or, at least, that he himself was so unhappily situated as always to be *in the wrong box* for it.

R. W. HACKWOOD.

Singular Derivation of the Epithet "Whig." — Every reader of modern political history remembers the initials of the statesmen that went to the formation of the catch-word *Cabal;* and of those which gave rise to the singular composition of *Smectymnus* in the days of Milton, as well as Dr. Johnson's definition of *Whig*, as the Anglo-Saxon for *whey* or *butter-milk;* also the name of a party in Queen Anne's reign, well described by Swift. But I have recently heard from a learned friend, who at the time would not refer to his authority, that he had read that an appropriate application, if not exactly derivation, had been supplied by the initials of the words of the motto of a party about Cromwell's time, viz. "*We hope in God.*"

Can any of your numerous political and philological readers inform me *whence* the origin of this derivation is to be found? I shall be glad of any information referring to the above subject.

K. F. W.

Queries.

WILLIAM NICOLSON, D.D., ARCHBISHOP OF CASHEL.

Archdeacon Cotton, in his *Fasti Ecclesiæ Hibernicæ*, vol. i. p. 17, speaking of this prelate, who was not only a zealous antiquary and a learned historian and philologist, as is proved by his numerous valuable writings, but was also "a proficient in natural history," informs us that he has "a small MS. volume written by him, comprising an account of plants growing in Cumberland, and especially in the neighbourhood of Carlisle, as observed by himself in his walks." Archdeacon Cotton likewise remarks: —

"Some manuscript volumes of his Diary are in possession of his family connexions in Ireland, viz. the Mauleverers, descendants of the Rev. Bellingham Mauleverer, son-in-law of the Bishop. And his Commonplace book is in the Library of Trinity College, Dublin . . . . . One of them [the volumes of the Diary, as he mentions in the *Fasti*, vol. iii. p. 323], which I have perused, is full of interesting information, and breathes an uniform spirit of Christian uprightness, piety, and content."

Might it not be well to put in print, *pro bono publico*, at least a portion of the foregoing, written by one who (to say nothing of his other acquirements) has been termed by Bishop Gibson, in a note to his edition of Camden's *Britannia* (fol. 1722), "a man eminent for his knowledge in the languages of the Northern nations"?

* A gentleman of this name was placed on active service in 1723, as lieutenant of a company then serving in New York. He was nephew of Charles de la Fay, Under Secretary of State, 1718–1736, whose sister married Col. [Holcroft?] Blood, and of whom it is stated that she was "much fitter to command an army than the colonel."

It is somewhat strange that Walter Harris, in Ware's *History of the Bishops*, gives a very scanty notice of the prelate's works; and that in the *History of the Writers of Ireland* there is not even mention of his name. An enumeration of his writings is given in Chalmers' *Biographical Dictionary*; to which Archdeacon Cotton adds a list of seven sermons, preached between the years 1685 and 1716.

Can you refer me to any quarter for information respecting the archbishop's eldest son, the Rev. Joseph Nicolson, LL.D.?* He was Chancellor of Lincoln; and his only child, Mary Nicolson, was married, 6th February, 1744, to George Blacker, Esq. of Hallsmill, in the county of Down.

ABHBA.

Minor Queries.

Wreck of the Dunbar. — The ship Dunbar was on the 26th August, 1857, wrecked on the rocks entering Melbourne Harbour; all on board were lost, with the exception of one man; he was very accidentally discovered the next day on the cleft of rock. At first it was supposed to be some piece of apparel. A brave youth volunteered to be let down some hundred feet by a rope, and rescued from this perilous position a dying man, in the greatest stage of exhaustion. Query, was he a Dane? Is he living? Was his deliverer an Orkney man? Is he still alive? It would be satisfactory to learn their names. The inquirer will be gratified by these individuals accepting (from the investigator) of ten pounds sterling each, supposing that they are not in independent circumstances.

C. F.

Prisoner's Arraignment. — What is the origin of the prisoner, when he is arraigned, holding up his right hand as he pleads guilty or not guilty?

NOTSA.

Geology: Antiquity of Man on the Earth. — In the present uncertain state of geological science respecting the antiquity of man on the earth, it may perhaps be useful to make a note of a book which was published above two hundred years ago, in which an attempt was made, on Scriptural grounds, to prove that men were on the earth before the creation of Adam. The title of the book is as follows: —

"Men before Adam; or, a Discourse upon Romans v. 12—14., by which are proved that the First Men were created before Adam, with a Theological System upon that Presupposition. 8vo. Lond., 1656."

The work is anonymous, but the author was Isaac la Peyrere, a French Protestant, who was thrown into prison on account of his book. The original was in Latin, and published in the year 1655. It caused considerable sensation, and several answers to it were published.

D.

"*Hockley i' th' Hole.*" — Where shall I find an old ballad thus entitled elsewhere than in the *Bibliotheca Pepysiana?* I should be obliged to any correspondent for a transcript of it.

W. S. PINKS.

Æsop's Fables. — I have a couple of mutilated editions of Æsop, which I should like to have identified: —

No. 1. A small octavo, with frontispiece: — "Esop surrounded by his animals, &c.; Reader, good or bad, I believe thou art not such an ass as to think that all in this book was really done and said by Fowles and Beasts," &c. Signed, "X. Y. Z." The fables and morals both in prose and verse; very rude cuts, ending at p. 348.

No. 2. Same size, also without title. After "Life of Æsop" — Apthonius, the sophist notion of fable — and extract from Philostratus, then follows: "To his Ingenious Friend the New Translator of Esop," and "To the Juvenile Reader," both in verse. Cuts: the morals both in prose and verse.

J. O.

Sir Humpfrey Talbot. — Can any one tell who Sir Humpfrey Talbot, sheriff of Berks in 1480, was, and his residence? He is mentioned in Berry's *List of Sheriffs*.

SENEX.

The Book of Sports. — Arthur Wilson, in his *History of the Life and Reign of King James I.* (reprinted in Kennett's *Complete Hist. of England*, ii. 709.), says that after the publication of the *Declaration of Sports* by the king, in 1618, the Lord Mayor of London, who disapproved of it, arrested his majesty's carriages when they were passing on a Sunday through the City. This statement has often been repeated, on the sole authority of the violent party-writer referred to, or, it may be, of the unknown editor of his posthumous work.

Can evidence of a more credible kind be produced for the alleged fact? And can any law be cited, under which the king's carriages could be arrested at *any* time on the king's highway?

Wilson and his followers farther affirm that, in 1618, the *Declaration* "came forth, with a command, enjoining all ministers to read it to their parishioners, and to approve of it; and those that did not were brought into the High Commission, imprisoned, and suspended." There were such proceedings when the *Declaration* was reissued by Charles I. in 1633; but is there any proof of their occurrence in 1618? Fuller and Collier agree in representing that, in James's reign, it was published only for the use of Lancashire; and that even there, "no minister was enjoined to read the

[* Joseph Nicolson, D.D., was collated to a prebendal stall in Lincoln cathedral, 24 May, 1714; and admitted to the Chancellorship of Lincoln by the Archbishop of Canterbury's (Wake's) option, 11 Feb. 1724-5. He died Sept. 9, 1728, and was buried in the cathedral of Lincoln. Two daughters survived him.—ED.]

book in his parish." (Fuller's *Church History*, under May 29, 1618; and Collier's *Eccl. Hist.*, ii. 712., ed. 1714.) SCOTUS.

Surplice on Good Friday at the Communion. — In the review of the "Rev. Dr. Campbell's visit to England in 1778," in the *Edinburgh* of October, 1859, page 339., occurs the passage:—

"Dodd (the notorious Reverend Doctor) did not read the Communion Service rubrically, for he kneeled at the beginning, and though it was a Fast Day, he and his coadjutors *wore surplices.*"

As I have always seen the surplice worn on Good Friday by the officiating minister, I should be glad to learn whether this is an innovation since 1775, or whether the gown was then used by the Irish church only, of which Dr. Campbell was a member. I am aware in the University in Passion Week only the reader in chapel wears his surplice. J. H. L.

Playford. — Was Playford, who collected the *Musical Companion*, a Norfolk man, or in any way connected with that county? Is anything known of his descendants? F. C. B.

The Style of Grace.—When was this style first given to the *Archbishops* and to *Dukes?* J.

Munro.—What is the origin of the name Munro or Monro? It appears to be principally borne by Scottish families, some of whom, I believe, consider themselves of English extraction.

MARK ANTONY LOWER.
Lewes.

Lomax, or Lomas Family. — What is known of the origin of the name and family of Lomax, or Lomas? MARK ANTONY LOWER.
Lewes.

William Dunkin, D. D.—Can any of your correspondents give the dates of the birth and death* of William Dunkin, the friend and *collaborateur* of Swift, and author of various poems and epistles which were published in 2 vols. 4to. about the year 1774? W. J. F.

Owenson the Player.—I have heard from a gentleman now in his eighty-ninth year that he well remembers Owenson, the father of Lady Morgan, acting the part of Captain O'Cutter in Colman's comedy of the *Jealous Wife*, with infinite humour and success, about the year 1789. What other characters used Owenson to sustain besides Major O'Flaherty in the *West Indian*, Sir Lucius O'Trigger in *The Rivals*, and Teague in *The Committee?* Any information about Owenson would be very acceptable. EBLANA.

Writers who have been bribed to Silence was a subject started in "N. & Q." nearly two years ago, but it seems to have hung fire. May I be permitted to revive it by directing attention to a statement made in Timperley's *Cyclopædia* to the effect that Mary Anne Clarke received 10,000*l.*, and an annuity of 600*l.*, for suppressing a work of hers of which 10,000 copies had been printed! Plowden, in his *History of Ireland*, and Curran in his *Sketches of the Irish Bar*, insinuate that one of Sir Jonah Barrington's historical works was silenced by the government with a bribe.

W. J. F.

John Phipps. — Wanted, information regarding John Phipps, author of MS. comedies, *The Contrasts*, *The Important Discovery*, *The Sycophant.* These pieces were sold as part of the Duke of Roxburgh's library in 1812. Z. A.

"*Decanatus Christianitatis.*" — On the map of the diocese of Worcester attached to the Valor Ecclesiasticus, *temp.* Hen. VIII., the south-western quarter of Warwickshire, apparently nearly corresponding to the hundred of Barlichway, is tinted as a separate ecclesiastical division, and bears the above inscription, by which I understand the Deanery of Christianity. Can any of your readers suggest the reason of so strange a designation? J. S.

Major Thomas. — A gallant officer, Major George Powell Thomas, of the 3rd European Regiment, died from the effects of wounds received in battle before Agra, 1857. It is said he was the son of an old Indian officer, the late Major-General Lewis Thomas, C. B.

From which of the many families of Thomas were these heroes descended? G. L. T.

"*Death of the Fox.*" — Can any one inform me whether Sir Walter Scott composed a song on the "Death of the Fox," and whether this song was sung in Edinburgh at a Pitt dinner? Can the song be found? G. F.

Seal of SS. Serge and Baccus.—I should be glad to know where I can meet with any engraving or sketch of the seal used by the monastery of SS. Serge and Baccus in France. I have a deed with the seal attached, but it is somewhat damaged; and I am anxious to know the entire legend, as also some minutiæ of detail, which are destroyed in my specimen.

WILLIAM HENRY HART.
Folkestone House, Roupell Park, Streatham.

Goethe's Clavigo.—In the (Old) *Monthly Magazine* for 1834, vol. xviii., there is a translation of Goethe's *Clavigo* by A. T. Who was the translator? Z. A.

"*The Sack of Baltimore.*"—Many of your correspondents have, doubtless, read that beautiful ballad, "The Sack of Baltimore," by Thomas

[* Ob. Nov. 24, 1765.—ED.]

Davis. I understand it is founded on fact. In a note, p. 626., Div. iii. of Wright's *History of Ireland*, it is related "That in the preceding summer (1631) the Turks had landed on the coast of Cork, attacked Baltimore, and carried away about a hundred of the inhabitants into slavery."

Now, in reference to this ballad I would feel obliged by some kind correspondent's *Notes* to the following *Queries:*—

1. What was the Christian name of the O' Driscol, whose daughter, according to the poet, "was chosen for the Dey."

2. What amount of truth is in the following lines?—

"She's safe—he's dead—she stabbed him in the midst of his Serai;
And when to die a death of fire that noble maid they bore,
She only smiled — O'Driscol's child — she thought of Baltimore!"

THETA.

Dates of Early Plays. — Can you inform me whether there is any rule by which an *undated* early play can be placed? There are some in such case, the type of which is as old, the printers as ancient, and the general appearance as crumbly and tattered as heart can wish, and yet the first *dated* edition is set before them. N. D.

Grosseteste's "Castle of Love." — Will some of your intelligent readers throw a light upon the following lines in the *Castle of Love*, by Grosseteste, reprinted by Mr. Halliwell, 1849, p. 62.:—

"For from the rode for oure nede,
Ry3ht into helle he 3ede;
Fourty times ther he wes,
Er that he to aryse ches;
3et he rose up on the thridde day,
Erli in the marnyng on a Sonday."

Can it mean that for the forty days before the Ascension Our Lord daily visited and preached to the souls in prison? GEORGE OFFOR.

Colonel Brett.—I am much in want of some particulars concerning *Colonel Brett*, a well-known celebrity at the beginning of the last century. He was the friend and contemporary of Cibber, Addison, and Steele, and is mentioned in the *Tatler* by the *sobriquet* of *Colonel Ramble*. It is almost needless to add that he married Anne Countess of Macclesfield, after her divorce from the Earl. OXONIENSIS.

Bishop Hurd. — The *Ecclesiastical and University Annual Register* for 1809 contains a well-written sketch of *Bishop Hurd's* life, with a short, but candid and judicious critique on his works.

Query. By whom was this written?

My suspicions point to the Rev. Dr. Lucas, Rector of Ripple, near Worcester, who married the bishop's niece. To him has also been ascribed a spirited pamphlet in defence of the bishop against Dr. Parr's attack in the Preface to his republication of *Tracts by Warburton and a Warburtonian.*

Can any reader of "N. & Q." assist me in tracing the authorship of these pieces to Dr. L., or any other person? F. KILVERT.

Bath.

Gray's Copy of Strype's Stowe. — When the library of the poet Gray was sold in the year 1846, among many books which had their margins filled with MS. notes in the hand of that eminent person, who was as curious and minute in his investigations as he was accurate and fastidious in his compositions, was a copy of *Stowe's Survey of London*, of the first edition by Strype, which was sold for 14*l.* 5*s.* In what public or private library is this now to be found? J. G. N.

Minor Queries with Answers.

Swans. — What are the names given to distinguish the male and female swan? None of the works on natural history that I have consulted give this information. J. F.

[According to Yarrell, the distinguishing names of the male and female swan are "*Cob*" and "*Pen.*"—"In the language of swanherds," [persons who have the charge of swans] "the male swan is called a Cob, the female a Pen." (*British Birds*, ed. 1856, p. 228.) With this agrees the *Penny Cyclopædia*, art. Swan:—"Where, as it sometimes happens, the cob bird (male) of one owner mates with a pen bird (female) belonging to another, the brood are divided between the owners." In the "Ordinances respecting swans in the River Witham, co. Lincoln," A.D. 1524, the male and female swan, with reference to their "signets," are styled "*sire* and *dam.*"—*Archæol.* xvi. 156.

A friend who, both as a rower and an angler, is well acquainted with the Thames above bridge, assures us that as far up as Abingdon the male and female swan are now called vernacularly "*Tom*" and "*Jenny*," and are also distinguished as "*Cock*" and "*Hen.*" Col. Hawker applies to the male hooper or wild swan the term *Gander*. "The old 'gander' was only winged." (*Instructions*, ed. 1859, p. 269.) "M. Salerne dit . . . . que, quand on veut faire venir le cygne à soi, on l'appelle *godard.*" "Suivant M. Frisch, on lui donne, en Allemand, le nom de *frank*," [Franck?] "et il s'approche à ce nom." (Buffon, art. Cygne, notes.) Both terms, however, Godard and Franck, appear in this case to be used as epicenes, *i. e.*, without reference to sex.]

L'Abbaye de Quincy. — I have a copy of *Le Gueux*, a duo. of more than 400 pages, bound in the same original vellum with *Le Voleur* of 549 pages, published at Rouen in MDCXXXII., across the title of which is written "Labbaÿe de Quincy." I wish to ask where was this abbey, and was it for monks or nuns? Also were such books recognised as suitable for the libraries of religious houses? I had an idea that the reading of the inmates of such houses was very strictly confined to religious, or at least eminently useful books,

such as works on surgery and horticulture, and that the superiors looked shyly even upon poetry.
N. J. A.

[We have no means of deciding whether this was the Benedictine Abbey of Quinçay, formerly Quincy, situate in a valley a mile or two from Poitiers, or the Abbey of Quincy in Champagne, which belonged to the order of Cîteaux, a branch of the Benedictines. Both Abbeys were for monks, *not nuns*. "Quinçay, *Quinciacum*, en Poitou . . . . . Il y a une abbaye *d'hommes*, de l'ordre de St. Benoît." (Expilly.) "*Quintiacum* . . . . vulgo *Quinçay* nuncupatur . . . . Filibertus Abbas . . . Quintiacum Monasterium . . . . *Monachis* implevit." (Valesius.) "Quincy, abbaye *d'hommes*, de l'ordre de Cîteaux, en Champagne, diocese de Langres." — Expilly.]

"*Bobolink*" *and* "*Cocking an Eye*."—What are the meanings of "bobolink" and "cocking an eye," met with in Mrs. Stowe's *Minister's Wooing?*
J. R. K.

[Bobolink, or Boblink (*Icterus agripennis*), is a lively little bird, so called in the eastern and northern states from its notes. It is highly esteemed by epicures. W. Irving says, "The happiest bird of our spring is the Bobolink. This is the chosen season of revelry for him. He comes amidst the pomp and fragrance of the season; his life seems all sensibility and enjoyment, all song and sunshine." — *Wolfert's Roost.* But the epithet is sometimes used to denote an idler or *loafer*.——"Cocking an eye" must be left a Query.]

Brass at West Herling.—In the parish church of West Herling in the Hundred of Giltcross in this county there is a brass inserted in a flat stone monumental slab in the aisle with this inscription: —

"Orate pro animabus Willi. Berdewell, Armigeri, et Elizabethe uxoris ejus unius filiarum Edmundi Wychyngham, *et pro quibus tenentur*, quorum animabus propicietur Deus."

I am unable to decypher the meaning of the words in italics, and should be obliged to any of your correspondents who will explain their meaning.
John P. Boileau.

Ketteringham Park, Wymondham.

[The passive verb *teneor* appears to be here employed in the sense of being bound, or under obligation, as in the phrase *lege teneri*, "to be bound by law." "Pray for the souls of William Berdewell, &c., and [pray for the souls of those] *for whom they are bound* [to pray], to whose souls may God be propitious!" May not this mean, Pray not only for the souls of the parties themselves, but for the souls of those for whom it was their duty, while living, to pray, *e. g.* parents, benefactors, &c.]

The Princess Borghese.—I require for a little work I have in hand some particulars of the death of the Princess Borghese (daughter of the Earl of Shrewsbury), who died suddenly of fever at Rome about, I think, 1846. I have been informed that a memoir of the Princess was issued at the time, but have not been able to meet with it.
W. S.

[The Princess Borghese died at Rome in December, 1840, on which occasion was published a *Funeral Oration*, delivered at the Solemn Obsequies of the Lady Gwendaline Talbot, Princess Borghese, in the church of S. Charles in the Corso, Dec. 23, 1840, by C. M. Baggs, D.D., Rome, 8vo. 1841. Also another pamphlet entitled *Sur La Mort Prématurée de Lady Gwendaline Catherine Talbot, Princesse Borghese*, par Le R. P. Marie-Joseph De Géramb, Abbé et Procureur-Général de la Trappe, Paris, 8vo. 1840. Both pamphlets are in the British Museum.]

Moly and Colombine. — In the twenty-sixth *Sonnet* of Spenser, after enumerating the sweets and ills of six plants, he continues: —

"Sweet is the broome-flowre, but yet sowre enough;
And sweet is moly, but his root is ill."

In another place the usual word *Columbine* as applied to the flower, is spelt *Cullambine*. *Bine* is clear as its most appropriate termination; but what has *Cullam* to do with the flower? and what is the plant, tree or flower, called *Moly?*
W. P.

[*Columbine* comes from *Columba*, pigeon, because when the outer petals of the flower are picked off the remainder presents an extraordinary resemblance to a pigeon.

The *Moly* (μῶλυ) "that Hermes once to wise Ulysses gave" to preserve him from the charms of Circe is described in the *Odyssey* (x. 304.) as having a *black* root, and a flower as white as milk.]

"*Soul is form and doth the body make*." — In what part of Spenser's *Works* is the following line to be found? I wish to see the context, and cannot hit upon the line, "Soul is form and doth the body make."
W. P.

[It is in the Hymn in Honour of Beautie, v. 133.]

Portrait: K. B. 32. — I have an excellent portrait of a young officer of Marines (I think) who served at the siege of Gibraltar, 1782. He is leaning on a brass gun, upon the carriage of which is marked K. B. 32. If you can tell me what this means, perhaps I can at once tell who it is. Is it Knight * of the Bath, No. 32.? or is it the number and character of the gun? for instance a 32-pounder.
H. Banfield.

[Viewed in connexion with the siege of Gibraltar, we apprehend that the gun-mark, "K. B. 32," must be taken to signify a 32-pounder belonging to the *King's Bastion*. "From the grand battery, along the sea-line, the town is defended by the North, Montague's, Prince of Orange's, King's, and South bastions. Montague's, Prince of Orange's, and King's bastions have been erected lately. The latter is a very complete piece of fortification, commanding the bay from New to Old Mole heads, and mounting twelve 32-pounders," &c. Drinkwater's *Hist. of the Siege of Gibraltar*, ed. 1785, p. 27.]

Four Kings.—I have in my collection of Greenwich Hospital portraits one of Matthew Lord Aylmer, sometime governor of that noble institution, and on it is "Matthew Ailmer who entertained the Four Kings on board the Royal Sovereign, 1710." Who were the four kings?
R. H. S.

[The newspapers merely give the *locale* of the Four Kings, as their family names would doubtless puzzle the

* When was this Order instituted?

penny-a-liners of that time. *The Post-Man* of April 20-22, 1710, informs us, that "The four Indian kings, or chiefs, of the five nations of Indians lying between New England, New York, Canada, or New France, who arrived here some days ago, had on Wednesday last their public audience of Her Majesty in great ceremony, being conducted thereunto in two of Her Majesty's coaches by Sir Charles Cotterel, Master of the Ceremonies. They went yesterday to Greenwich, and were entertained on board one of Her Majesty's yachts." They sailed from Plymouth in the "Dragon," on May 7, 1710.]

Prince Rupert's Arms and Crest. — Can you favour me with the arms and crest of Prince Rupert? T. H. BRIGGS.

[Arms, quarterly; 1st and 4th sa. a lion rampant or; 2nd and 3rd paly bendy arg. and az. — Heylyn's *Help to English History*, ed. 1773, p. 212. No crest is given.]

Replies.

MALABAR JEWS.

(2nd S. iv. 429.; viii. 232.)

Vols. vi. and ix. of the *Works*, published by the Zealand Society of Sciences, are now before me: but the fulness of matter, treated in 's Gravezande's *Disquisitions*, precludes me from giving anything like an extract. I must limit myself to the correction of such errors concerning the Malabar Jews as, through misinformation, have appeared in your pages.

Hamilton says that this Jewish community —

"Have a synagogue at Couchin, not far from the king's palace, about two miles from the city, in which are carefully kept their records, engraven on copper plates in Hebrew characters; and when any of the characters decay, they are new cut, so that they can show their own history from the reign of Nebuchadnezzar to the present time."

This is not the case. The Jews residing in Cochim already in the year 1686, had but a very confused notion of their own history, and this because the plundering Portuguese of 1662 had made away with the book named *The Book of the Upright* (not that of *Jasher*, Joshua x. 13., 2 Sam. i. 18., but *Sepher Haynsar*), in which also was written from whence "the last great multitude of people descended, that came over in the 4250th year of the Creation," A.D. 489. The copper plates Hamilton refers to are the letters patent, in which regal privileges were granted to Joseph Rabby by the Malabar emperor Erawi Manwara. In Moens's (not *Moonis's*) time this piece of antiquity, of which a facsimile is given in the *Works* of the Zealand Society (vol. vi. facing p. 540.), was kept in the synagogue of the White Jews, a quarter of an hour's walk from Cochim. The patent is neither written in Hebrew, nor in Hebrew characters; these, as well as the language, are a mixture of the old Malabar, the Tamul, and the Tulingan tongues.

Hamilton's account of brass chronicles of the Malabar Jews induced Mr. John Collet, of Newbury in Berkshire, to address himself by two letters, of June 24th, 1753, and Jan. 12th, 1754, to his old Leyden friend and college-fellow Mr. Job Baster at Zierikzee, requesting him to have inquiries made from Zealand regarding the Jews residing at Cochim. To these letters he, in 1754, added a third, written in Hebrew, and with an English translation appended, which he wanted to be forwarded to the Jews aforesaid. As, however, to this letter no reply was given, Mr. A. 's Gravezande, some twenty years later, translated the English version of the same into Dutch, and had it taken to Cochim, with some questions extracted from Collet's correspondence. The effects of this epistle were remarkable; 's Gravezande tells us (*l. c.* vi. p. 586.):—

"It is a fact worthy of notice, that as Mr. Moens (the then Governor of Malabar), distinctly and in an affecting manner read the letter, I mentioned to the most distinguished Jews of Cochim, whom he had assembled for the purpose, and had come to the part which regarded the promise of their deliverance and restitution, they all, partly from joy and partly from emotion, began to cry so bitterly, that the reader himself was at great pains to keep his countenance. It indeed is hard to say what signs of agitation were to be read from their features. So much so, that when the lecture was over they wrung their hands and looked each other in the face with confusion, continually uttering their joy for the letter which Collet had written."

'S Gravezande concludes with the prayer, —

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."—*Ps.* liii. 6.

A somewhat similar scene was witnessed by Mr. Moens on October the 15th, 1779, subsequently to his public lecture of 's Gravezande's *Historical Account* (*Geschiedkundige Narichten*) to members of the same Cochim community:—

"After having said that he had presented the Jewish Synagogue in that place with the imprint of the copper plates, Moens thus proceeds:—

"'I, at the same time, intended to give them a transcript of your Rev.'s *Account*, but wanted first to try whether they should not desire this out of their own accord. For that reason I read it at my house to the most notable of them, and explained it as clearly as possible — and I had the satisfaction to see that they, as it were, gaped the words out of my mouth; that some of them surrounded me and nearly crushed me, in order to look into the work itself, and that sundry others, with a faint murmur, now rubbing and then lifting up their hands, were engaged in a very animated conversation: and I must confess that I was greatly moved by their doings. When they had thus heard everything, and I, in my way, had still addressed a few cordial words to the meeting, reminding them, by the bye, of what is said in *Hosea* iii. 4, 5 *, they partly began to weep and partly to sob, in which condition they took their leave.'

* "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

"But, some days afterwards, they sent one of theirs to me, begging for a copy of what I had read to them, which I accordingly gave."

As somewhat akin to the above, I make free still to add a transcript from *Diary of a Tour through Southern India, Egypt, and Palestine in the Years* 1821–22, by a Field-Officer of Cavalry (8vo. pp. 366., Lond. 1823, Hatchard and Son). I have it from the *Literary Gazette* for 1823, p. 664.: —

"The black Jews are supposed to be the descendants of proselytes made to Judaism on the first settlements of white Jews in the country; but nothing certain seems to be known concerning them: they still exist in large numbers along the Malabar coast. From the ruins of the Synagogue we returned to the Church; and there, while Mr. Fenn was speaking to the Syrians, I had a long and interesting conversation with Moses, in the Portuguese language, of which, fortunately, he understood a little. The sum of what he told me was, that the Jews, those at least who had studied the Sacred Writings, all agreed that the 53d chapter of *Isaiah* related to the Messiah; that the accounts given of Jesus of Nazareth exactly correspond with the description of him given therein: but that there is one material point in which he fails, which is, that having publicly declared He came to fulfil the law of Moses, He nevertheless permitted his followers to dispense with the rite of circumcision, and to change the day of the Sabbath, — acts which positively violated the law of Moses; and such, therefore, as the true Messiah would never have allowed. This was, he said, the common opinion of the Jews; but he admitted that, for his own part, the undeniable conformity of Jesus to the predicted Messiah, the long and dreadful dispersion and sufferings of the Jews, and the present returning kindness of the nations towards them, in seeming conformity with the time pointed out in the prophecies of the 1260 days; all combined to throw his mind into an indescribable state of ferment. He *almost* believed — but then the unaccountable change of the most holy Sabbath-day! He allowed the total confusion of tribes, so that, if Messiah were yet to come, He could not be known to be of the tribe of Judah, unless by a miracle. Still he thought God would perhaps vouchsafe a miracle to restore the identity of families and tribes, and that this was a general belief among his brethren. He says he has read the New Testament with attention, and thinks it a most excellent work; but if its accounts had been true, how was it possible that so many thousands of Israelites, living witnesses of the miracles therein related, could yet refuse to believe, and even punish the supposed Messiah with death? I have purposely abstained from recapitulating the arguments usually employed against what Moses Azarphati advanced, as they are well known to every Christian of common intelligence, who has at all studied the grounds of his own belief; but I thought it might not be uninteresting to know from the fountain head what the Jews think and say for themselves; and Moses is really a fair specimen of the most liberal among them."

The second error I have to correct is, that the piece of wood now kept in the Zealand Society's Museum is inscribed INAZARREXIVDE, the letters *inverted*, and to be read from left to right, as if they were types composed for printing. It was supposed to be the remainder of a Romish crucifix erected by the Portuguese before the year 1662, when Cranganore was taken from them by the Dutch. The manner in which the letters are placed makes us surmise that the Roman Catholic priests hit upon this invention as more likely to attract the Hebrew-reading eyes of their Jewish Malabar subjects.

I dare say DR. TODD will be pleased to hear that there exists a Portuguese pamphlet, 15 pages in 4to., containing an account about some Jews who, having left Amsterdam in November, 1685, had been on the continent of Cochim from November the 21st to November the 25th, 1686, and had been received and treated there in a very kind and solemn way. This happened under Commander Vosburg. The title is, *Notisias dos Judeos de Cochim, mandadas por Mosseh Pereyra de Paiva, Acuya Custa se imprimiraô.* Em Amsterdam, Estampado em caza de Vry Levy em 9 de Ilul, 5447 (being our year 1687). Preceded by the *imprimatur* of Ishack Aboab.

Though small, this little book gives much information regarding the Cochim Jews of that time, as for instance, —

"The situation of both the place of abode and the Synagogue; A List of the Heads of Families; The Condition of the people at that Period; The number of Families in sundry quarters of the Town; Their History, Religious Customs, principal Learned Men or *Chachams*; A Translation of the Privilege accorded by Cheram Perimal [*sic*]; The Replies to about 50 Questions, concerning their Rituals; with their opinions and conduct in the case of the famous Impostor or false Messiah, Sabathai Sevi: of whom they know nothing else but that, at the time when he was said to be Messiah, the Commander of Cochim had received his portrait, to which no one of them had shown any respect, and that, not very long afterwards, they had been informed by way of Mecca that Sevi had suffered himself to be made Turk."

See A. 's Gravezande, in the Zealand Society's *Works*, vi. p. 524. and note (11.).

As an appendix I, inquiringly, copy the following from the *Literary Gazette* for 1832, p. 733.:—

"*The Jews.*—It is stated in the *Anglo-Germanic Advertiser* (but we know not if on sufficient authority, or merely a rumour picked up from an eastern (!) attendant at Leipsic fair), that the descendants of the lost ten tribes of Israel are to be found in Li Bucharia. They are said to amount to ten millions, to speak the language of Thibet, to observe the rite of circumcision, to keep the Kipour, and to have readers and elders like the original Jewish people."

J. H. VAN LENNEP.

Zeyst, near Utrecht,
Oct. 29, 1859.

TITLES CONFERRED BY OLIVER CROMWELL.

(2nd S. vii. 476. 518.; viii. 382.)

At the end of a small work, *The Perfect Politician; or a full View of the Life and Actions (Military and Civil) of O. Cromwell*, 12mo., London,

"Afterward shall the children of Israel return and seek the LORD their God, and David their king: and shall fear the LORD and His goodness in the latter days."

1660, we have the following "Catalogue of Honours conferr'd on several Persons by Oliver Cromwell, Lord Protector, in the time of his Government":—

"*His Privie Council.*

Henry Lawrence, Lord President.
Lieut.-Gen. Fleetwood.
Major-Gen Lambert.
Philip Lord Lisle.
Nathaniel Fiennes, Commissioner of the Great Seal.
John Desbrow, Edward Mountague, } Generals-at-Sea.
Sir Gilbert Pickering.
Sir Charles Wolsley.
Col. William Sydenham.
Edmund Earl of Mulgrave.
Walter Strickland, Esq.
Philip Skippon, Major-Gen.
Col. Philip Jones.
Richard Major, Esquire.
Francis Rouse, Esquire.
John Thurloe, Secretary of State.

The Members of the other House, alias *House of Lords.*

1. Lord Richard Cromwel.
2. Lord Henry Cromwel, Deputy of Ireland.
3. Nathaniel Fiennes, } Commissioners of the Great
4. John Lisle, } Seal.
5. Henry Lawrence, President of the Privie Council.
6. Charles Fleetwood, Lieut.-Gen. of the Armie.
7. Robert Earl of Warwick.
8. Edmund Earl of Mulgrave.
9. Edward Earl of Manchester.
10. William Lord Viscount Say and Seal.
11. Philip Lord Viscount Lisle.
12. Charles Lord Viscount Howard. So cr. by Cromwell
13. Philip Lord Wharton.
14. Thomas Lord Faulconbridge.
15. George Lord Evers.
16. John Claypole, Esq.
17. Johu Desbrow, } Generals at Sea.
18. Edward Montague, }
19. Bulstrode Whitlock, } Commissioners of the Trea-
20. William Sydenham, } sury.
21. Sir Charles Wolsley.
22. Sir Gilbert Pickering.
23. Walter Strickland, Esquire.
24. Philip Skippon, Esq^r.
25. Francis Rous, Esq^r.
26. John Jones, Esq^r.
27. Sir William Strickland.
28. John Fiennes, Esq^r.
29. Sir Francis Russel.
30. Sir Thomas Honywood.
31. Sir Arthur Haslerigge.
32. Sir John Hobart.
33. Sir Richard Onslow.
34. Sir Gilbert Gerrard.
35. Sir William Roberts.
36. John Glyn, } Chief Justices of both Benches.
37. Oliver St. John, }
38. William Pierrepoint, Esquire.
39. John Crew, Esq^r.
40. Alexander Popham, Esq^r.
41. Philip Jones, Esq^r.
42. Sir Christopher Packe.
43. Sir Robert Tichborn.
44. Edm. Whalley, Com. Gen.
45. Sir John Barkstead, Lieut. of the Tower.
46. Sir Tho. Pride.
47. Sir George Fleetwood,
48. Sir John Huson.
49. Richard Ingoldsby.
50. James Berry, Esq^r.
51. William Goff, Esq^r.
52. Thomas Cooper, Esq^r.
53. Edmund Thomas, Esq^r.
54. George Monke, Gen. in Scotland.
55. David Earl of Cassils.
56. Sir William Lockhart.
57. Archibald Johnston of Wareston.
58. William Steel, Lord Chancellor of Ireland.
59. Roger Lord Broghill.
60. Sir Matthew Tomlinson.
61. William Lenthall, Master of the Rolls.
62. Richard Hampden, Esq^r.

Commissioners of the Great Seal and their Officers.

Nathaniel Fiennes. John Lisle.
William Lenthal, Master of the Rolls.

Officers attending.

Henry Middleton, Serjeant-at-Arms.
M^r. Brown. M^r. Dove.

Judges of both Benches.

John Glyn, Lord Chief Justice.
Peter Warburton, Richard Nudigate, } Justices of the Upper Bench.
Oliver St. John, Lord Chief Justice, and
Edward Atkins, Matthew Heale, Hugh Windham, } Justices of the Common Pleas.

His Barons of the Exchequer.

Robert Nicholas. John Parker, and Roger Hill.

Serjeant-at-Law.

Erasmus Earl.

Attorney-General.

Edmund Prideaux.

Solicitor.

William Ellis.

Serjeants-at-law, called by him to the Barre.

Richard Pepes, 25 January, 1653.
Thomas Fletcher, 25 January, 1653.
Matthew Hale, 25 January, 1653.
William Stecl, 9 February, 1653.
John Maynard, 9 February, 1653.
Richard Nudigate, 9 February, 1653.
Thomas Twisden, 9 February, 1653.
Hugh Windham, 9 February, 1653.
Unton Crook, 21 June, 1654.
John Parker, 21 of June, 1654.
Roger Hill, 28 of June, 1654.
William Shepard, 25 October, 1656.
John Fountain, 27 November, 1656.

Viscounts.

Charles Howard of Glisland in Cumberland, created Baron Glisland, and Lord Viscount Howard of Morpeth, the 20th of July, 1657.

Baronets.

John Read, Esq., of Bocket Hall, in Hertfordshire, created Baronet the 25 of June, 1656.

John Claypole, Esq., created Baronet the 16 of July, 1657.

Thomas Chamberlayn, of Wickham, Esq., made a Baronet the 6th of October, 1657.

Thomas Beaumont, of Staughton-Grange, in Leicestershire, Esq., created March 5, 1657.

John Twisleton, Esq., of Horesman's Place, in Dartford,

in the county of Kent, created Baronet of the same, March 24, 1657.

Henry Ingoldsby, Esq., created 31 of March, 1658.

Henry Wright, of Dagenhams, in Essex, Esq., created Baronet March 31, 1658.

Edmund Dunch, Esquire, of East Wittenham, in Berkshire, created Baron of the same place, April 26, 1658.

Griffith Williams, Esq., of Carnarvon, made a Baronet the 28 of May, 1658.

Knights, when and where made.

Sir Thomas Viner, Lord Mayor of London, at Grocers' Hall, Feb. 8, 1653.

Sir John Copleston, at White Hall, June 1, 1655.

Sir John Reynolds, at White Hall, June 11, 1655.

Sir Christopher Pack, Lord Mayor of London, at Whitehall, Septemb. 20, 1655.

Sir Thomas Pride, at Whitehall, Jan. 17, 1655.

Sir John Barkstead, at Whitehall, Jan. 19, 1655.

Sir Richard Combe, at Whitehall, Aug. 1656.

Sir John Dethick, Lord Mayor of London, at Whitehall, Sept. 15, 1656.

Sir George Fleetwood, of Bucks.

Sir William Lockhart, at Whitehall, Dec. 10.

Sir James Calthrop, of Suffolk.

Sir Robert Tichborn, Lord Mayor of London, and Sir Lislebone Long, Recorder, December 15.

Sir James Whitlock, at Whitehall, January 6.

Sir Thomas Dickeson, of York, March 3, 1656.

Sir Richard Stainer, at Whitehall, June 11, 1657.

Sir John Claypole, Baronet, at Whitehall, July 16, 1657.

Sir William Wheeler, at Hampton Court, Aug. 26, 1657.

Sir Edward Ward, of Norfolk, at Whitehall, November 2.

Sir Thomas Andrews, Alderman of London, at Whitehall, November 14.

Sir Thomas Foot, Alderman
Sir Thomas Atkin, Alderman
Sir John Huson, Colonel
} Dec. 5.

Sir James Drax, at White Hall, Jan. 6.

Sir Henry Pickering
Sir Philip Twisleton
} Whitehall, Feb. 1.

Sir John Lenthal, at Whitehall, March 9.

Sir John Ireton, Alderman of London.

Sir Henry Jones, at Hampton Court, July 17, 1658."

"Sic transit Gloria Mundi."

H. E.

Sept. 540

SQUARING THE CIRCLE.

(2nd S. viii. 291.)

Eighteen years have elapsed since I first saw the words, "Sator arepo tenet opera rotas," which were presented to me, as a "crux," by a member of the University of Cambridge. I believe the translation (if any) to be, "The sower holds the wheels; the sower holds the works." I was informed that "tenet" is to be *twice* introduced, in rendering the passage into English. I have consulted Riddle's *Latin and English Dictionary*, and cannot find therein "arepo" as a word, nor can I find "arepus" or "arepum," of either of which words it might be considered the ablative case. "Repus" or "repum" does not exist in the Latin language, as far as my limited experience serves. I believe that "arepo" is "opera" reversed, and that the word has been introduced merely to "square the circle." I need not say that I shall be very glad to see in print a satisfactory solution of what has hitherto been unintelligible to me.

Another example of squaring the circle is given in the words "Silo princeps fecit," which is doubtless familiar to many of your readers.

MUTO QUADRATA ROTUNDIS.

Perhaps the following may throw some light on this question. H. B.

Five letters squared, and reading not only forwards and backwards, but upwards and downwards, are certainly a great "fact accomplished." The artist, it is clear, was not only ingenious, but sly. There is an apparent difficulty, only apparent, in the second line, AREPO, which is not a Latin word; and though it may be resolved into either "à repo," or "à re po," or "are po" (taking "po," as once it stood, for *populo*), neither of these is a very satisfactory solution. In order, then, to get at the "true interpretation," I shall beg leave, in the first place, to deploy our solid square, and draw it out in line. It will then stand thus:—

"Sator arepo tenet opera rotas;"

which I take to be two interrogatives:—

"Sat orare poten'? et opera rotas?"

For the interpretation whereof it must be premised that I view "sat," not in its ordinary import, *sufficiently*, but in its occasional signification of *well*, *properly* ("non sat scio," I do not well know; "non satis intelligebam," I did not properly understand); while "poten'" we take for *potesne* (as *vin'*, *scin'*, for *visne*, *scisne*). Moreover in the second half of the line we take the "et" to be the *et admirantis* or *indignantis*, which often commences a question ("Et vos acta Cæsaris defenditis?" "Et causam dicit Sextius de vi?"): "Opera" we understand in its mediæval sense of *Church Services* ("Opus Dei, sacra liturgia"), and "rotas" in its mediæval sense of *gabbling* ("Rotare, Effutire celeri et incurioso sermone . . . 'Quasdam resonantium sermunculorum taureas rotant'"). The whole passage, then, may be viewed as an expostulation addressed to some ecclesiastical personage, possibly to the unconscious minister (in 1614) of the identical church where the inscription was fastened against a pew; and its literal signification will be—

"Canst thou pray aright? and gabblest thou the Services?"

In other words,—

"Can that be a proper way of offering prayer, and you rattling on at such a rate?" or, "How can you pray aright, when you thus gabble the Services?"

I must not conclude without offering a farther suggestion. The square now before us, 5×5, has this peculiarity, that, after a fashion, it contains in itself a *date*; namely, the same date that stands above it, 1614. Of the five-and-twenty letters composing the square, twelve are vowels, and thirteen are consonants. Taking, as it stood in mediæval times, the numerical value of *all* these letters, that is, S as 7, A as 500, &c., the total would be 4908, which is far too high. But take the consonants only. S occurs twice, T four times, R four times, P twice, N once. What, in mediæval days, were their numerical values?

"Ebdomadæ specie S suscipit ordine *septem*."

"T quoque *centenos* et *sexaginta* tenebit."

"*Octoginta* facit numerum quæ dicitur hæc R."

"P similem cum G numerum monstratur habere."

("G. autem 400 designat.")

"N *nonaginta* capit, quæ sic caput esse videtur."
Du Cange.

That is, S = 7, T = 160, R = 80, P = 400, N = 90.

2 S =	7 × 2 =	14
4 T =	160 × 4 =	640
4 R =	80 × 4 =	320
2 P =	400 × 2 =	800
N =	90 × 1 =	90
Total	- -	1864

This last total, 1864, is still above the mark; but stay. POTESNE being excluded as not squaring, and POTEN' introduced instead, we get *one E the less.* What is the numerical value of E?

"E quoque *ducentos* et *quinquaginta* tenebit" (250).
Du Cange (1733).

From 1864, then, deduct 250 for the E left out, and the remainder is just 1614 — the very date required, as it is seen topping the diagram itself.

With regard to the two letters which *flank* the square, E and R, these might be taken, were the date twelve years earlier, as standing for Her sometime Majesty of glorious memory, Elizabetha Regina. Possibly they are the initials of some Rev. E—— R——, then officiating in the church of Great Gidding, who little dreamed that, in permitting an ingenious device to be put up against one of the pews, he was bequeathing to posterity a covert memorial of his own bad reading.

It must be confessed that, with respect to its latinity, the style of this inscription is somewhat constrained — hardly sufficiently fluent. But surely the marvel is, that the composer should have succeeded in connecting any meaning whatever with a verbal complication, of which the mere mechanical construction must have cost him so much time and trouble. I ought to add that a friend is disposed to view AREPO as a cognomen, and would render the passage thus: —

"The sower Arepo holds the wheels in his work."

To your readers I leave the decision.

SUPERNATURALS AT THE BATTLES OF CLAVIJO AND PRAGUE.

(2nd S. viii. 171.)

I do not know which is the best account of St. James's support to the Spaniards at the battle of Clavijo, but presume that none is better than Mariana's. The battle was fought in the year 844. At the end of the first day the Spaniards had the worst of it. In the night St. James appeared to King Ramirez and promised his support on the morrow. The king told his vision to the troops, and gave the signal for fighting. They charged furiously and shook the Moors: —

"El apostel Santiago fu visto en un cavallo blanco, y con una vandera blanca, y en medio della una Cruz roxa, que capitaneava nuestra gente. Con su vista crecieron a los nuestros las fuerzas; los Barbaros de todo punto desmayados, se pusieron en huida. Executaron los Cristianos el alcance; degollaron sesenta mil moros."

A vow of King Ramirez is then stated, and certain charges on land set out, and, —

"Añadieron otrosi en esto voto quæ para siempre, quando los despojos de los enemigos se repartiesen Santiago se contasse por un soldado de a cavallo, y levasse su parte. Pero este con el tiempo se ha desusado."— Mariana, *Historia de España*, lib. vii. c. 13. Madrid, 1679, i. 276.

Mrs. Jameson (*Sacred and Legendary Art*, p. 139.) gives 903 as the date of the battle. I do not know on what authority.

"Mais de toutes les merveilles arrivées en ce temps-là, il n'y en eut point de plus memorable par ses suites, que celle que je vais raconter, et qui précéda immediatement la battaille de Prague. La nuit avant ce fameux combat, quelques soldats hérétiques de garde à la porte de l'Eglise Metropolitaine, s'etant apperçûs qu'il y paroissoit une lumiere extraordinaire, eurent la curiosité d'examiner par les fentes de la porte ce que s'y passoit. L'Eglise leur parut toute en feu; et deja ils alloient sonner l'alarme, pour appeller du secours, lorsqu'un nouveau spectacle s'offrit à leurs yeux, et leur fit connoitre, que ce feu qu'ils apperçevoient, n'avoit rien de la nature des feux ordinaires.

"C'etoit trois hommes respectables et tout resplendissans de gloire, dont l'un revetu d'un surplis, et d'une robe longue, etoit habillé comme le font les chanoines de Prague: ces trois premieres furent joints à l'heure même par trois autres personnes également eclatantes de lumiere. Tous six apres avoir conferé quelque tems ensemble, se separerent et disparurent aux yeux des soldats, qui frappés d'un spectacle si marveilleux, et si effrayant tout ensemble, abandonnerent leur poste et allerent répandre dans toute la ville la nouvelle de ce qui etoit arrivé. Le bruit passa bientot dans l'armée Protestante, campe à un quart de lieu de Prague, et de-là, par le moyen de quelques deserteurs, dans celle de catholiques, qui n'en etoit pas fort éloignée. Tous raisonnerent sur le prodige. Les Protestans n'en auguroient rien de favorable pour eux. Les Catholiques, au contraire, cruerent y découvrir une preuve certaine de la protection des bien heureux Patrons de la Boheme, et en particulier du Saint Martyr Jean Nepomucene, que les soldats avoient distingué dans l'apparition."— Marne, (p. 151.) *Vie de S. Jean Nepomucene*, Paris, 1741, 12mo. pp. 288.

It is strange that the saint appeared to heretic soldiers, and that they knew him. As his martyrdom took place on the eve of the Ascension, 1383, and the battle of Prague on the 8th November, 1620, they could hardly have any personal remembrance of him. FITZHOPKINS.

Garrick Club.

Replies to Minor Queries.

The Jews' Spring Gardens (1st S. ii. 463.) — So long ago as 1850 an inquiry was made in your pages for the Jews' Spring Gardens at Mile End. No information on that head has, I believe, yet been given. Having occasion to refer to an old map of the parish of Stebonheath, *anno* 1702, in my possession, I find "The Spring Garden" marked. Its site was a short distance from the Mile End Road, on the south side, and its east side abutted upon "Broome's Lane," since called Globe Lane. On the opposite side of the road, but a little farther eastward, is "Wright's Lane," identical with the modern White Horse Lane.

The conclusion that this was the "Spring Garden" alluded to in the advertisement quoted from the *Postboy*, is strengthened by the fact of an adjoining house being marked in the map as "Captain Bendall's," the reference in the advertisement being also to "Captain Bendal, Mile End." I remember an old house close by the spot herein indicated being called "Spring Garden Cottage." It may be standing to this day.

ALEXANDER ANDREWS.

Seals of Officers who perished in Affghanistan (2nd S. viii. 289.) — In common, I have no doubt, with many of your readers, I was much interested in this paragraph in "N. & Q.," and trust that we shall hear that MR. BAYLEY has had the satisfaction of returning to their friends these relics, which they must greatly prize.

I wish now to relate an incident of the Crimean war, which I believe has never appeared in print. Lieut. Sparke, son of the Rev. J. H. Sparke, Canon of Ely, perished in the disastrous cavalry charge at Balaklava. Some months afterwards, his signet ring, with the family crest and motto — "Scintilla fit ignis" — was restored to his family by some generous Russian, who had purchased it from the person who had despoiled the dead of it. I believe it was returned through the British ambassador at Stockholm or Copenhagen — the nations being still at war.

Such amenities were all too rare during that contest. I wish I could record the name of the person who did this act of thoughtful and Christian courtesy.

E. G. R.

Mrs. Myddelton (2nd S. viii. 377.)—MR. STEINMAN is informed that there is a good portrait of Mrs. Myddelton in the possession of Colonel Myddleton Biddulph, Chark Castle, Denbighshire.

NIX.

Besides the pictures at Hampton Court and Althorpe House, co. Northampton, there are or were portraits of this lady in the gallery at Windsor Castle, and a whole-length by Lely in Kingston House, Dorset. There was also a miniature of her by Petitot at Strawberry Hill.

CL. HOPPER.

What sort of Animal was the Bugle? (2nd S. viii. 400.)—In Hampshire, some years ago, a bull was always called a *bugle*, and I believe the term is still in use. In old French we meet with the word *bugle*, meaning a wild ox. The word is also met with in the Bible, translation of 1578 : —

"The hart, and the roebucke, and the *bugle*, and the wild goat."—*Deuteronomy*, xiv. 5.

In the modern translation the word *fallow-deer* is substituted. I am not a Hebrew scholar, and cannot therefore decide on the correctness of the translation, but assuming the translation of 1578 to be a good one, I think that "wild ox" would be a more correct rendering than "fallow-deer." For the etymology of the word we must go to the French, where we find *beugler*, to bellow. The word *buffle*, Fr. *beuffle*, Germ. *buffel*, meaning a buffalo, is I think cognate to bugle.

J. A. PN.

Bugle was an old French term for horned cattle. "S'est dit autrefois pour Bœuf."—*Bescherelle*. This writer derives bugle from the Celtic "*bu*, bœuf;" but it seems to be more immediately connected with the L. *buculus*. Cf. the old Fr. words "*buglement*," — a lowing or bellowing, and "*bugler*," to low, or bellow. These are now "*beuglement*, Cri du taureau, du bœuf, et de la vache," and "*beugler* (Lat. barb. buculare)," which "ne se dit proprement que du cri du taureau, du bœuf, et de la vache."

So various are the animals of the ox kind, to which the terms *bugle*, *boogle* have been applied in England, that it is to be feared some difficulty will be found in identifying the class peculiar to the I. of Wight by its name alone. "A literary friend in England remarks that this [Bugil, Bugill] is 'a bull's horn. *Bugle* and *Bull*,' he adds, 'are inflections of the same word; and in Hampshire, at Newport, Fareham, and other towns, the *Bugle* Inn exhibits the sign of a terrific *Bull*.' Phillips, indeed, defines *Bugle*, 'a sort of wild ox'; and Huloet, 'Buffe, *bugle*, or wilde oxe.'" Jamieson, *Supplement*, on Bugil.

THOMAS BOYS.

The Contraction "i." (2nd S. viii. 374.) — MR. JOHN GOUGH NICHOLS appears to desire examples of *i.* for *i. e.* In his *Guide into the Tongues*, Minsheu gives such examples in every column. Thus, he writes, —

"AFFLICTIVE, *i.* full of affliction."

"A BARLEY *bronne gentleman*, *i.* a gent. (although rich) yet lives with barley bread."

"A CIRCUIT . . . . Gr. περίοδος, *à* περι, *i.* circum, et ὁδος, *i.* via."

And so we might go on to his last examples under ZONE, "*à* Gr. Ζωνὴ, *i.* cingulum."

JAMES RAWSON.

"*The Royal Slave*" (2nd S. viii. 207. 317.) — The first edition of this play, "Oxford, printed by William Turner for Thomas Robinson, 1639," 4to., is now before me. It has a "Prologue" and an "Epilogue" "to the King and Queene;" a "Prologue" and an "Epilogue" "to the University;" and a "Prologue" and an "Epilogue" "to their Majesties at Hampton-Court." It does not contain the names of the performers. A second edition was printed at London in 1640, also in 4to., and a third in the collected edition of Cartwright's *Comedies, Tragi-Comedies, with other Poems*, small 8vo. 1651. No names of performers are given in either of the latter editions.

EDWARD F. RIMBAULT.

Villeins (2nd S. viii. 360.) — By a charter of William I., if any servants or villeins lived without claim of their lords for a year and a day, in

city, town, or camp, they and their posterity for ever should be free. Some villeins of Cossey sued, 1312, for leaving their lord's manor, successfully pleaded this charter. (Blomefield's *Norfolk*, vol. ii. 409. 8vo. edit. Cossey.) The twofold aim of this charter shows the policy from which William never swerved, and the good fruit of which much overbalanced the partial evil. It must have considerably affected villenage.

F. C. B.

Portioner (2nd S. viii. 398.) — *Portioner* is said in Bell's *Dictionary and Digest of the Law of Scotland* to be "the proprietor of a small feu or piece of land;" but this explanation is not satisfactory. The proper meaning of the word is most probably that given by Dr. Jamieson in his *Dictionary of the Scottish Language*, "One who possesses part of a property which has been originally divided among co-heirs." G.

Spontoon (2nd S. vi. 329. 421.; vii. 464.) — Some time since an inquiry was made in "N. & Q." respecting this weapon. Among the arms in the museum at Sandhurst College is one thus labelled: "Spontoon, carried by an officer, discontinued in 1787." GILBERT.

Guildford.

[A reference to "N. & Q." (2nd S. vii. 464.) will show that the spontoon was laid aside by the "Guards" in 1786.—ED. "N. & Q."]

Stratford Family (2nd S. viii. 376.) — In reply to T. NICHOLSON, I beg to say the Irish branch of the family trace lineal descent from the time of Alfred. The Robert he mentions, who settled in Ireland in 1660, was a younger member of the family of Merevile, in the co. Warwick, who were sheriffs and knights of the shire in *temp.* Hen. II. and Edw. II. Nicholas was a member in six successive parliaments of Edw. III. Robert in two, in the same reign. John was Archbishop of Canterbury in the same reign; he was prime minister during the king's absence in France in 1340. The county of Warwick was represented by this family in the reigns of Richard II., Edward VI., Charles II., James II., William and Mary, and Anne.

I am sorry I cannot say for what the arms were granted. DE W——.

P.S. I have got a curious proclamation of Charles I., signed by Juxon, &c., 1630, regarding tithes in Ireland belonging to some early member of the Irish family, to the father of Robert of 1660, I think for different reasons. I will send a copy of it to the Editor of "N. & Q.," as I think it would interest its readers.

George Cromer, Archbishop of Armagh (2nd S. viii. 11. 389.) — Very little seems to be known respecting the family or early life of this prelate. Notices respecting him will be found in Bishop Mant's *History of the Church of Ireland* (vol. i. pp. 108. 114. 124. 138. 175.); also in King's *Church History of Ireland* (pp. 680. 694. 713.) Collins's *Peerage* (vi. 144.) mentions that Gerald, Earl of Kildare, caused George Cromer, Archbishop of Armagh, to be appointed Lord Chancellor of Ireland, July 5, 1532. He is said to have been a person "of great gravity, learning, and sweet demeanour." According to Bishop Mant (i. 175.), he died March 15, and not March 16, 1543, as stated by T. V. N. A. T. L.

James Thomson's Marriage (2nd S. viii. 50. 239.) — The matrimonial ties of the poet Thomson having been noticed, I was turning over the leaves of my adversaria a day or two ago, and happened to meet with the following extract, which may elucidate the inquiry: —

"Thomson, the poet, was married, and his wife lived with him at Richmond; but he kept her secluded from his friends, and she appeared rather as a housekeeper."—See *Records of my Life*, by John Taylor, in 2 vols., London, 1832; vol. i. pp. 186–7.

I have not the work to refer to, and I am almost inclined to think there may be some mistake in the matter; but if this should meet the eye of your valued correspondent MR. BOLTON CORNEY, I conceive he, being so well acquainted with every thing relating to Thomson, might speak decisively on this point. ΣΣ.

Notes on Trees and Flowers (1st S. xi. 460.) — I should like to know the botanical name of the *Herbe d'Or* of Breton legends. Souvestre calls it "Le Selage des anciens, que l'on croit être le Camphorate, plante appartenant à la quatorzième classe des végétaux (Didynamie)." Of course this does not refer to the Selago of Linnæus, nor can it be *Lycopodium clavatum.* The subject is farther mystified by finding it in Alberti's *Dict.* (a valuable aid in cases of obscure French), described as Helianthemum, and as bearing a *spike* of flowers; the Italian name, *Panacea chironia.* Alberti (ed. 1796) also has "Canforata," a plant common in Provence and Languedoc, much used medicinally. The legendary directions for gathering the *Herbe d'Or* are evidently Druidical.

F. C. B.

Muffled Peal on Innocents' Day (1st S. xi. 8.; 2nd S. vii. 245. 306.)—It is still customary to ring a half-muffled peal on the morning of this day at St. John's church, Glastonbury, and a similar peal on the burial of either of the ringers. J. G. L. B.

Scavenger's Daughter (2nd S. viii. 380.) — Although the queries on this subject were partially answered in your last, H. J. D. may be interested in the following extract from a work in my possession. The book is intitled *Nicolai Sanderi de Origine ac Progressu Schismatis Anglicani*, printed at Ingoldstadt, by Wolfgang in 1588. At the end

of this book is a "Diarium Rerum gestarum in Turri Londinensi," and on the 10th December, 1580, I find the following entry: —

"Thomas Cotamus et Lucas Kirbæus presbyteri, Scauingeri filiam ad unam horam et amplius passi; ex quo prior copiosum sanguinem e naribus emisit."

On the 1st September, 1582: —

"Joannes Getterus Scauingeri filia cruciatus est."

Although numerous other cases of torture are mentioned, these three are the only instances of the application of "the Scavenger's Daughter."

C. Le Poer Kennedy.

St. Albans.

Kentish Longtails (2nd S. viii. 377.) — It was the inhabitants of *Strode* (or as some say a village in Dorsetshire) who were thus elegantly adorned. Peter Pindar, in one of his *anti-Georgian* productions * tells us that —

"As *Becket*, that good saint, sublimely rode
Heedless of insult through the town of Strode,"

some wag, with more malice than wit, however, "cut his horse's tail so flowing to the stump." Whereupon the saint waxed wroth, and bestowed upon that most unpolite and *sacrilegious* people so potent a malediction that from that time to this: —

"The men of Strode are born with horses' tails."

It would have done Lord Monboddo's heart good to have seen a few specimens of these "tail-pieced" gentry; but Peter's memory failed him here, for if we turn to the *Golden Legend*, we find that it was St. Augustine who arrived at a certain town inhabited by wicked people —

"Who" (to quote the words of the quaint original) "refused hys doctryne and prechyng uterly, and drof hym out of the towne, castyng on hym the *tayles of thornback, or lyke fysshes*; wherefore he besought the Almyghty God to shewe hys jugement on them; and God sent to them a shamefull token; for the chyldren that were born after in the place, had tayles; as it is sayd, tyll they had repented them. It is said comynly that this fyll at *Strode in Kente*; but blyssed be Gode, at thys daye is no such deformyte."

Jupiter Juvenal.

Your correspondent Folkestone will find an amusing account of the Kentish men who were represented as having tails, and which was very generally believed by foreign nations, in Lambarde's *History of Kent* (1570). He says, quoting —

"Polydore Vergil (handling that hot contention between King Henrie the seconde and Thomas Becket) saith, that Becket (being at the length reputed for the king's enimie) began to be so commonly neglected, contemned, and hated, that when as it happened him upon a time to come to Stroude, the inhabitants thereabouts (being desirous to despite that good father) sticked not to cut the taile from the horse on which he roade, binding themselves thereby with a perpetual reproach: For afterward (by the will of God) it so happened, that every one which came of that kinred of men which had plaied that naughty pranke, were borne with tailes, even as brute beasts bee," &c. &c.

Columbus.

Old Print (2nd S. vii. 157.) —

"Die Jesuiten gaben nähmlich auf 1654 einen Kalendar heraus, dem ein Kupferstich beigefügt ist, welcher die Niederlage den Jansenisten darstellt. Der Pabst sitz in der Mitte; über ihm schwebt die Taube; er hört auf die Worte der Religion und übergiebt der geistlichen Gewalt, welche, einer Minerva oder Roma gleichend, mit Helm und Schlüsseln ihm zur Seite steht, das flammende Strafeschwert. Der König thront von dem wie eine sonnestrahlenden, göttlichen Eifer und der Eintracht umgeben, welche einen Bündel Pfeile hält; zu seinen Fussen betet die Frömmigkeit. Er zeigt der mit dem weltlichen Schwerte bewaffneten Gerechtigkeit die Feinde an, welche schon fliehen, die Dummheit mit Eselsohren, den Betrug, welchem die Maske entfällt, Jansen, in bischöflichem Gewande, aber mit Satansflügeln. Der Irrthum hält sich die Augen zu gegen das ihm vorgehaltene Buch, gegen die Wahrheit der Schrift. Die Jansenisten, wohl Portraits, besonders die Nonne mit der Brille, werden von dem leicht kenntlichen Calvin und den seinigen freundlich aufgenommen." — Reuchlin, *Geschichte von Port Royal*, p. 615., Hamburg, 1839.

The retort of the Jansenists will be found in the next page. It is too long to quote, but well worth reading. I think that in this, as in many other stages of the controversy, they had the balance of wit on their side. H. B. C.

U. U. Club.

Bishop Gauden (2nd S. viii. 400.) — I possess a copy of *The Whole Duty of a Communicant*, by the Right Rev. Father in God, John Gauden, late Lord Bishop of Exeter. It is the tenth edition, 1707. The imprimatur bears date, May 31, 1686. The Dedication is to "The Lady Rich," pp. 150.

Gilbert.

Guildford.

Walpurgis (2nd S. viii. 270.) — Wachter translates this name "peregrinorum tutrix, a *bergen*, servare, et *wall*, peregrinus, alienus (*wallen*, migrare, errare, vagari)." He gives from the like root, "*walafridus*, 'peregrinorum assertor,' a *frieden*, tueri;" and *waltrudis*, "peregrinis dilecta."

R. S. Charnock.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Great Pyramid: Why was it built? and Who built it? By John Taylor. (Longman & Co.)

It is impossible, within the very limited space which we can devote to the subject, to convey to our readers any idea of the amount of curious learning and ingenious speculation displayed by Mr. Taylor in his endeavour to solve the interesting Queries: "Why was the Great Pyramid built?" and, "Who built it?" His answer to the first is, that the Great Pyramid was built as a standard of length based upon the measure of the earth; while the porphyry coffer in the king's chamber was preserved as the standard of all measures of capacity; and to the se-

* I am sorry I cannot give a more definite reference, but I quote from memory.

cond — that to Noah must be ascribed the original idea, the presiding mind, the benevolent purpose ; that this preacher of righteousness was, in short, "the first to establish a system *of weights and measures* for the use of all mankind based upon the measure of the earth." We need scarcely add that Mr. Taylor's volume deserves the attention of all biblical students — and, indeed, of all who would penetrate the mysteries which envelope the origin of the Pyramids of Gizeh.

A Class Book of English Prose, comprehending Specimens of the most distinguished Prose Writers from Chaucer to the Present Time ; with Biographical Notices, Explanatory Notes, and Introductory Sketches of the History of English Literature. By Robert Demaus, M.A. (A. & C. Black.)

The present *Class Book*, in which the great prose writers of England are divided into four periods, namely, those from Chaucer to Shakspeare — those again from the Elizabethan age to that of Anne — those from the accession of Anne to the breaking out of the French Revolution — and lastly, those who have written between the French Revolution and the present day — exhibits a series of well-selected specimens from our best divines, historians, critics, moralists, travellers, novelists, politicians, and philosophers. They are accompanied by biographical notices carefully prepared, and, when necessary, by explanatory notes, and form a volume which the mere general reader may peruse with pleasure, and which the students of English composition may consult with advantage.

Messrs. De La Rue & Co., whose various Pocket Books, Diaries, and Almanacks are as remarkable for their elegance as they are useful from the variety and accuracy of the information contained in them, have just published *De La Rue's Indelible Diary and Memorandum Book for* 1860, again under the editorship of Mr. Pogson, the Director of the Hartwell Observatory. This is issued in three sizes. They have also published *Pocket Calendars* in two sizes, for the pocket-book and card-case, and a *Card Calendar* designed by Owen Jones, and printed in gold and colours, which will be found a most useful addition to everybody's writing-table.

Mr. Lovell Reeve has been encouraged by the success of his *Stereoscopic Magazine* to undertake the publication of *The Stereoscopic Cabinet*, which will contain a packet of three stereoscopes, price half a crown, which will pass through the post for a penny. The first packet comprises, 1. *The church of St. Ouen, Rouen* ; 2. *A group of Muses* ; *and*, 3. *On board the Yacht Marquita*,—all good and effective.

Mr. Waller, of Fleet Street, to whom we have often had occasion to refer Querists on the subject of autographs and their value, has just published a *Catalogue of* 5000 *Autographs*, which well deserves a place in every library from the vast amount of biographical information it contains.

BOOKS RECEIVED.—

The Poetical Works of Thomas Moore. People's Edition. Part VIII. (Longman & Co.)

This new Part contains a continuation of Moore's *Satirical and Humorous Poems.*

Extempore Preaching. A Letter to a Friend from a Clergyman in the Diocese of Oxford. (J. H. & J. Parker.)

Replete with good common sense.

The Gathering of Long-parted Christian Men. A Sermon. By Samuel Lord Bishop of Oxford. (J. H. & J. Parker.)

The Comparative Blessedness of Receiving and Giving. A Sermon by the Rev. C. J. Vaughan, D.D. (J. H. & J. Parker.)

Herodias—Against Vanity. Two Sermons preached at St. Mary Magdalen Church, by Rev. R. St. John Tyrwhitt, M.A. (J. H. & J. Parker.)

We must content ourselves with recording the receipt of these excellent specimens of the pulpit eloquence of the present day, as also of the following pamphlets from the same publishers : —

A Manual for Christians, designed for their use at any Time after Confirmation. By Edward Hawkins, D.D.

Portions of Holy Scripture selected for Family Reading.

A Parting Gift to Young Women leaving School and entering Service. By the Author of *The Broken Aim.*

Well deserves to be widely circulated among the class to whom it is addressed. Cannot be read without profit.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

AMWELL AND OTHER POEMS, by John Scott. 1783.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

TILLOTSON'S SERMONS. Vols. I. II. IV. V. XI. London. 12mo. 1748.
THE LONDON STAGE. Vol. II. Boards. Sherwood & Co. Paternoster Row. 1826.
BEAUTIES OF THE POETS OF GREAT BRITAIN. Vol. III. Sherwin & Co. Paternoster Row. 1822.
WILLIAM BUTLER'S CHRONOLOGICAL EXERCISES. Last Edition.
——— EXERCISES ON THE GLOBES. Last Edition.
CHURCHILL'S POEMS. Pickering's Aldine Edition.
THE ISLAND OF SARDINIA, by John Warre Tyndale. 3 Vols. post 8vo.
LIVIUS A MAITTAIRE. Vol. I. 1722.
STRADÆ PROLUSIONES.
TESTAMENTUM GRÆCUM. Colinæi Editio. 8vo. Paris. 1534.

Wanted by *Rev. Peter Spencer, M.A.*, Temple Ewell, near Dover.

THE ANTIQUITIES OF ST. PETER'S OR THE ABBEY CHURCH OF WESTMINSTER. Vol. I. Small 8vo. with plates. London. 1741.

Wanted by *G. Bishop*, 3. Bennett's Hill, Doctors' Commons, E.C.

Notices to Correspondents.

G. T. H. *Being brass is* NOT *a* Queen Anne's Farthing. *For the value of Queen Anne's farthing* (*from* 3*s. to* 5*s.*), *see* "N. & Q.," 1st Series X. 429.

QUÆRO. *The work projected by Mr. Parsons on the subject of* Book Plates *has not, we believe, been published. We are not aware when it is likely to be.* ——*Burke's* Patrician, *as a newspaper, consists of* 23 *numbers. It commenced on Saturday, Oct.* 11, 1845, *and closed its short career on March* 14, 1846.

T. V. N. *whose Query respecting* Cromer, Archbishop of Armagh, *appeared, ante* p. 12., *is requested to say where we can forward a letter to him.*

GILBERT (Gnildford.) *How can we address a latter to this correspondent?*

J. A. PN.'s *letter relative to the* Claimant to the Earldom of Stirling *is necessarily postponed.*

H. WILLIAMS. Tanzaï et Néadarné, Histoire Japonoise, à *Pekin* [*Paris*] 1734, *is by Crébillon, according to Barbier, who has the following note:* "*Satire du Cardinal de Rohan, de la Constitution Unigenitus, et de la Duchesse du Maine.*" (*Note manuscrite de l'Abbé Sepher.*)

A BIPED. *The edition of Linnæus'* General System of Nature *published in* 1802 *was in* 7 *vols.* 8vo. *The article Mammalia makes* 130 *pages of the first volume.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers* (*including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

EAU-DE-VIE.—This pure PALE BRANDY, though only 16*s.* per gallon, is demonstrated, upon analysis, to be peculiarly free from acidity, and very superior to recent importations of veritable Cognac. In French bottles, 34*s.* per dozen; or securely packed in a case for the country, 35*s.*

HENRY BRETT & CO., Old Furnival's Distillery, Holborn, E.C.

LONDON, SATURDAY, NOVEMBER 26. 1859.

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Notes.

HUNTING MATCH OF TERMED.

The Tartar Annals relate a remarkable hunting-match of the great conqueror Genghis Khan. Genghis Khan invaded the territories of the Sultan of Kharisme in 1220, with an army of 700,000 men, gained several battles, and subdued the country. After taking the town of Termed, situated on the river Oxus, to the north of Balkh, between it and Bokhara, to save his troops from the ills consequent on want of occupation, and to ascertain their state of discipline, in the close of 1221, he ordered a great hunting-match to take place in the plain round Termed. His whole army were engaged in it, and the strictest military discipline was preserved. The soldiery, in complete armour, formed a circle — said to be two months' march from the centre to the circle — which, supposing the day's march to be only five miles, would make a circle of 300 miles from the centre; and the army composing the circle may possibly be estimated at the diminished number of 500,000 men. The circle was formed, and it was forbidden on pain of death to allow the escape of any wild beast. Every one at his post, the tymbals, trumpets, and horns sounded the march on every side, and the soldiers moved forward to the centre. The circle was narrowed on all points equally. Hills were ascended and descended; and on coming to a river not fordable, the soldiers crossed on leather bags tied to the tails of horses, who were led by a guide swimming before them, and leading them with a string. The wild animals were forced to swim across. Neither den nor burrow could allow them to escape; and in mountains, soldiers were let down by ropes from precipices to rocks and chasms otherwise inaccessible, to drive the beasts from their place of refuge. The spade and pickaxe, even ferrets, were used in dislodging the hunted animals. It was forbidden, under the highest penalty, to slay any of them — a prohibition in many instances, from the resistance made by the animals, difficult to obey. As the circle narrowed, the beasts were urged forward: some following paths, and others betaking themselves in vain to the rock and wood. The more ferocious fell on the weaker animals, but were stopped by the hunters, compelling their onward flight; and in the end, driven forward at all points, and their efforts of escape checked on every side, the wildest lost their ferocity and became as tame as the gentlest. They arrived at last at the plain proposed for the hunting match. Genghis Khan, armed with bow and arrows, and holding a sword in his hand, entered the enclosed circle to the sound of trumpets, and accompanied by some of his sons and his general officers. He commenced the hunt, and attacked the most dangerous animals; then he retired, and seated himself on a throne which was placed for him on a height, whence he could observe the bravery and skill of the princes and officers who pursued the chase. However great the danger, no one sought to withdraw; every one knew the eye of the sovereign observed him, and he strove the more to show his courage. After the princes and lords had retired, the young officers of the army entered in the circle, and slew a great number of animals. Then, says the old chronicler, Petis de la Croix, the grandsons of Genghis Khan, and several little lords of their age, presented themselves before the throne; and in an harangue made in their manner, prayed the Emperor to give liberty to the beasts that remained. He granted it to them, praising the valour of his troops, who were dismissed and sent back to their quarters. At the same time the wild beasts, who had avoided the sword and arrow, seeing themselves no more surrounded, escaped and regained their forests. This extraordinary hunt occupied four months.

W. H. F.

Kirkwall.

KEMPENFELT FAMILY.

The first of this family in England was a native of Sweden, and received a commission in the English service under Queen Anne. But little, however, appears to be known of his personal history, except that he duly arrived to the promotion of Lieut.-Colonel, and became Lieut.-Governor of the island of Jersey. He is said to have been commemorated in *The Spectator* under the title of *Captain Sentry*. In Thicknesse's *Memoirs* he is described as of extravagant habits, and the king (George I.) more than once liquidated his debts.

The following is the substance of a petition of this officer *temp.* George I., which would seem to corroborate the statement of the writer above quoted: —

"Petition of Lt.-Col. Magnus Kempenfelt (who was Lt.-Col. in Col. Cadogan's regiment), setting forth that he has had the honor of serving the Crown of Great Britain for 30 years; that he served as Adjutant General under Lord Galway in Portugal and Spain: how in the expedition to Canada he suffered shipwreck and lost all his money. Declares his deplorable condition, having a wife and six children, he is reduced to the most lamentable extremity. Craves permission to sell his Lieut.-Colonelcy to satisfy his creditors."

Within twelve years subsequent to the above petition he seems to have died, and also one of his children. A second petition from his widow tells its own tale, in the abstract subjoined: —

"Petition of Ann, Widow of Lt.-Col. Magnus Kempenfelt, late Lt.-Gov. of the Isle of Jersey, showing that her husband is lately deceased, after more than forty years' service in the army, leaving her in necessitous circumstances with five children totally unprovided for. Prays His Maty to order her to be placed upon the Establishment as widow of a Lt.-Col. for a pension: also that he would give her son Jonas (now 21 years of age) employment in his Matys Service, so that he might be able to assist in the educating and bringing up of his brothers and sisters."

Here, then, we have a record of the family at variance from printed notices of the gallant admiral who perished in the Royal George, who has only one brother and two sisters allotted to him. My inquiry is directed to ascertain the names of the other members of the family, and whether it has now become extinct.

I annex a pedigree as far as I have been able to trace it authentically: —

Magnus Kempenfelt, native of Sweden = Ann.
Lieut.-Col. in the English army, and Lieut.-Gov. of Jersey, ob. July, 1727.

Richard Kempenfelt, born at Westminster, a distinguished naval officer. Capt. 1757; Rear-Admiral of the Blue Jan. 10, 1781; perished at Spithead in the Royal George, Aug. 29, 1782. Monument in churchyard at Portsea, and cenotaph at Alverstock.	Jonas.	Gustavus Adolphus, sometime captain in the army, obiit March 14, 1808, at his seat, Lady Place, Hurley, Berks. His estates and property devolved to Rich. Wroughton, Esq., of the Custom House, his nearest relative.	....	A daughter.	A daughter.

The arms as borne by the ill-fated admiral are, Ar. on a mount in base vert a man in complete armour, standing with his sinister arm embowed, the dexter arm holding a sword above his head, all proper. Impaling, per pale arg. and purpure, a saltire counterchanged: a canton ermine. Crest, a demi-man, as in the arms, between two wings erect vert.

In the *London Magazine*, vol. li. fol. 103., is a portrait of Admiral Kempenfelt from an original painting.

Query, where is this original painting? and to whom may the arms as above impaled be assigned?

CL. HOPPER.

MEMORIAL LINES ON THE OPENING OF FRAMINGHAM PIGOT CHURCH NEAR NORWICH, SEPT. 15TH, 1859.

A good deed deserves a record, and what fitter place for such a record than a journal which has secured for itself a permanent place in the literature of every country in which the English language is spoken, and by which every difficulty that besets the path of a student is promptly removed. I have no Query to make, but I have a Note to place on the pages of the journal of which I have spoken, if so it please the Editor, that future times may fix the name and date of an act which ought to be had in remembrance.

On the 15th Sept. a church was reopened at Framingham Pigot, Norfolk, with the prescribed solemnities. Three years ago this church was comparatively speaking a mere barn, uglier than the meanest conventicle. It is now within and without worthy of the Being to whom it is dedicated, — a building in which the good taste is manifest as the liberality. This change has been effected at the sole cost of a gentleman actively engaged in laborious business, and who, in honouring God with his substance, does but recognise the Hand to whom success in business should be referred. The name of this gentleman is GEORGE HENRY CHRISTIE, head of the well-known firm of Christie, Manson, and Woods, of King Street. If this slight record should meet his eye, I know the genuine feeling of his heart would be—"I would this were not written of me. I have built to God and not to fame, or for human praise." But such examples should not be lost in these our days of mammon-worship; and as no trace of the benefactor will ever be found in Framingham church, let it be found centuries to come in the honest chronicle of "N. & Q." The memorials of such benefactors should not perish with them.

If your space will permit will you add to this imperfect paper the following lines, written for the occasion by the author of *Lyra Memorialis*. They have not been printed: —

1.

"The noblest Temple that the world e'er saw,
Most beautiful that wisdom's wisest built,
Ere Gospel light had dawned, was raised to Law,
And streams of blood were on its altars spilt.

2.

"Then blood of beasts was sacrifice for sin,
Direct from Heaven came sacrificial fires,
Priests for the 'glory' could not enter in;
Such holy dread the present God inspires.

3.

"No royal hands before Thee, Lord, we spread,
No royal lips the sacred prayer address,
No countless throng here bows the prostrate head,
No trembling Priests the present God confess.

4.

"Father and God, we offer Thee to-day
No gorgeous Temple, and no costly shrine;
But prayer and praise we on Thy altar lay;
Ours be the sacrifice, the incense Thine.

5.

"Jesus, the faithful, we Thy promise claim;
We know where few are gather'd Thou art there,
Accept the humblest offer'd in Thy name,
Bear in Thy golden censer every prayer.

6.

"Be with us Holy Spirit, sacred Dove!
In fire and 'glory' unrevealed to sight,
Kindle within the sacred flame of love;
Oh! teach us, Heavenly Guide, to think aright.

7.

"O ever blessed, glorious Trinity,
Our Triune God, to whom no gift is small,
Help us in faith to dedicate to Thee
Our church, our lives, our bodies, souls, our all."

A. L. M.

HINTS AS TO NOTES, ETC., ON FLY-LEAVES.

A good practice has recently become common among *some* second-hand booksellers of publishing in their catalogues the names of former possessors of books, and the other memoranda to be found written on fly-leaves and blank spaces elsewhere in the volumes. I wish, however, that it could be made clear to all dealers in old books that it would be well worth their while to make such things public. Men buy books from many motives; and not the least common or the most unwise one is the wish to have in their possession volumes that once were treasured by an ancestor, or by some one in whose life and actions we take interest, with whose virtues we sympathise, or whose errors we pity. There is many a name utterly unknown to the world which yet has deep interest for some remote descendant, or some solitary admirer: this is proved by numerous Queries in your pages. It has more than once happened to me that by picking up some otherwise worthless volume, I have become possessed of a memorial of a former owner, whose unrecorded and almost forgotten life such a relic will help to keep in my memory, and it may be in that of others when I myself may need as frail a memorial. I would suggest to dealers in old books, that in catalogueing all names and other manuscript memoranda should be recorded; and that when old books are rebound, the fly-leaves should on no account be removed. The latter hint is of course addressed to the collector of books as well as the vendor. The folly of removing such things is well illustrated by the discovery recently made at Inverpeffray, near Crieff, in an old library founded by the third Lord Maderty, of the Pocket Bible and Camden's *Britannia* of the great Marquis of Montrose. There are several other volumes in the collection which it is almost certain have also belonged to that gallant Cavalier; but unfortunately the old bindings of these volumes have been recently replaced, and the fly-leaves removed. (See *Memorials and Letters of Viscount Dundee*, by Mark Napier, Esq., vol. i. p. xxxiii.)

K. P. D. E.

Minor Notes.

Talma.—Mr. Cole, in his rambling volumes on the *Life and Times of Charles Kean*, lately published, gives many anecdotes of this eminent French tragedian, but he has omitted to notice his early residence in England. I transcribe the following interesting note from the *Catalogue of the Library of Mr. James Winston*, sold by Messrs. Puttick & Simpson some two or three years since:—

"Talma, the most eminent Tragedian, who has conferred honour on the French Stage, was born at Paris, Jan. 15, 1760; his father, prior to 1773, was a dentist, at 55. Compton Street, and subsequently in Frith Street, Soho. Young Talma was in England from his eighth to his fifteenth year, and was educated at the Soho Square Academy. In one of these letters, addressed to Elliston, dated Paris, April 16, 1823, he writes, in reference to the then state of the drama: 'The minor theatres here devour the substance of the great ones. I have no hope but before that time I shall have, may be, joined poor Kemble in the other world.' His surmise was verified; he died at Paris, Dec. 19, 1826."

EDWARD F. RIMBAULT.

Unlucky Days.—The following is from a MS. *temp. circa* Hen. VIII.:—

"Isti sunt dies mali et pestiferi secundum antiquos Grecorum. In quibus si infans nascitur cito morietur qui infirmatur nunquam convalescet qui grandem viam arriperint (?) nunquam revertetur qui uxorem ducerit cito ceparabuntur aut in dolore maximo vivent. Et qui magnum opus inciperit nunquam ad finem optatum perducet."

"In January there is the first daye the ij. iiij. v. ix. xi. xx.
In February the xvi. the xvij. and the xix. daye.
In March the xv. xvj. and xviij.
In Aprill the vij. daye.
In Maye the xv. and xvij. daye.
In June the vj. daye.
In July the xv. and xix.
In August the xix. and the xx.
In September the xvj. and the xvij.
In October the vj. daye.
In November the xj. and the xvij.
And in December the vj. vij. and the ixth."

Where is the authority here quoted "secundum antiquos Grecorum" to be found?

ABRACADABRA.

Family Vicissitude.—I have been favoured by a friend with the following genealogical note of unquestionable authenticity, and some interest:—

Lewis Carpentier, a German courier, married May 4, 1749, at Gretna Green, Jane, 9th daughter of the Duke of Gordon. This Lady Jane was compelled by poverty to support her family by working as a sempstress in various farmhouses in the east of England. She died at Dunwich, co. Suffolk, in 1774, leaving issue one son (now deceased), whose only surviving child, a very old

man, is living at the present date in very reduced circumstances at Great Oakley, co. Essex.

C. J. Robinson.

Lennard Family.—The following extracts from the earliest register of Sevenoaks parish, relative to this eminent family, may be acceptable to some of your readers: —

"*Baptisms.*

1577. May 23. Bapt. Thomas, son of Sampson Lennard, Esq.
1578. Sept. 25. Margaret, dau. of S. L., Esq.
1580. June 8. Elizabeth, dau. of S. L., Esq.
1581. Nov. 26. Elizabeth, dau. of S. L., Esq.
1583. July 28. Frances, dau. of S. L., Esq.
1584. Oct. 11. John, son of S. L., Esq.
1594. Oct. 27. Margaret, dau. of Henry Lennard, Esq.
1597. Dec. 27. Ffynes, son of Henry Lennard, Knt.
1598. Jan. 21. Philadelphia, dau. of Hen. L., Knt.

"*Marriages.*

1579. Dec. 27. Guildford Walsingham, Esq., to Mary Lennard.
1587. Aug. 23. Thomas Greshame, Esq., to Mary Walsingham, widow.
1589. Sep. 30. Frances Querst, Esq., to Eliz. Lennard.
1591. May 25. Harbert Morley, Esq., to Anne Lennard, Gen.
1592. May 24. Marmaduke Dorrell, Esq., to Anne Lennard, Gen.
1593. Sep. 5. Thomas Waller, Esq., to Margt. Lennard, Gen.
1594. Apr. 2. Ralf Bosvile, Esq., to Mary Lennard.
1598. Jan. 3. Francis Barnam, Esq., to Elizabeth Lennard.
1601. May 12. Robert Moore, Esq., to Ffrances Lennard, Gen.

"*Burials.*

1575. Oct. 10. John, son of Sampson Lennard, Esq.
1581. Oct. 20. Elizabeth, dau. of Sampson Lennard."

Besides the above are numerous entries relating to the Sydneys, Nevills, Walsinghams, Bosvilles, Wallers, and other important families.

C. J. Robinson.

Impromptu by O'Connell.—The impromptu of Daniel O'Connell, occasioned by the attack of the three Colonels, Sibthorp, Perceval, and Verner, is being given in an incorrect form in the public prints. The following is a copy, as it appears Nov. 10, 1859: —

"Three colonels in three different counties born,
Sligo, Armagh, and Lincoln did adorn;
The first of them in ignorance surpassed,
The next in impudence, in grace the last.
The force of nature could no farther go,
To beard the third, she shaved the other two."

The lines given below are in the author's own hand, dated August 6, 1838, and in my possession: —

"Three colonels in three distant counties born,
Lincoln, Sligo, and Armagh did adorn;
The first in gravity of face surpassed,
In sobriety the next, in grace the last.
The force of nature could no farther go,
To beard the first, she shaved the other two."

Charles Reed.

Paternoster Row.

Literary Taste of Different Countries.—I find the following in a late American newspaper. Can any of the readers of "N. & Q." either corroborate or disprove the assertions there made?

"*Literary Taste in this Country.*—The people of the United States show a strong predilection for a light and fictitious literature. Of two thousand old and new volumes issued in this country in the year, it is said that about one-half were works of fiction or imagination. In France only about one-ninth are works of the same class, and in England works of fancy constitute one-seventh of the whole number published."

Pishey Thompson.

Stoke Newington.

Queries.

"DAMASK."

There are two meanings attached to the word damask in Johnson: —

1. Linen or silk woven, invented at Damascus, by which part, by various directions of the threads, exhibits flowers or other forms.

2. It is used for red colour in Fairfax, from the damask rose.

"And for some deale perplexed was her spirit,
Her *damask* late, now chang'd to purest white."

In this second sense it is used by many authors of celebrity, as in the hackneyed quotation from Shakspeare: —

"But let concealment like a worm i' th' bud feed on her *damask* cheek."—*Twelfth Night*, Act II., Sc. 4.

And in Milton's Sonnet to Charles Diodati, where he uses the expression "Ne treccie d' oro, ne guancia vermiglia M' abbaglian sì," which Cowper thus renders: —

"Yet think me not thus dazzled by the flow
Of golden locks, or *damask* cheek."

And more recently Sir Lytton Bulwer in his great novel, *What will he do with it?* (vol. iii. p. 15.): —

"Lady Adela was an unconscious impostor; for owing to a mild softness of eye and a susceptibility to blushes, a victim ensnared by her beauty would be apt to give her credit for a nature far more accessible to the tender passion than happily for her own peace of mind she possessed; and might flatter himself that he had produced a sensation which gave that softness to the eye and that *damask* to the blush."

I find, however, that there is another sense in which the word "*damask*" was used, *i. e.* to cancel or efface, or cover over, as in the Copyright Act of Queen Anne, the 8th Anne, c. 19., intituled "An Act for the Encouragement of Learning by vesting the Copies of printed Books in the Authors or Purchasers of such Copies during the Terms therein mentioned," where, after a long preamble showing how authors had been injured by piracy of various kinds, it proceeds to enact, "That the author of any book and his assigns should have the sole right and

liberty of printing such book and books for the term of 21 years and no longer." And it proceeds to enact in these words: —

"That the author of any book or books already composed and not printed and published, or that shall hereafter be composed, and his assignee or assigns, shall have the sole liberty of printing and reprinting such book and hooks for the term of 14 years, to commence from the day of the first publishing of the same, and no longer; and that if any other bookseller, printer, or other person whatsoever, from and after the 10 day of April, 1710, within the term granted by this Act as aforesaid, shall print, reprint, or imprint, without the consent of the proprietor or proprietors thereof first had and obtained in writing, signed in the presence of two or more credible witnesses, or knowing the same to be so printed or reprinted without the consent of the proprietor or proprietors, shall sell, publish, or expose to sale, or cause to be sold, published, or exposed to sale, any such hook or books, without such consent first had and obtained as aforesaid, then such offender or offenders shall forfeit such book or books, and all and every sheet or sheets being part or parts of such book or hooks, to the proprietor or proprietors of the copy thereof, who shall forthwith *damask* and make waste paper of them."

I shall be obliged by any of your readers giving the explanation of this use of the word, and how derived. INQUIRER.

Minor Queries.

"*Three Kings of Colon.*" — In the notice of Bishop Cosin in Surtees's *History of Durham*, it says that he (the bishop) never sung, or heard sung by the choir, the "Anthem of the Three Kings of Colon;" but at his first coming to be Treasurer, did raze and cut the said anthem out of the old song-book in the quire. Can any of your correspondents give me the words of this old anthem? which appears to have been considered objectionable, and its supposed use brought as part of an accusation against the bishop. E. S. W.

Norwich.

Arthur Hildersham. — Any information respecting the descendants of this gentleman, rector of Ashby-de-la-Zouch, and Nonconformist, whose life is given in Clark's *Martyrology*, is earnestly requested. He died 4th March, 1631 (Old Style), leaving, I believe, four children; viz. Samuel, rector of West Felton, who in 1642 published *One Hundred and Fifty-two Lectures upon Psalm LI.*, composed by his father; another son, name unknown; Timothy; and Sara, wife of Jervase Lummas or Lomax. I can find no public trace of the existence of any of these persons subsequently to 1653, but I cannot believe that their fate is involved in hopeless obscurity, since their ancestry was as illustrious as any in England, Arthur Hildersham's mother being Anne Pole, grand-daughter of Margaret Plantagenet, Countess of Salisbury (the last survivor of the royal house of York), by Sir Richard Pole, K.G. This noble descent is mentioned in the inscription on the tablet to Arthur Hildersham's memory in Ashby church. Can Sir B. Burke throw any light upon this subject? T. E. S.

William Marshall. — Will some correspondent give me some account of William Marshall, an engraver (who lived about 1640), and his descendants? G. W. M.

Sir W. St. John. — Who was Sir Wm. St. John, an active naval officer in the reign of James I.? G. R. L.

The Judges and their Style Honourable. — For this style, which custom of some time past seems to have sanctioned, there does not appear any distinct order, but a prescriptive usage. Will some of your correspondents say when the style or appellation originated? Are the judges so styled in any *commissions*, *patents*, or *instruments* issued or sanctioned by the crown? Perhaps MR. FOSS may have the means of affording information on this point. J.

Bishops Elect. — Can a bishop sit in parliament after his election and confirmation, but before his consecration? J. R.

Skelmufeky. — In *The Republic, a Poem*, London, 1797, among many unexplained allusions is the following, perfectly unintelligible to me, but I hope not so to all your correspondents: —

"See Thomas Paine with aspiration high
Bound up and tumble down like Skelmufeky.
Great in the warrior's, as the statesman's part,
This braves Barras, that *noses* John de Bart;
This the Convention greets with honours full,
That sends his card up to the Great Mogul;
And thrice deceived, by rank and riches vain,
Ragged and dirty each goes home again."

What is meant by Skelmufeky? A note says "see *Skelmufeky's Travels*. The original was suppressed, and the author imprisoned by the King of Prussia." F.

Box. — In Eyston's *Little Monument* printed in 1716, I find a house at Glastonbury still standing, and of very *considerable dimensions*, described as a *neat new box*. I have always understood the term to apply to a *small compact* building. What is the origin of the word as applied to a house, and when was it first so used? J. G. L. B.

Plough. — In a warrant addressed, at the time of the memorable rebellion, by Lord Feversham to the constables of Butleigh, they are required to provide a number of *ploughs* for the conveyance of ammunition. In Somersetshire waggons are still vulgarly called ploughs; and a farmer will tell you that he has sent his plough to coal-pit, &c. Is this use of the word general, and how did it originate? J. G. L. B.

Derivation of Hawker. — In an amusing article by Alphonse Esquiros in the *Revue des Deux Mondes* for September, the following assertion occurs: —

"Le nom de *hawkers* vient du mot Anglais *hawk* (faucon). On a cru sans doute trouver quelque analogie entre leur vie errante et celle des anciens fauconniers (hawkers), qui allaient chassant leur gibier çà et là."

Is not the word more generally derived from the German *hocken*, in the sense of carrying on one's back?

M. Esquiros, in the same article, perpetuates the fable of the chimney-sweeper's festival having been originated by Lady Montague on the recovery of her stolen son. C. J. Robinson.

William Shirley, Dramatic Author. — I am desirous of obtaining information respecting William Shirley, the author of *Edward the Black Prince*, *Electra*, &c. 1746—1764. Was he descended from James Shirley the dramatist? *

C. J. Robinson.

Honora Sneyd. — Can you kindly inform me how I may ascertain whether I possess a volume that once belonged to the fiancée of Major André and second wife of R. L. Edgeworth? It is a duo. of 304 pages, called *The Excellent Woman*, and has "Honor Sneyd" written twice and "Honoria Sneyd" once across the title and back of the frontispiece, all in the same neat lady's hand.

The book was published by Joseph Watts, M.DCXCII., and is dedicated to Lady Mary Walcot by T. D. Who was he? N. J. A.

Meaning of the Word End as applied to Places. — In Buckinghamshire, in the neighbourhood of Wycombe, are a number of places called Lane End, Bolton End, Cadmore End, Rockall End, Wood End, Mill End, Bockmore End, &c. &c. Some of these are on the high roads, some in quite out-of-the-way places; some are on the hill; some in the valley; some villages; some have not a single house; none of them seem to be the termination of anything; and in short they seem to have no distinctive features in common. What is the meaning of the word? A. A.

Poets' Corner.

"*Venice, a Poem.*" — There was published in 1832 a volume of poetry, *Venice, a Poem, and Romanus and Emilia*, a dramatic sketch. Was Luis Cambray the author? Z. A.

Reeves's Hebrew Psalms. — I have before me a small volume entitled —

"Psalterium Ecclesiæ Anglicanæ Hebraicum. The Hebrew Psalms, divided according to the Verses of the Psalms in the Liturgy. Also the Scriptural Parts of the Morning and Evening Prayer and the Communion Service in their Original Tongues. Published for John Reeves, Esq., one of the Patentees of the Office of King's Printer. London, 1804."

Was the similar edition of the Epistles and Gospels, spoken of in the preface, ever published? and what is the date and estimation of a Greek Testament which the author also refers to as having been edited by him? * Glasguensis.

John Murdoch. — In *Pictures of the Heart*, by John Murdoch, 2 vols. 12mo., 1783, there is a drama having the name of *The Double Disguise*. Where is the scene of this piece? Can you inform me whether the author was the same John Murdoch who was the schoolmaster of Robert Burns? Z. A.

Playing Cards.—I lately saw a singular pack of cards of foreign manufacture, totally different from our playing cards. There are four suits: "Les Bâtons," "Les Epées," "Les Coupes," and "Les Deniers," answering to the suits of our common pack; but there is an additional court card to each suit, called "Le Cavalier," and a further addition of twenty-two picture cards, of remarkable design, and with singular names; such as, Le Pape, La Papesse, L'Empereur, L'Imperatrice, Le Bateleur, Le Boulanger, Le Jongleur, Le Pendu, Le Monde, La Roue de Fortune. I have seen mention of a pack of seventy-eight cards, called the "Livre de Thoth," used in playing the game of "Tara." Are these the same? and what is their real origin?

Is *seventy-eight* the original number from which our *fifty-two* have been selected? or are the extra *twenty-six* cards additional? if so, when and why were they added? C. F.

Right Hon. Joseph Addison. — I have been told that Joseph Addison, while officially connected with Ireland, occupied a house in the lower part of Booterstown Avenue, near Dublin; and that the house in question, known as "Addison's House," was standing within the last fifty or sixty years. Can any correspondent of "N. & Q." oblige me with an authority for the allegation? I am aware that Addison had a residence in or near Finglas. Abhba.

Works of Fiction proverbialised. — What examples are there of words analogous to *Utopian, Quixotic, etc.?* Marrow-bone.

Opposite Mottoes. — In the *Peerage* is a motto, "Flecti non frangi," and "Frangas non flectes." (Among the proverbs in the last number of "N. & Q." is one, "It is better to bow y^n^ to breake.") I would ask, of mottoes generally, are there many

[* Baker's *Biographia Dramatica*, edit. 1812, contains a short but unsatisfactory notice of William Shirley. The date of his death does not seem to be known.—Ed.]

[* Reeves's Greek Testament is according to the text of Mill and Stephens, and the arrangement of Mr. Reeves's Bible. London, 1803, 8vo. Mr. Horne states that it is printed with singular neatness.]

instances of directly opposite sentiments being thus inculcated? and, in such cases, was that which was not first adopted taken from personal antagonism in feudal times, or now of politics?

CROSS-BOW.

Bell-ringers. — In the work by the Rev. W. C. Lukis on Church Bells I find the following inscription from a bell, p. 88.: "I was given by the Society of Northern Youths in 1672, and recast by the Sherwood Youths in 1771." Where can I find an account of these societies? G. W. M.

Widow's Cap. — What is the origin and the date of the introduction of that strange piece of costume, the widow's cap? An answer is requested in order to throw light on the date of a portrait. A. A.

Poets' Corner.

Pepys's Diary: Curious Prayer.—Can you give me any clue to the meaning of the following passage in Pepys's *Diary*, under date Sept. 23, 1660? I mean, of course, so far as relates to the peculiar expression recorded: —

"Before Sermon I laughed at the reader, who, in his prayer, desires of God that he would imprint His words on the thumbs of our right hands, and on the right great toes of our right feet."

R. W. HACKWOOD.

Death Warrants. — I am desirous of knowing when the custom of signing death warrants by the sovereign, if it ever existed, ceased; what was the course pursued in obtaining the signature, and what was the last occasion on which a warrant for the execution of a criminal was signed by the sovereign? A STATIST.

Robert Clay of Derbyshire. — Can any of your correspondents residing in Derbyshire inform me at what place in that county Robert Clay, eldest son of Robert Clay, formerly of Sheffield, was born? His father was a lead merchant, owning several shares of lead mines and coal pits in and about Derbyshire and Yorkshire, and removed from Chesterfield to Sheffield about the last ten years of the seventeenth century, and died at the latter place in 1737, aged 71. His mother's maiden name was Hannah Slator of Chesterfield. Robert, their only child, was born somewhere in Derbyshire, A.D. 1688, removed to Philadelphia, Penn., in 1707–8, married Ann Curtis of Delaware in 1710, and was lost at sea in 1717, leaving two sons, Slator, ancestor of the late Hon. Henry Clay of Ashland, Kentucky, and Thomas, who emigrated to North Carolina, and died about the year 1744.

PERROT FENTON, Proctor.

Doctors' Commons.

Walley Chamberlain Oulton. — This gentleman was author of several dramas, a *History of the London Theatres*, &c., &c. Can any of your readers give me the date of his death? He was living about 1820? Z. A.

Minor Queries with Answers.

"*Lord Harry*" *and a* "*Toucher.*" — A neighbour of mine, in describing a narrow escape that somebody had experienced, made use of the expression, "By the Lord Harry, Sir, it was as near as a toucher!" Can any reader of "N. & Q." tell me, first, who *Lord Harry* is; and, secondly, how near a *toucher* may be? MARK ANTONY LOWER.

Lewes.

[May not the "Lord Harry" be an equivalent to "Old Harry," a name which needs no explanation? Supposing the theory lately propounded in our pages to be correct (that the horns, tails, and cloven feet, vernacularly attributed to the evil one, are due to the Greek satyri or Roman fauni, p. 387.), we are disposed to think that *Old Harry* was originally *Old Hairy*. The satyrs were said to have hair like *goats*; and "hayre" or "haire" especially signified in old English a garment made of *goats' hair*. On this supposition, *Old Harry* or *Old Hairy* would have some affinity to *Old Shock*, formerly the name of a demon that haunted the road-sides. Shock, a head of *rough hair*, a rough-haired dog. The term "Lord" may be applied derisively; or it may allude to 1 Cor. iv. 4., where the evil one is termed "the god of this world" ("Deus hujus sæculi," *Vulg.*)

We regard "toucher" as here equivalent to "touch," *e. g.* "it was a near *touch*," i. e. a narrow escape. "Touch," contact without collision; the nearest thing possible to an actual smash. We understand also that "toucher" is used to express a narrow escape from being shot; for instance, when a bullet passes through the coat-sleeve, but not through the arm — "That was a *toucher*." We cannot pretend to define the exact force of toucher in the expression cited by our correspondent, without knowing what was the nature of the narrow escape experienced. Our present impression is that the term was originally *nautical*. "Touch the wind" was an old command to the helmsman to bring the ship as near the wind as possible—"serrer le vent;" and when the ship was brought so near the wind that her sails began to shake, they were said to "touch." "Touch and go" was when a ship under sail just touched the bottom, without grounding. (Falconer.) The verb toucher was used nautically by the French in a similar sense — "frapper en passant;" and as they have also toucher, a noun (the sense of touch, the act of touching), this may be the origin of our toucher. The French use of the verb is as old as 1529: "Nostre nef, *la Pensée*, fut mise en rade honnestement, *sans toucher*; mais *le Sacre* toucha." (Jal.) Cf. also the Yankee phrase, "This is *no touch to it*," i. e. does not come near it, cannot be compared to it.]

Etymology of Scripture Local Names. — Have any of the travellers in Palestine who have published accounts of that country, investigated the fitness of the etymologies usually proposed (such as those of Gesenius or those in Simonis Onomasticon) to the rivers, mountains, &c.? For instance, has any traveller told us whether the Kishon is a winding stream? the Arnon a noisy one? or the Pharpar a rapid one? Is the Kidron a turbid stream, such as Western nations would call Rio Negro or Blackwater? I mention these

merely as specimens, and shall be glad of any information on the subject. E. G. R.

[Our correspondent will find the local names of Scripture elucidated in Arthur Penrhyn Stanley's *Sinai and Palestine*, 8vo. 1857; but especially in Dr. Edward Robinson's valuable work, *Biblical Researches in Palesline*, 3 vols. 8vo. 2nd edit. 1856.]

Bishop Landal. — William Landal, or De Landalis, who was Bishop of St. Andrews from 1341 to 1385, was a son of the baron or laird of *Landels*, in the shire of Berwick. Where is the locality of *Landels?* There is no place in Berwickshire, so far as I know, now known by that name. Could any correspondent of "N. & Q." inform the writer where *Landals* was? Or who now represents the family of *Landals?* MENYANTHES.

Chirnside.

[By Landels is meant *Lauderdale*, one of the three divisions of the county of Berwick. From this district the noble family of Maitland, first Earls, then Dukes, and now Earls again, take their title. Fordun (*Scotichronicon*, lib. vi. cap. xlvi.) says, concerning Bishop Landal, that he was Lord of all the lands of Landallis (*Laverdale*, editio Hearnii), and yet modest, mild, and ingenuous; and that he loved his canons as much as if they had been his own children."]

Ridley Hall, Chester. — Who were the inhabitants of Ridley Hall in the county of Chester from 1650 to 1700? G. W. M.

[During the Civil War Ridley Hall was garrisoned by the Parliament; an unsuccessful attack appears to have been made upon it on the 4th of June, 1645, by a party from the garrison at Beeston castle. (Burghall's Diary, printed in the *History of Cheshire*, 8vo., ii. 943.) This hall was for three or four descents the seat of a branch of the Egertons. In the dispersion of this family, Ridley Hall passed by sale to Orlando Bridgeman, second son of Sir Orlando Bridgeman, Bart., Lord-keeper of the Great Seal to James I.; but the family do not appear, from the parish registers, ever to have made it their residence. It was consumed by fire in 1700. (Ormerod's *Cheshire*, ii. 161.; Lysons's *Cheshire*, 351.) We fear, however, that these notices of Ridley Hall will not be considered a satisfactory reply to the Query.]

Replies.

LOUIS THE FIFTEENTH.

(2nd S. viii. 268. 297. 387.)

Y. S. M. has acknowledged his error in stating that the late Earl of Stirling * was found guilty of forgery. It would have been more to Y. S. M.'s credit, hearing that the Earl had many relatives and friends living, to have let it rest there, because an accusation can be made in a few words, but not so a defence. I must, however, put Y. S. M. right on a few points. The word "Assoilzied" does not merely mean "not convicted," as Y. S. M. ingeniously suggests, but has a much stronger meaning; for on referring to Wharton's *Law Lexicon*, under the head "Assoilzie," he will find the following, "*to acquit* a defendant, and to find a person *not guilty* of a crime. Scotch Law." The italics are mine.

The excerpt of a charter of Novo damus was *not used* by the Earl in proving his right of service as heir to his great-grandfather's grandfather, William 1st Earl of Stirling. Mr. Banks, the celebrated genealogist, brought the excerpt to Lord Stirling months afterwards, and always declared it to be genuine. The juries who declared Lord Stirling to be heir to the 1st Earl never had this excerpt before them! They were men of position, of ability, and of high respectability, and many of them are living who can testify to the accuracy of this statement. In addition, on the 8th July, 1831, Lord Stirling obtained from William IV. seisin and investiture of his lands and rights in America. Y. S. M.'s private opinion of the tombstone case in the Tracy Peerage may be very valuable to himself, and those who know him, but has nothing to do with the matter before us. It is an anonymous opinion wounding to the feelings of living individuals, and as such is unworthy of a Christian and a gentleman.

A second antagonist, M. L., has however sprung up, adding Lincoln's Inn to his name, as a make-weight one would suppose. With regard to Lord Stirling's antecedents, to which M. L. alludes, I may state that Mr. Humphrys, sen., was a gentleman of good family, as well as of wealth and station, residing at the Larches near Birmingham. His wife was the daughter of the Rev. John Alexander, and his son, so insolently spoken of by M. L., was the claimant of the Earldom of Stirling. These facts were testified to at the trial by Lord Stirling's intimate friends General Sir George D'Aguilar, late Commander in Chief of H. M.'s Forces in China, Mr. J. Wilson, late Chief Justice in the Mauritius, and Mr. Charles Hardinge, cousin to the late Sir Robert Peel, Bart.

With regard to the verdict, so far from Lord Stirling being, as M. L. insinuates, "merely acquitted from the charge of *forging* documents upon which he based his pretended claim, but *which documents were found to have been forged*," the Earl was acquitted also from the charge of having "*uttered them as genuine knowing them to be forged*," which is quite a different affair. I may add here that the documents on which Lord Stirling really based his claim were those in the Digbeth or De Porquet packet, which contained

[* By the insertion of this Reply (with which the discussion of this question in the columns of "N. & Q." must be brought to a close), we must not be understood as considering the late Mr. Alexander as Earl of Stirling. No man has a right to assume a title until he has established his claim to it in the manner which the law requires. If he does, neither himself nor his friends must be surprised if the world regard him as a mere pretender, and treat him accordingly.—ED. "N. & Q."]

a pedigree, letters, and attested evidence, and proved the claim of itself.

With regard to these papers the verdict was as follows: "3. Finding *unanimously* that the documents in De Porquet's packet are *not proven* to be forged." The italics are mine. I think I have now succeeded in putting the case in a very different light from that in which Y. S. M. and M. L. wished to have it viewed. I will merely add that this is the last communication I shall send to "N. & Q." on the subject of Lord Stirling and his claims: "ex uno disce omnes." J. A. Pn.

NORTHUMBERLAND NOTES.

(2nd S. viii. 348.)

I beg to correct a few errors into which Mr. Harwood Pattison has fallen in his Northumbrian Notes. The churches of this county are generally constructed in the Norman or Early English styles. The nave of Mitford church is entirely Norman: the chancel Early English, excepting the south door, which is round-headed and ornamented with rude zig-zag.

With regard to the crosses, those of Ryton and Ravensworth are in the county of Durham: the latter marks the spot where the country people came with their commodities during the raging of the great plague in Newcastle in 1636.

There is a fine octagonal cross in the churchyard of Morpeth. Perfect examples of the pele tower are not so rare as your correspondent supposes. There is a very fine one in the village of Carbridge. The rectory houses of Rathbury and Elsdon are pele towers, and are still inhabited by their respective incumbents. Not unfrequently the church tower was constructed in the same manner; examples of it are seen in the churches of Chatton and Longhoughton, which have evidently been erected as places of defence. Another example of the pele is Cockle Park tower, now a farmhouse, figured in Grose's *Antiquities* and Hodgson's *Northumberland*. Stanard Pele is nothing but the fragment of a ruin—the very "shadow of a shade." The Hermitage is in Liddisdale in Scotland: it was erected in the thirteenth century by the Earl of Monteith. Aydon Castle is a fine example of the houses of the same period, the licence to fortify it bearing date 1302.

I cannot agree with Mr. Pattison in his remark that the church of St. Nicholas in this town is "mongrel." It is true it has, from time to time, undergone repairs; but in the main the original architecture has been copied. The choir, from its great length, and the remarkably wide span of its arches, produces a fine effect when viewed from below the organ gallery. I am, however, sorry to say that within the last two months the original east window, of admirable proportions, has been demolished, and in its place has been erected a great glaring window of decidedly pseudo-perpendicular. St. Andrews is generally considered the oldest church in this town. Mention of it first occurs in the Tynemouth Chartulary in 1218; the chancel arch is, however, anterior to this date. Grey, in his *Chorographia*, published 1649, says: "In this church is to be seen a pardon of a Pope for nine thousand years to come." Search has been made among the archives of the church for this interesting document, but without success. This county is exceedingly rich in castles and ecclesiastical ruins, the enumeration of which would occupy too much of your valuable space. The abbey church of Hexham, now undergoing restoration, is well worthy of a visit, and the church of Newburn, five miles west of Newcastle, is a perfect gem. The arches on the north side of the nave are of heavy Norman, while the south side displays the Early-pointed arch springing from octagonal piers. The windows contain some fine specimens of ancient stained glass. This church is also interesting as the scene of Earl Copsi's murder in 1067. Leslie, the Scotch general, also planted nine pieces of cannon upon the tower during the "sharp conflict of 28th of August, 1640." Edward Thompson.

Newcastle-on-Tyne.

BUTTS FAMILY.

(2nd S. iv. 257.)

It is now indeed long since I requested a reference to the passage in Camden from which, according to E. D. B., it would appear that a Sir William Butts was "one of the knights slain at Poictiers, 1356, when fighting in the van of the army with Lord Audeley."

As I proposed an intercommunication by letter with E. D. B., it may be thought that I have heard from him, and that my doubts are satisfied. Such, however, is not the case, as I have received no communication from the reverend gentleman.

It is only comparatively lately that I have seen Mrs. Sherwood's *Autobiography*, to which I was referred by Dr. Doran. I there found a "Table of Descent," commencing with — Butts, said to marry a daughter of Sir Will. Fitzhugh, Knt., of Congleton and Elton, co. Chester; his son is called Sir William Butts, Knt., *Lord* of Shouldham Thorpe, co. Norfolk, and of Congleton, co. Chester, slain at the battle of Poictiers, with a reference to Camden, but no page specified; he is married to a daughter of Sir Ranulph Cotgrave, Lord of Hargrave, co. Chester; William, Robert, Edward, and William Butt, in each case described as of Shouldham Thorpe and of Congleton, occur in succession, marrying respectively with De

L'Holme of Tranmur, Boteler of Warrington, Wentworth of Broughton, and Mathew Ellis of Overleigh. I have consulted Ormerod's *Cheshire*, and it is remarkable that I do not find a Fitzhugh mentioned; neither do I find Cotgrave till 1735, when a person of that name was mayor of Chester. The Holmes' (the famous Randle Holmes) pedigree is given, but no match with Butts. Several of the name of Mathew Ellis occur between the year 1574, when Mathew Ellis, son of Ellis ap Dio, died, and the year 1685. For Boteler of Warrington, I consulted Baines's *History of Lancashire*, but found no match with Butts; in fact the name does not, as far as I can see from consulting the Indices and the history of the several places, occur in either work. The next in descent mentioned is William Butts (son of Will. Butts and Ursula Ellis) of Shouldham Thorpe. Congleton here ceases. This William is the first mentioned in the Visitation of 1619; his wife was a Kervell; and from him to Leonard Butts, who sold the Norfolk property, and settled at Bromley in Kent, the "Table of Descent" follows the pedigree of the Visitation. Of Cheshire I can say no more than I have above; but, with regard to the Butts family being *Lords* of Shouldham Thorpe at the earlier period, it can be distinctly proved that they were *not*.

Deeds and Court Rolls show that the manor of *Russels* in Thorpe came to Dorothy Frende as cousin and heiress of Nicholas Seaman (see Blomefield, vii. 427.). She carried it by marriage to Thomas Harpley, Yeoman, who sold it to Thomas Gawsell; his son, Richard Gawsell, dying in 1538, Ursula his widow married, secondly, Will. Butt of Shouldham Thorpe, who held his first court, *jure uxoris*, in the 11th of Elizabeth. The manor of Shouldham Thorpe, originally in a family who took their name from the place, was eventually bought, together with that of Fodeston, by William Butts, grandson of the above-named William, in the 9th Jac. I., from Sir Robert Riche, Knt., for the sum of 1500*l.*; and the whole was afterwards sold by Leonard Butts to Sir John Hare, Knt.

Leonard Butts married Jane, daughter of —— Lennard of Suffolk; he signed the Visitation Pedigree of 1619; and as I supposed died without issue. I was therefore surprised to find in the "Table of Descent" in the *Autobiography*, that he had ascribed to him a son, *Sir* Leonard Butts, Knt., from whom Mrs. Sherwood's father is directly deduced, —*Sir* Leonard, if the pedigree is correct, being his greatgrandfather. Never having met with a Sir Leonard Butts, I wrote to my friend Mr. King, York Herald, who, in reply to my questions, stated that he had gone through the lists of knights of the times of Elizabeth, James I., and Charles I., but found no such person knighted in either reign. He also furnished me with the substance of the funeral certificate of Leonard Butts, which states as follows; —

"Leonard Butts of Bromley, co. Kent, Esq., died at his house at Bromley, 18th December, 1633, and was buried in the parish church of Bromley on St. Thomas's Day next after. He married Jane, daughter of Mr. Lennard of the county of Suffolk, by whom he left *no issue*. He made Mr. Francis Pigott of Stradset in Norfolk, Esq., and Mr. Hatton Berners of Watlington in Norfolk, Gent., executors of his will."

The funeral certificate is generally considered an authentic document to be relied on, but here it is in direct opposition to the "Table of Descent."

The pedigree in the *Autobiography* makes Sir William of *Thornage*, the king's physician (Hen. VIII.), to be the son of John Butts, M.P. for Liskeard, 1456, and grandson of the William Butts who married a Kervell.* I should be very glad could any of your readers inform me whether this is correct, or give any authentic information with regard to the earlier part of the pedigree. The family may have been of some consequence in early times; and I shall be happy, through "N. & Q." or privately, to receive proofs; but it seems to me clear, from various existing documents, that, as regards the branch at Shouldham Thorpe, they were, prior to Henry VIII. or Elizabeth, not above the condition of yeomen.

GEO. HEN. DASHWOOD.

Stow Bardolph.

SIR PETER PAUL RUBENS.

(2nd S. viii. 410.)

If ABRACADABRA will again refer to my volume on Rubens, he will find that he is mistaken in saying that "my book is silent as to the departure of the great Flemish painter from England, excepting only the minute of the Council Register granting his pass, Jan. 31, 1629–30." At p. 146. is the following note, 192: "Rubens arrived in London about 25th May, 1629, *and left about 22nd Feb.* 1629–30."

While upon this subject it may perhaps be interesting to note that Mr. Bruce's forthcoming new volume of *Calendars of State Papers* has brought to light two letters which are curious, not only as showing the name of the ship that brought over the great artist to England, the

* There was a family of Kervell at Shouldham Thorpe, whether a decayed branch of the Wiggenhall or Watlington family I cannot say: but Simon Kervell by his will, dated 1470, leaves "1 pair of sheets, 1 blanket, 1 coverlyt, 1 pot, 5 dishes, 1 pewter dish, 13 trenchers, &c., to his son and heir, John Kervell: also his messuage and 2 acres and a half of land, on condition that he pays to Stephen Lecham the sum of 13 shillings and 4 pence, which sum the said Stephen had lent him on mortgage of his messuage and land." He appoints his son John, and *William Butt*, his executors. Query, Did William Butt marry the daughter of Simon Kervell?

captain, and the exact day of his arrival, but the secresy that was observed on the occasion—the name of Rubens not being even mentioned in either. By the king, who had not seen him, he is designated "a person"; by Capt. Mennes, who had, "a gentleman." It will be observed that on 20th May, 1629, Charles I. signs a warrant of instructions to Capt. John Mennes of "The Adventure," to waft the Marq. de Ville over to Dunkirk, where, or at the Fort of Mardyke, he is to be safely landed; "wch having performed, you are to attend the coming out of that port of such *a person* as the bearer hereof shall bring unto you, and him to conduct into this or Kingdome, wth such servants and baggage as shall belong unto him, wth all convenient speede." On the same day Charles I., in a holograph letter to the Earl of Holland (see *Original Papers relating to Rubens*, pp. 127–8.), threatens to complain of Mons. de Ville: "for if he goe not in my shipp, Rubens jurney will eather be hindered, or I shall ly open to almost a just exception to those that ar no frends to this treatie." The "person," therefore, is doubtless identical with Rubens. Again, on 25th May, Capt. Mennes writes from Dover to the Lords of the Admiralty as follows:—

"On the receipt of his Maties order for the transportation of the Marquis de Ville, I set saile for Dunkerk, and on the 23rd of this present I landed him; the next day I received on board *a gentleman*, whoe is coming towards his Matie, whome yt night I landed at Dover."

It is, therefore, pretty certain that Rubens arrived in London on the following day, 25th May, 1629.

ABRACADABRA is not, I think, sufficiently accurate in describing the MS. from which he has taken his extract. He has forgotten, by the bye, to say that it is in the State Paper Office as "a Docquet-book of Admiralty letters." It is really a table of contents of a book of letters not appertaining to the State Paper Office, in the handwriting of one of the clerks or copyists employed by Sir Jos. Williamson, and was most likely taken by his directions from "a Booke intituled Admty Lrēs Etca," belonging to the Admiralty. The MS. has found its way into the State Paper Office among, and forms part of, "Sir Jos. Williamson's Collection," which contains several books of a similar nature, as also many alphabet or index books, &c.

I would also remark that Philip, the brother of Sir Peter Paul Rubens, had not *completed* his thirty-eighth year, as noted by ABRACADABRA from Harleian, No. 218., when he died on 28th Aug. 1611. His exact age was thirty-seven years four months and one day, as certified in a copy of his epitaph from the original, and kindly forwarded to me by H. B. M. Consul at Antwerp, E. A. Grattan, Esq. It is somewhat singular that in Michel, and all the printed copies that I have seen of the epitaph of Philip Rubens, the year of his death is incorrectly given, which I did not discover until after p. 6. of my book had gone to press. Thus, MDCXIX. should be MDCXI., without the final x, which I suppose to be a clerical error or a mistake of the compositor. In the pedigree of Rubens attached to my volume, the date of the death of Albert Rubens is 1st Oct. 1657, which I believe, with all the other dates there, to be correct. I collected them with no little care, and in several instances possess original certificates of their accuracy. W. NOËL SAINSBURY.

Replies to Minor Queries.

Birtsmorton Court, Worcestershire (2nd S. viii. 228. 294. 357.)—It may be interesting to some of your readers to know that Birtsmorton Court, the ancient seat of the Nanfans referred to in the inquiry respecting Cardinal Wolsey, was the birthplace of the late Right Hon. William Huskisson, whose father rented it for a few years from the last Earl of Bellamont.

Can your correspondents inform me if any topographical work contains a view of this old mansion?

The Colonel *Moncton* who is said by T. E. W. (p. 295.) to have bought the estate, was the Hon. Edward *Monckton*, son of the first Viscount Galway, who afterwards purchased Somerford Hall, Staffordshire. H. F.

Portraits of Archbishop Laud (2nd S. viii. 309.)—The Abp. was a great benefactor to Henley-on-Thames, and a portrait of him is in the Council Chamber of this town. JOHN S. BURN.

From a fly-leaf of a MS. I took the following note as an *addendum* to the portraits of this ecclesiastic:—

"Portrait at Amesbury, Oct. 15, 1784, of Arbp. Laud by Vandyke."

C. HOPPER.

Change in the Dedication of Churches (2nd S. vii. 255.)—The following may interest B. B. WOODWARD. The church of S. Martin, Leicester, is so designated in the earliest records belonging to the church that have come under my notice, viz. the churchwardens' accounts for the last years of the reign of Henry VIII. Nevertheless it was also designated S. Cross, and the street on its north side was formerly known as Holy Rood Lane. In addition to the rood-loft, with its usual appurtenances, there was in this church a large cross which appears to have been isolated from any screen-work, &c., of which it might otherwise have been supposed to have been a mere accessory. The church was probably called S. Cross from this circumstance. The cross was removed in the year 1568 or 1569, as appears by

the following extract from the churchwardens' account of those years: —

"Payd to Bodeley for Caryinge ye stoncs & Ramell away where ye Crosse stoode . . . . . viij^{d}."

What were the "vowes" of the church mentioned by B. B. WOODWARD? Respecting those over altars in side chapels, see a Query, "N. & Q." 2nd S. vii. 434. THOS. NORTH.

Leicester.

Papier Moure (2nd S. viii. 377.) — In reply to TOPHANA respecting the ingredient used for the preparation of papier moure, I forward the following extract from a paper in the *Pharmaceutical Journal* of this month, and which bears directly on the inquiry: —

"Fly papers are sold by the thousand, and are positively stated to be perfectly harmless to animal life of a higher order than that of our insect pests: that such is, however, far from being the case the following results of an examination of them will show; the papers selected being those known as *Papier Moure*: —

"Four of the sheets were taken at random, and digested with dilute hydrochloric acid until a pulpy mass was obtained. This pulp was then washed with distilled water on a filter-paper, until the filtered fluid amounted to about four pints. This was then evaporated till only eight ounces remained, and sulphide of hydrogen was passed into it for two hours; during this time a copious precipitate of *sulphide of arsenic* was thrown down. The precipitate was collected on a filter, washed, and dissolved in dilute solution of ammonia, from which it was reprecipitated by hydrochloric acid. The pure sulphide of arsenic was finally collected upon a tared filter, dried and weighed. Its weight was found to be 12·675 grs., equivalent to 10·201 grs. of arsenious acid. *The average quantity of* arsenious acid contained in each of the sheets was therefore 2·55 grs., *quite enough to destroy human life.*"

Is it not rather an evidence of faulty legislation that, while restrictions are placed upon the sale of arsenic *as* arsenic, the poison should be so readily obtainable in the form of "Papier Moure?"

J. W. G. GUTCH.

Dial of Ahaz (2nd S. viii. 144.) — MR. TAYLOR will find that an interesting paper on this subject was read before the Asiatic Society by Mr. J. W. Bosanquet in August or September, 1854. Its title was: "On the going Back of the Shadow upon the Dial of Ahaz in the Reign of Hezekiah King of Judah." R. W. HACKWOOD.

Barony of Broughton (2nd S. viii. 376.) — ALIQUIS appears to write under some singular misapprehensions. There never were a provost or bailies of the Barony of Broughton, and there could have been, therefore, no late election of such office-bearers. That barony was long ago acquired (in point of what is called in Scotland *superiority*, equivalent to an English lordship of the manor) by the Governors of George Heriot's Hospital; these governors consisting of the Town Council and Ministers of Edinburgh.

Canongate and Portsburgh were not proper baronies. On the contrary, Portsburgh was part of the barony of Inverleith, and the Canongate was a burgh of *Regality;* its jurisdiction appearing to have comprehended the barony of Broughton. As to the latter, full information will be found in Dr. Stevens's *History of Heriot's Hospital.* See also as to Portsburgh, Brown's *Supplement to Morison's Dictionary*, p. 895.; and as to Canongate, Lord Harcarse's *Decisions*, No. 642. G. J.

Edinburgh.

Sir William Ussher (2nd S. viii. 324.) — Allow me to supply an omission in my recent Note on Sir William Ussher; and by completing the case, to put it beyond all dispute.

As I showed on the authority of Dr. Boate, those who state that Sir William Ussher, of Donnybrook (who died in the year 1657), was drowned in the river Dodder in 1649, are in error; but strangely enough, so also is Dr. Boate, who makes Mr. John Ussher, Sir William's father, to have been the sufferer, inasmuch as he had died so long before as 1st May, 1600. In fact, the person drowned (as is mentioned in Appendix I. p. x. of the late Dr. Elrington's *Life of Archbishop Ussher*) was Arthur Ussher, of Donnybrook, elder son of Sir William, and grandson of Alderman John Ussher, of Dublin. Sir William Betham's statement respecting him, as given in the above-named *Life*, is strictly correct; namely, that he was "drowned in the river of said place [Donnybrook], 2nd March, 1628, *v. patris;*" but as Sir William has not given his authority, an exact copy of an entry in one of Daniel Molyneux's MSS. (which are in the library of Trinity College, Dublin, and, particularly in this matter, may be deemed well worthy of credit, Molyneux having been Arthur Ussher's brother-in-law), will not prove unacceptable to the readers of "N. & Q." In MSS. F. 3. 27. p. 14., the following words occur: —

"Arth^{r} Usher, f. & h. S^{r} W^{m}, ob. (was drowned in Donabrook river) [interlined], 2 March, being Munday, 1628."

I may add to the foregoing particulars, that to the munificence and religious zeal of Alderman John Ussher we owe the publication, in 1571, of the first book printed in the Irish language; and that in Sir William Ussher's house in Dublin, in 1602, was printed the first Irish version of the New Testament. See Gilbert's *History of the City of Dublin*, vol. i. pp. 381—388. ABHBA.

"*Liberavi animam meam*" (2nd S. viii. 108. 157. 406.) — In that curious little book, *Les Aventures de la Madonna* (by Renoult, printed at Amsterdam, 1701), I notice the use of this phrase in its original sense, — that of freeing or delivering the soul, though not in the first person, as in the instances already noticed. It occurs in the dialogue said to have taken place between an image of the

Virgin (which had been passed by Pope Gregory without due reverence) and that Pontiff. In the course of the dialogue Gregory is made to say: —

> "Supra altare tuum, missam celebravit odoram,
> Presbiter Andreas, *animam liberavit* et ecce,
> Impatiens semi coacta jacet prope limina clausa,
> Gurgitis: illa viam petit a me."

In which the words *animam liberavit* of course imply, as rendered by the author, "Il a obtenu du Ciel la delivrance d'une ame du Purgatoire." X.

West Derby.

Michael Honeywood (2nd S. viii. 349.) — Mr. Hart is perhaps not acquainted with Duport's verses (*Horæ Subsecivæ*, p. 272.), in which he celebrates the large library of Dr. H., Dean of Lincoln.

It is to be hoped that Mr. Hart's example may induce others to beat the covers of our cathedral and parochial libraries. No one can say how many men of worth and learning have been entirely forgotten, owing to the neglect of their benefactions by less literary successors.

J. E. B. Mayor.

St. John's College, Cambridge.

Hammer Cloth (2nd S. viii. 381. 407.)—The subjoined extract from a paper on "Norfolk Words," by Anne Gurney of North Repps Cottage, near Cromer, in the *Philological Society's Transactions*, 1855 (p. 32.), offers a very different explanation to any that has yet been furnished: —

> "The *hammer cloth* means the skin-cloth, and it was usually of bear skin. The Icel. *hamr* is skin, or covering connected with the term to 'hapup,' and also with *hamus* (the encircling hook), and *ham*, home. The yellow hammer thus means yellow skin. But it may be from the likeness to hammer marks on a copper teakettle."

W. J. Pinks.

General Thackwell (2nd S. viii. 310.) — Your correspondent, Esquire, has inquired whether he is right in supposing that the Lieut.-General Sir Joseph Thackwell, G.C.B., Colonel of the 16th Lancers, &c., who died in Ireland the other day, was the Lieut.-Colonel Thackwell who commanded the 15th Hussars in 1825, and whom the great poet, Sir Walter Scott, humorously called "Colonel Thwackwell." His surmise is correct. Perhaps Sir Walter was aware that Colonel *Thwackwell's* motto was "Frappe fort," a very appropriate one. This gallant officer was present at Corunna, and many other battles in the Peninsular War, and lost his left arm, amputated close to the shoulder, at the glorious battle of Waterloo.

After being engaged in the suppression of many riots, the Nottingham riots of 1831, &c., he became a local Major-General in India in 1838, and commanded a division in the Affghan, Gwalior, and two Sikh campaigns under Lords Ellenborough, Hardinge, and Gough. On his return to England he was appointed Inspector-General of Cavalry in 1854, which office he held till he became a Lieutenant-General. He was fourth son of John Thackwell, Esq., of Rye Court, Worcestershire, Lord of the Manors of Berrow and Birtsmorton in that county, a direct descendant of the Rev. Thomas Thackwell who was vicar of Waterperry, Oxfordshire, in 1607. Sir Joseph's death took place very soon after that of his last surviving brother, the Rev. Stephen Thackwell, rector of Birtsmorton, Worcestershire. His breast was covered with medals and orders. Waverley.

Col. Thackwell was the same officer who died the other day; the late Lieut.-General Sir Joseph Thackwell, G.C.B., having entered the 15th Light Dragoons (Hussars) in 1800.

Who his father was may be seen by a reference to Dod's *Peerage, Baronetage, and Knightage*.

S. D. S.

Yorkshire Worthies (2nd S. viii. 207.)—It may not be uninteresting to Mr. Gutch to learn that a prospectus has recently been issued by Dr. Ingledew, F.G.H.S., &c., announcing as in preparation for the press, *The Worthies of Yorkshire*, from the earliest period to the present time. E. E.

Extraordinary Birth (2nd S. viii. 299.) — F. C. H. says the wife of a man in humble life near Bromsgrove had four children at one birth, and that they all lived.

I would refer the readers of "N. & Q." to a similar circumstance mentioned in the *History of the Ruined Church Cambridge* (by J. Hatt, Peas Hill, Cambridge): —

> "On 5th November, 1766, four children of Henry Coe, a shoemaker, two male and two female, at one birth, were baptized."

The register-book states that the procession to the church was attended by a great concourse of people, as there were sixteen sponsors, besides the father, nurses, and others. The mother doing well. The names of the children were William and Henry, Elizabeth and Sarah. R. R. F.

"*Andrew*," *an Afternoon's Luncheon*: "*Gaffman*" (2nd S. viii. 328.) — In Halliwell's *Dictionary* will be found several words which throw light upon "Andrew" in the above sense. "*Andersmeat*, an afternoon's luncheon." "Jamieson says that *orntren* in Scotland is the repast taken between dinner and supper. Cotgrave several times mentions *aunders-meat* as an afternoon's refreshment." "*Undermele*, the afternoon. *Chaucer*. Later writers use the term for an afternoon meal."

All these words, "Andrew" included, appear to be connected with the old English "*Andyrs*, other," with which cf. the German "ander, the other," and "der andere, the second;" as if the "Andrew," "undermele," "orntren," or "aundersmeat," were *another* or *a second* meal. "Aunder"

was also used in old Eng. to signify the afternoon or evening (Halliwell).

Wachter connects the German ander (alius) with Goth. anthar. "Ander" does duty for "Andrew" in the old term "Andersmas," S. Andrew's Day.

"Gaffer, a head labourer or workman. *West.*" Halliwell. "*Gaffman*" (the servant who superintends a farm), properly an *overlooker*. Old Ger. *gaffen, adspectare.*" THOMAS BOYS.

Crooked Boundaries of Fields (2nd S. viii. 19.) — These arise from three circumstances: 1st, the running of the water in the ditches, which, like rivers and all streams, work themselves a crooked course by indenting any soft place there may be in the bank, and, flying off at an angle with increased impetus against the opposite side, much as a billiard ball does off a cushion, make a corresponding indentation a little farther on. The second cause is the growth of large trees on the banks; the roots or "toes" of which tree project into the ditch for the sake of the moisture, and as the neighbours do not like to injure the timber, they cut the ditch closer into the land between them, so as to make a sort of give-and-take line. The third cause, which accounts for the large curves often found in fences, is that they have followed the boundary or edge of some old pond or pool, since drained and filled up or levelled. On comparison with old maps I have known fences which were set out quite straight in allotments a hundred years ago, have now become considerably crooked. And only a short time ago, in making a survey, I found a river had changed its course, and had become more crooked, to an extent of nearly double its width, since a map made in 1745. A. A.

Poets' Corner.

Wm. Shakspeare Payton (2nd S. viii. 292.) — The Query of MR. E. Y. LOWNE on the above name, and some similar ones previously inserted in "N. & Q." as well as other papers, leads me to imagine that few who are not residents in or near Warwickshire have any idea how common the name is there. The *Birmingham Directory* for 1858 contains five Shakespeares and four Shakespears; and these nine individuals probably represent at least forty persons of the name in that town only. There are many more in the neighbourhood; and when to all these are added the numerous allied families, individuals of which have Shakspeare for a second or middle name, it is likely that there are hundreds of the name within a radius of a few miles. N. J. A.

Blue Blood (2nd S. vii. 47.) — The Query, asking an explanation of this expression in its Spanish meaning, as intimating illustrious birth and high extraction, has hitherto remained without a reply. On referring to the *Aventures* of Don J. de Vargas, recently cited in your columns (p. 355.), I find a note by the learned Editor which throws some light upon the subject; though not, perhaps, all that is required. It appears that the Spaniards reckon three degrees of nobility: 1. the highest and most illustrious; 2. that which is somewhat less exalted, but still pure; 3. that which has some plebeian admixture; and that to these three degrees appertain the respective designations of *blue blood*, *red blood*, and *yellow blood*: —

"L'orgueil castellan distingue dans la noblesse trois espèces de sang: *sangre azul* (sang bleu), se dit de la noblesse la plus illustre; *sangre colorado* (sang rouge), de la bonne noblesse; *sangre amarillo* (sang jaune), de celle qui a reçu quelque mélange de sang plébéian." — *Avent.* p. 9.

And now can any of your learned readers supply what is yet deficient, by *explaining* this apportionment of the three colours, blue, red, and yellow? It does not appear to be heraldic; but one can hardly deem it altogether fanciful.

THOMAS BOYS.

Quotation (2nd S. viii. 327.)—In the Appendix xxiv., xxv., and xxvi. to the

"Memoirs of the most renowned James Graham, Marquis of Montrose. Translated from the Latin of the Rev. Dr. George Wishart, afterwards Bishop of Edinburgh." Edinburgh, 1819,

will be found specimens of the marquis's poetical genius. I copy the first two verses of the poem from which the quotation was taken: —

PART FIRST.

"My dear and only love I pray
This noble world of thee,
Be governed by no other sway,
But purest monarchie.
For if confusion have a part,
Which vertuous souls abhore,
And hold a synod in thy heart,
I'll never love thee more.

"Like Alexander, I will reign,
And I will reign alone;
My thoughts shall evermore disdain
A rival on my throne.
He either fears his fate too much,
Or his deserts are small,
That puts it not unto the touch,
To win or lose it all," &c.

BELATER ADIME.

Kenrick Family (2nd S. viii. 328.) — A person of that name was Mayor of Bewdley in 1778. There are none of that family now resident in the town; but in a neighbouring parish, Astley, Worcestershire, the name still continues. T. E. W.

Heralds' Visitations (2nd S. viii. 303.) — To this list may be added, 1684, Huntingdonshire (MSS. College-at-Arms, K 7.; quoted in Gorham's *History of Eynesbury and St. Neots*, p. 154.).

JOSEPH RIX.

Cleanctus (2nd S. viii. 310.) —

I never read Theophrastus, but think I can save M. E. the trouble of a search without going so far: —

"Καὶ στρατηγὸς οὐδ' ἂν εἷς
Τῶν προτοῦ σίτησιν ἤτησ' ἑρόμενος Κλεαίνετον."
Equites, v. 570.

"Never then did general,
Though ambitious of the Hall,
Pay the tribute of his knee
To Cleænctus*, that he
Might his commons get cost-free."

The misprint repeated probably overcame the doubt which the hitch in the fourth line must have suggested to so good a versifier as Mr. Dyer. H. B. C.

U. U. Club.

John Pope, Gentleman (2nd S. viii. 378.)—I believe the John Pope inquired after by Mr. Corner, was the only brother of Sir Thomas Pope, the munificent founder of Trinity College, Oxford. He was settled at Wroxton, in Oxfordshire, in the reign of Edward VI., where he was buried Jan. 24, 1583. He appears to have been a large holder of Abbey lands. In 1544 he purchased of Henry VIII. the estates belonging to the dissolved Canons of Kenilworth for 150*l.* 13*s.* 8*d.* (Dugdale's *Warwickshire*, p. 474.) In the same year he received a grant of the site of the house of Franciscan Friars at Lincoln (Tanner's *Not. Mon.*, fol. p. 281.); as also, with others, the site of the Black Friars at Beverley, in Yorkshire (*Ibid.*, p. 689.). In 1545, he received some lands belonging to the Priory of Bileigh, in Essex (Newcourt's *Rep.*, ii. 610.). Numerous other instances from patents and privy seals might easily be adduced, but probably the above is sufficient to show the nature of his large possessions.

He was three times married, and left issue three sons and seven daughters. A curious and minute account of his descendants is given in the Appendix to Thomas Warton's *Life of Sir Thomas Pope, 2nd Edition, with Corrections and Additions*, 8vo., 1780. Edward F. Rimbault.

"*O whaur got ye that bonnie blue bannet*" (2nd S. viii. 148. 258. 363.)—The Scotch song sent you by Yemen, from Arabia, is evidently a modern imitation of the original words of the Scotch air "Bonnie Dundee," better known perhaps as "Saw ye my wee thing," from being now generally sung to Hector McNeil's song commencing with these words. It was probably composed by some female member of the family among whose papers it was found. D. M. L.'s memory is evidently at fault in supposing it part of the song he furnishes, which was furbished up by Burns for Johnson's Museum, and which seem to have been floating in his memory. J. M. furnishes both stanzas of the song; of which the first four lines are old, and the others are by Burns. There is a variation in the recitations of the first line: one set being "hauver meal bannock," *i. e.* a cake baked of a mixture of oat and barley-meal; and the other, and apparently more correct version, "a bonny blue bannet," certainly a more appropriate present from a "bonny Scots callant." The other rendering may have easily arisen from a person having learned the song by ear, without having any idea of the meaning of the words. Thus a friend of mine learned the song, "The Laird of Cockpen" in her youth, and used to sing about Miss Jean being "a penniless lass with *a lamp o' degree*," instead of "a penniless lass wi' a lang pedigree," the latter word being evidently far above her comprehension. I lately observed among the newspaper scraps, that a young lady had learned one of Moore's *Irish Melodies* by ear, and used to delight herself and enchant her companions by singing of two lovers, that —

"He bolted the hock;
She salted it down."

Till, unluckily, one day she by chance found the words in print, and for the first time learned that they ought to be —

"He bold as the hawk;
She soft as the dawn."

Which, of course, would silence her on this subject for ever. J. A. Perthensis.

The Boyle Lectures (2nd S. viii. 352.)—I have diligently referred to the places indicated in your last number, but have only gleaned from them one name of a *Boyle Lecturer* in addition to the list given by Darling: that of Canon Wordsworth, who is said to have preached and published in 1854. Mr. Maurice's date is 1846–1847. This information only adds to the list of *lacunæ*. What preachers filled the office before Canon Wordsworth? And who have been appointed since?

Your columns also say that the trustees "are (were, 1854,) the Duke of Devonshire, the Earl of Burlington, and the Bp. of London." Two of these eminent persons are dead. The Earl of Burlington is now the Duke of Devonshire.

Again I ask, who are the existing trustees? Have they funds? If not, why not? If they exist, how are they used? Is there no clerk or solicitor to the trustees? Are there no records?

It is certainly very curious that there should be more difficulty in ascertaining the fate of an institution not two centuries old, than in discovering the names of Athenian orators, and fixing the date of their orations.

I have an idea that the present Bishop of Lin-

* "Cleænctus was the author of a law which limited the admissions to the Prytaneum. All persons, therefore, who were ambitious of this honourable distinction took care to pay their court previously to him."—Mitchell's Translation, vol. i. p. 211., Lond. 1820.

coln preached the Boyle Lecture while at St. James's — but I am not certain.

Some of these metropolitan institutions require to be looked up. What has become of the once celebrated *Shoreditch Lecture*, held for many years by the Rev. J. J. Ellis, who died about four years since? What is effected with the funds of *Dr. Bray's Associates*, whose secretary, Dr. Wesley, has just deceased?

I should like very much to see a catalogue of the *Warburtonian Lectures*. Possibly this might be obtained at Lincoln's Inn. Who has the appointment of this lecturer?

While I am on the subject I would ask, does a Catalogue of the Donnellan (Irish) Lectures exist?

AN ENQUIRER.

Duke of Bolton (2nd S. viii. 355.)—Granger, in his *Biographical Dictionary* (iv. 268., ed. 1775), gives the following character of Charles, Marquis of Winchester, created Duke of Bolton: —

"This nobleman, when he saw that men of sense were at their wits' end in the arbitrary and tyrannical reign of James the Second, thought it prudent to assume the character of a madman, as the first Brutus did in the reign of Tarquin: he danced, hunted, or hawked a good part of the day, went to bed before noon, and constantly sat at table all night. He went to dinner at six or seven in the evening, and his meal lasted till six or seven next morning: during which he ate, drank, smoked, talked, or listened to music. The company that dined with him were at liberty to rise and amuse themselves, or take a nap whenever they were so disposed, but the dishes and bottles were all the while standing upon the table. Such a man as this was thought a very unlikely person to concern himself with politics, or with religion. By this conduct he was neither embroiled in public affairs, nor gave the least umbrage to the Court; but he exerted himself so much at the Revolution, that he was, for his eminent services, created Duke of Bolton; he afterwards raised a regiment of foot for the reduction of Ireland."

R. W. HACKWOOD.

Duchess of Bolton (2nd S. viii. 291.) — A fine portrait of the Polly Peachum, Duchess of Bolton, exists at the family seat of Hackwood, Hants.

M. 4.

Crest of Aylward Family (2nd S. viii. 330.) — The arms of Alward *alias* Anphord as granted by Barker (Garter, *temp.* Hen. VIII.) are ar. on a saltire az. between four griffins' heads erased, gu. a leopard's face, or, between four lozenges of the first. Crest: a hind's head az., gorged with three bezants between two oak slips, vert, fructed gold, between two barres gemelles, or. CL. HOPPER.

The great Bell of Moscow: Reputed Chinese Inventions: the Compass (2nd S. viii. 306.) — In his Note regarding the great bells at Westminster Palace, MR. BUCKTON seems to infer that the monster bell of Moscow was fractured during the process of ringing. This, however, is not the case, for, because of its weight, the bell never was suspended. The fact is that during a fire at the Kreml, water was inconsiderately poured upon the red hot palladium of the Moscow citizens, and this occasioned the fracture, which rendered the maiden bell perfectly unfit for use. It has now been placed on a pedestal, and the fragment is standing beside it. On the occasion of its removal to its present site an inquiry was instituted as to the truth of the popular belief, that during the casting large quantities of gold and silver had been thrown into the glowing mass; and the result has shown that no precious metals have entered into its composition. For farther particulars I must refer the curious to one of the last numbers of that most interesting periodical the *Magasin Pittoresque*, which I cite from memory.

There is another statement by MR. BUCKTON which I am fain to contradict. He says: "Europeans generally are largely indebted to the Chinese for the invention of the magnet, printing, and paper-money." Now I think it behoves MR. BUCKTON to show that this really was the case. For I do not believe one of the Chinese inventions he names was not invented again by us barbarians; with the exception perhaps of the compass, which may have reached the seafarers of our part of the world by way of the Red Sea, where, as the common saying goes, Arabs should have found it on board of Chinese trading fleets; but then it still has to be proved that Arab writers mention the magnetic needle before it was known to be used in Europe. Is it not very probable that, in fact, the first compass was an iron-pointed arrow, equipoised from a string, and that in such a manner the nations of roving armies, which poured over Europe, once were directed towards the north? We still find the arrow on the rose of the compass, though here again the question arises, whether the arrow-head is not a French lily, even as the French lily is said to be a spear-head, or a *toad*. And the Arabs still call the needle *monasala* or *dart*. J. H. VAN LENNEP.

Zeyst, near Utrecht.

As a postscript I may add that poor Schamyl, when conveyed to Russia, constantly kept his eye on a small pocket-compass, as he thought that by the direction of the needle he would be informed whether he was going to be brought into exile to Siberia or not. This was his incessant fear during his voyage.

"*The Golden Bough*" (2nd S. viii. 377.)—I presume the engraving referred to by MR. KAINES is from the picture styled "Lake Avernus, the Sibyl and the Golden Bough," and numbered 371. in the Vernon Gallery; and that it represents Æneas' discovery of the golden bough, which was to enable him to descend into the Infernal Regions, and is taken from the 6th Æneid, lines 136—148. and 203—211.

I have no doubt this explanation will be furnished by many other correspondents, and I should

have left it to them to answer Mr. Kaines's inquiry, but for the opportunity it affords of pointing out what appears to me to be a contradiction in the poet's narrative. In line 146. the Sibyl tells Æneas that he will have no difficulty in securing the bough, if the Fates permit him to visit the Shades: —

". . . namque ipse *volens facilisque* sequetur,
Si te fata vocant: aliter, non viribus ullis
Vincere, nec duro poteris convellere ferro";

but when he describes the hero as actually grasping the prize, his language is

"Corripit extemplo Æneas, avidusque refringit
Cunctantem . . . . . ."

I observe that there is another reading given, "Sedantem," but I imagine it will find few supporters. C. H.

Tote (2nd S. viii. 282. 338.) — The word *tote* has many more meanings than either Mr. Myers or Mr. P. Thompson assign to it. Old writers often used it in the sense of to pry, look about, &c. Abp. Cranmer, speaking of the elevation of the Host, uses the word,

"Peepyng, tootyng, and gasyng at that thing, whiche the priest held up in his hands."—*Def. of the Sacra.* fol. 101. a.

Spenser also uses the word in the sense of to search for: —

"I cast to go a shooting,
Long wand'ring up and down the land,
With bow and butts on either hand,
For birds in bushes *tooting*."—*Shep. Cal.*

Tote had also the meaning of to sound, or make a noise, as,

"*Toting*, and piping upon the destroyed organ pipes." —Bp. Hall, *Specialities of his Life.*

In Howell's *Letters* we find the word used to signify something prominent: —

"Though perhaps he had never a shirt to his back, yet he would have a *toting*, huge, swelling ruff about his neck."—Howell, *Lett. I.* iii. 32.

In the following passage the word *tote* would seem to have another meaning, equivalent perhaps to our expression to lounge, or to stroll: —

"Then *toted* I into a taverne, and there I aspyede Two frere Carmes." — *Pierce Pl. Crede* (ed. 1553), sign. B. iii.)

On second thoughts, perhaps to peep would be the more correct interpretation of the word tote in the above quotation, as the same author, in another part of the work I have quoted from (sign. B. i.) uses the word in the sense of looking: —

"Then turned I again when I had all *ytoted*."

J. A. Pn.

The handle of a carpenter's plane is called a tote to this day. Does not this fact infer the word to be of Anglo-Saxon origin? A. A.

Poets' Corner.

Texts from the Apocrypha (2nd S. viii. 309.) —

"A Sermon preached on the late Fast Day, Wednesday, Oct. 19, 1803, at the Parish Church of Hatton, Warwickshire, by Samuel Parr, LL.D, has a text from the Apocrypha, viz. 1 Maccabees, iii. 21.: 'We fight for our lives and our laws.'"

The sermon was published, 4to. Lond. 1804. and reprinted by Johnstone in his edition of Parr's *Works*, vol. ii. p. 625. &c. Y. B. N. J,

Mr. Ralph Willett (2nd S. viii. 308.) — The son or nephew of Mr. Ralph Willett died in the Albany some two years back. He had a valuable collection of coins, but was fortunate especially in his Hogarths, of which he had a dozen or more, including the charming portrait of Mrs. Hogarth that was at Manchester. I remember having heard him say that at his seat in Dorsetshire he had a large collection of pictures, English and foreign. A. F.

"*Eleu loro*" (2nd S. viii. 292.)—The latter word is the dative plural of the personal pronoun third person in Italian, and signifies "to them, for them." *Eleu* is, no doubt, a corruption of the Italian *Ela*. The meaning of the phrase is, "Alas! for them," as the context will show. A. A.

Poets' Corner.

Marriage Customs (2nd S. viii. 186.) — Urquhart says that the slipper is a symbol of authority. In Morocco a pair are carried before the Sultan, as amongst us the sceptre and sword of state. At a Jewish wedding at Rabat, the bridegroom struck the bride with his shoe, in token of authority and supremacy. Thus Scripture speaks of transferring the shoe in certain cases. — *Pillars of Hercules*, i. 305. F. C. B.

The unburied Ambassadors (2nd S. viii. 377.) — More than twenty years ago, the late Mr. Catling, the intelligent Sacrist, called my attention to an unburied coffin in one of the side chapels of Westminster Abbey, which he said was that of a Spanish ambassador. The tradition deserves some credence from the following passage, which I turned up in Macky's *Journey through England*, ed. 1724, vol. i. p. 207.: —

"Poor *Don Pedro de Ronquillo*, who served Spain so long and faithfully, as Ambassador to this Court, is like to have the honour of lying unbury'd amongst the *English* Kings for ever; his corpse being arrested by his creditors, and kept in this chappel above ground till his relations redeem it; which can hardly be expected from a Spaniard; not but they have the honour, if they had the capacity, of doing so just an action."

Edward F. Rimbault.

Old Boodleite (2nd S. viii. 353.) — The expression "stupid, d—d stupid, and a Boodle" (*i. e.* a member of Boodle's Club), which may be the one inquired after, occurs in *Cecil*, a novel edited by Mrs. Gore. S. D. S.

Eclympasteire (2nd S. v. 229. 387.)—The readers of "N. & Q." remember the interesting papers which have appeared in its pages respecting the meaning and *etymon* of this strange word or name. I am free to say that I was not satisfied with the explanation given, and I have since had my doubts strengthened by a passage which I have found in M. Sandras's able and very interesting *Etudes sur Chaucer consideré comme Imitateur des Trouvères*, lately published at Paris.

M. Sandras observes: —

"Chaucer et Froissart sont les seuls auteurs dans lesquels j'ai trouvé le nom d' *Enclimpostair* donné à un des fils du Sommeil: on chercherait en vain ce nom dans les glossaires."

The passage of Chaucer occurs, as the readers of "N. & Q." know, in the *Book of the Duchess*, and there the word or name is given as *Eclympasteire*. The passage in Froissart's *Poems* is this: —

"Car il (*i. e.* le Sommeil) envoya parmi l'air,
L'un de ses fils Enclimpostair."

The reader will see that there is a slight difference between the name as given by the French and by the English poet. But as the latter is on this point only the imitator of the former, we must take Froissart's *variante* as the true reading, and this reading may help us to a conjecture.

In "Enclim," we have "Enclin" in the state of common mutation of *n* into *m* when it is followed by *p*. Now *clin*, or *clin d'œil*, is well known to mean that ordinary precursor of sleep — a wink of the eye: we may, therefore, without much hardihood of assertion say that in the words *en clin* we have a part of the mysterious name which our old poet has so undeservedly and puzzlingly immortalised. I give up the remaining portion of the name, *-postair:* for I cannot subscribe to the conjecture of M. Sandras, excellent critic as he is. His interpretation is this: "Selon moi voici l'etymologie—Engle (ange) imposteur." H. C. C.

"*Eikōn Basilikè*" (2nd S. viii. 356.)—My copy of the *Eikōn* agrees in all particulars of title-page with that mentioned by B. H. C., except that it has under the letter a crown, with "C. R." and a death's head, with date 1648; but there is to it a second title-page, which delivers it as "printed by Samuel Brown, Hague, A.," as follows: —

"Reliquiæ Sacræ Carolinæ. The Workes of that Great Monarch and Glorious Martyr King Charles the Ist, both Civil and Sacred, with a short View of the Life and Reign of that most blessed Prince from his Birth to his Burial. *Tacit. Hist.*, lib. i. 'Alii diutius Imperium tenuerunt, nemo tam fortiter reliquit.' Hague: Printed by Sam. Browne."

This title is bounded and divided by rubrical lines. It has two plates by Marshall: one the double one mentioned in "N. & Q.," another headed "Fidei defensor," representing the king sitting at a globe. There is also a third of Charles II. (no name of engraver) facing sect. xxvii., entitled "To the Prince of Wales." This volume also contains the king's speeches — discussions with the Scotch ministers. I have always supposed *this* the first edition. A. B. R.

Belmont.

Pill Garlick (1st S. ii. 393.; iii. 42. 74. 150.; 2nd S. viii. 229.) — I send the following cutting from a bookseller's catalogue; if the work have merit, and if it throw light on the name, perhaps some one who has it will kindly furnish a note on it: —

"Pill Garlick (Life of), Rather a Whimsical Sort of Fellow, *humorous frontispiece*, 8vo. LARGE PAPER, 4*s.* 1813."

EIRIONNACH.

Rings; their Uses and Mottoes (2nd S. viii. 329.) — *The History and Poetry of Finger Rings.* By Charles Edwards. 1 vol. London, 1855.

BELATER ADIME.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

MISS BERRI'S ENGLAND AND FRANCE, a Comparative View of the Social Condition of both Countries. 2 Vols. 1844.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

SCOTT'S LIFE OF NAPOLEON. Vol. IX. Edition, 1827.
Wanted by *S. V. Hare*, Clifton Park, near Bristol.

MONTAIGNE'S ESSAYS MADE ENGLISH, by Charles Cotton, &c. 4th Edition. 3 Vols. London. 1711.
HARTLEY (DAVID) OBSERVATIONS ON MAN. 2 Vols. 8vo. London. 1749.
CUDWORTH'S ETHICAL WORKS, with Notes by Allen. London. 1838.
THE ADVENTURES OF SIONOR GAUDENTIO DI LUCCA, &c. 8vo. London. 1748.
HUET (P. D.) QUÆSTIONES ALNETANÆ, DE CONCORDIA RATIONIS ET FIDEI. Lips. 1719.
PEGGE, ANONYMIANA. 2nd Edition.
Wanted by the *Rev. M. Pattison*, Lincoln College, Oxford.

Notices to Correspondents.

We have in type a number of interesting Papers, among others Mr. J. S. Burn's on Protestant Refugees in 1563 and 1571; *several Replies respecting* Dr. John Hewett; James Anderson; Henry Smith's Sermons; An Incident in 1715, &c. *Many of these would have appeared in the present Number, together with our usual* Notes on Books, *but for our desire to include in it, being the last number of the month, the numerous* Replies to Minor Queries *which we have received.*

BOOKS WANTED. *An application just received from a respected correspondent who wishes us to insert under this head two works by the Rev. Isaac Williams, which are still on sale by the original publishers, points out the propriety of recalling our Readers' attention to the original objects for which this Heading was introduced into "N. & Q." It was to enable gentlemen to procure old books or books out of print, of which they were in want, which they could not obtain through the ordinary channels. Booksellers pass their Lists from one to another, and so obtain what they require. This was to do for men of letters the same useful work.*

HEXAMETER *will find an account of the* Hexameter Machine *at* p. 57. *of* Vol. I. *of our* 2nd Series.

R. SMITH *will find in our 1st Series a Note by the late Mr. Pickering showing how common are the copies of the* Breeches Bible. *In Kerslake's recently published Catalogue he will find one marked as low as* 12*s.*

Answers to other correspondents in our next.

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LONDON, SATURDAY, DECEMBER 3. 1859.

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Notes.

AN INCIDENT IN "THE 1715."

I send, according to promise, "a picture in little" of a Highland family in that troublous year — of a nobleman's family, the head of one of the most powerful of the clans. The story is all "rounded" within a little month — indeed within three weeks — but they were, I doubt not, weeks that lived in memory like months or years.

The Lady Seaforth's daughter mentioned in the letters was, I presume, her daughter-in-law. Her only daughter had married in 1712 Mr. John Caryll, Pope's friend, and she and her husband were in Paris the whole of the year 1715 up to August, when they returned to his house in Sussex, where Lady Mary was confined in November. We learn, however, from the Peerages, that the Earl, Lady Seaforth's son, "married in 1715" — they give no more precise information — "the only daughter of Nicholas Kennet of Cuxhow in Northumberland."

The Lord Lovat, who figures on this occasion, was the celebrated Lord who was hanged, and deservedly, in 1745. In 1715 his interest had enlisted him on the side of the Elector of Hanover, and he was both active and serviceable. Wm. Cadogan was the distinguished general who served under Marlborough, and who was, in the June following, created a Baron and subsequently an Earl. Wightman had been commander until the arrival of Cadogan.

The letters of Lady Seaforth are of course copies or drafts: the rest are from the originals.

General Cadogan to the Countess of Seaforth.

"Inverness, 6th April, 1716.

"Madam, — I have just now received the honor of your Ladyship's letter of the 5th instant, and for the other you mention, it did not come to my hands till I was on my march from Perth to this place, which hindered me from acknowledging it sooner. I send enclosed a passport for my Lady Seaforth to go to Edenburgh, and I have writ to the Secretary of State to desire a permission for her Ladyship to continue on her journey to Durham, and I doubt not but it will be granted. I am very sorry her coach and horses were taken away, and mine are at her Ladyship's service. There is an indispensable necessity for leaving a garrison at Brahan till my Lord Seaforth comes in and his people give up their arms as their neighbours have done: and indeed it appears unaccountable that his Lordship, who was one of the first that offered to submit, should be one of the last to do it. If your Ladyship desires a protection for your house and goods I am ready to give it, and have ordered the garrison to pay exactly for everything furnished them. This is all I can do for your Ladyship's service, and I have the honor to [be], with the most profound respect, Madam, your Ladyship's most obedient and most humble servant,

"Wm. Cadogan.

"I beg your Ladyship's pardon for making use of another hand, since I am not well enough recovered of my fall to write with my own."

Lord Lovat to the Countess of Seaforth.

"Madam, — Before I had the honor of your Ladyship's letter I obtained a passport for my Lady your daughter to go South, and the General is to write to Court in her favor. He was very angry that the General Wightman took your coach and horses, but they are lost by the fault of not taking my advice. The general told [me?] this moment that he wrote to your Ladyship that he was sorry for it, but that his coach and horses were at your service. In my opinion you should come immediately and thank him. He is the civilest man on earth, and a great man. Your Ladyship will always find me with the same zeal and respect, Madam, your Ladyship's most obedient and most humble servant,

"Lovat.

"Inverness, the 6th of April, 1716."

Lord Lovat to the Countess of Seaforth.

"Madam, — I spoke just now to General Cadogan, who told me plainly he could not nor would not promise anything for my Lord your son, further than to receive him on mercy and send him prisoner South, and if the bill of attainder be passed, as they say it is, it is not in the King's power to save him. This is all I can say on that melancholy head. The General being informed that my Lord Seafort's people have not as yet taken in their arms, was going to order a thousand men to-morrow to put all the country in flames, but I begged of his Ex. to give some days to acquaint the people, and that I was sure they would come in, so his Ex. was so good as to delay the march of the troops till Saturday next. A thousand men will march that day to Brahan and Coul [?], and if the arms of all my Lord Seafort's country do not come in to Brahan and Coul [?] before Saturday night, they may expect the next day that the troops will begin to destroy all and march through all my Lord Seafort's country to the Isle of Sky, and ships will be sent to Lewis to destroy it. So your Ladyship should send off expresses immediately to all the Highlands, that the people may come and give up their arms to save themselves from being burnt. It's a very great favor that the troops do not march to-morrow, so your Ladyship should profit of it to save the people and the estate, which your Ladyship says is your own. I shall always be proud of an occasion in which I can have power myself to let your Ladyship know how much I am

with true friendship and a great respect, Madam, your Ladyship's most obedient and most humble servant,

"Lovat.

"Inverness, the 8 of April, 1716.

"I send this express at Kincraig, and the E. of Cromarty, who was present when I spoke to the General, is to go to Brahan to advise your Ladyship. The General likewise bids me give his service to your Ladyship, and tell you that if the my Lady your daughter designs to go South it must be very soon. The General desired me to have your Ladyship's answer to all this once this night.

"I give my humble duty to my Lady Seafort, and my service to good Mr. Douglas that is so kind to your Ladyship. If I can I will wait of your Lshp. before I go for London, which will be this week."

Lady Seaforth to Lord Lovat.

"9th April, 1716.

"My Lord,—I'm infinitely obliged to your Lordship for the concern you're pleased to have in saving my people and lands. I have now ordered expresses to all the parishes, that the people may with all speed deliver their arms, and those in the neighbourhood are given up already.

"If I had a convenience my daughter would surely go off this week. I entreat therefore your Lordship to speak again to General Cadogan, whose civility I shall never be able sufficiently to acknowledge. I am, with a true sense of your friendship, my Lord, your Lordship's most obliged humble servant.

"The Earl of Cromarty was at Coul at night, but is expected here this forenoon, and then your Lordship shall be farther informed, if needful."

Lord Lovat to the Countess of Seaforth.

"Madame,—I had the honor of your letter this day, and I immediately spoke to the General, who was mighty civil. He desired me to give his service to your Lship. and to my Lady your daughter, and to tell you that you might take your own time in sending her away the next week or when you pleased. The army is to march, but to do no harm if the people bring in their arms. Glengarry came in last night. None of the rest have yet given up their persons; but their men have all given their arms to save their country. I intend to go for London this week. I will endeavour to go and pay my respects to your Lshp., and wherein I can be of use you will always find me with great zeal and respect, Madam, your Lshp.'s most obedient cousin and most humble servant,

"Lovat.

"Inverness, the 10 of April, 1716.

"The General promised to speak to Mr. Wightman for the Coach and Horses."

General Wightman to the Countess of Seaforth.

"Inverness, April the 10th, 1716.

"Madam,—I have sent two or three messages to acquaint your Ladyship that it would be very convenient for the young lady to be in this town to-day, for that I had found out an expedient to conduct her Ladyship in a chariot with six horses to Edinburgh. I shall leave this place to-morrow in order for Fort Wm. with Gen. Cadogan, and if I am absent, fear things wont be so well managed for the young lady's advantage, and perhaps miss the opportunity of the chariot. I am, Madam, your Ladyship's most obedient humble servant,

"J. Wightman.

"Pray let me have your Ladyship's answer by express."

General Cadogan to the Countess of Seaforth.

"Inverness, the 10th April, 1716.

"Madam,—I received the honor of your Ladyship's letter of the 9th inst., and am very sorry it was not in my power to get your Ladyship's coach and horses restored. As for the two gentlemen that I left out of the passport, there are so many informations given against them by all the well-affected persons in the country, that so far from granting them a pass, were it not in consideration and regard to your Ladyship, I should immediately order them to be made prisoners. But if your Ladyship pleases to name any two gentlemen who have not been in arms, I shall be ready to consent to their waiting on my Lady Seafort on her journey to Edinburgh. I hope all your Ladyship's tenants will be so much friends to themselves as to forthwith bring in their arms, and thereby prevent their being forced to it by military execution. I beg your Ladyship to believe I shall always be very glad to shew the profound respect with which I have the honor to be, Madam,

"Your Ladyship's most obedient and
"most humble servant,
"Wm. Cadogan.

"I send here enclosed to your Ladyship a Protect. for your house and Estate of Brahan.

"William Cadogan, Esq., Lieut.-General and Commander-in-Chief of His Majesty's Forces in North Britain.

"All Officers and soldiers of His Majesty's Army in North-Britain are hereby required not to commit any disorder, nor to take any goods, cattle or corn in the house, or on the estate of Brahan, or any other belonging to the Right Honorable the Countess Dowager of Seafort.

"Given at Inverness, 10th April, 1716. } "Wm. Cadogan."

Lady Seaforth to General Cadogan.

"Sir,—That I should still be troubling a gentleman of so much honor and known civility is to myself very mortifying: but the dayly distress I met with, notwithstanding of the protection your Excellency was pleased to send me, makes me the most uneasy person in the world.

"Yesterday Colonel Brooks came hither, with I think 400 men beside the garrison, and Colonel Muro's [Munro's?] independant company, who I hear are to quarter at Brahan till all the Highlanders give up their arms. It's surely hard that I, who have been so long a widow, should without any offence given to King or Government be the only woman in Britain so much harassed The arms might have been delivered up as well at Inverness as here; for my diligence in sending to my tenants reiterated positive orders has appeared to the officers of this house by the delivering up of all the arms of those who are within a dozen of miles to this, and by letters promising the rest at a further distance to be delivered with all speed possible.

"I got not last year £50 of £1000 which is my joynture; and the tenants and country are now so impoverished that I can expect nothing from them. Nay, I can scarce get bread to my family and the few officers that are with me.

"This being my condition, I must beg of your Excellency with all earnestness speedily to compassionate the same, which will be a true act of generosity and the greatest favor you can honor one with who is, with the highest esteem of your goodness and with the utmost respect, Sir, your Excellency's ever obliged but most afflicted servant,

"Brahan, the 14 of April, 1716. } "F. Seafort."

General Cadogan to Countess of Seaforth.

"Inverness, 20th April, 1716.

"Madam,—I received last night the honor of your Ladyship's letter of the 19th inst., and am very sorry to

find by the accounts sent me by Coll. Brooke that not the tenth part of the arms of my Lord Seafort's people are yet brought in. The great desire I have to do your Ladyship all the service I can obliges me to acquaint you that this trifling and amusing the Government will be more resented at London than open resistance, and will not leave it in my power to serve your country any longer. I shall however, in your Ladyship's consideration, order the detachment to halt till Tuesday next, but if by that time all the arms are not delivered up, I shall be under necessity of ordering the troops to proceed with the utmost severity against your son's people, and employ fire and sword to reduce them, of which I would have your Ladyship to give them forthwith notice in the most public manner. If they continue obstinate after this warning, it will be their own fault, and not mine, if they are destroyed. I thought it further necessary to acquaint your Ladyship that Col. Clayton is with a detachment of a thousand men towards Island Donald, on the extremity of my Lord Seafort's country, so that his people are now surrounded on all sides. I have the honor to be, with the greatest respect and veneration, Madam, your Ladyship's most obedient and most obliged humble servant,

"Wm. Cadogan.

General Cadogan to Countess of Seaforth.

"Inverness, 23rd April, 1716.

"Madam, — I received last night the honor of your Ladyship's letter of the 22nd inst., and being convinced that you have used your utmost endeavours to persuade my Lord Seafort's people to bring in their arms, I shall order the detachment to remove from your jointure lands and the Garrison from your house. I shall also give the strictest orders to the officers who go with parties into the country not to disturb nor molest in any manner whatsoever the people that have already delivered up their arms, who shall be protected, as likewise their effects, with all imaginable care. I intend to leave this place to-morrow in the afternoon, and I have the honor to be, with the greatest respect and consideration, Madam, your Ladyship's most obedient and most obliged humble servant,

"Wm. Cadogan."

General Cadogan to Countess of Seaforth.

"Inverness, 24th April, 1716.

"Madam, — I received the honor of your Ladyship's letter of the 23rd inst., and I hope you now believe your house or estate run no hazard of suffering in any manner, since I have ordered both detachment and garrison to return on Friday next. I have given such positive directions to Mr. Macnale, who goes with the detachment to Island Donald, not to meddle, directly or indirectly, with any of your Ladyship's Tenants or of my Lord Seafort's who have submitted, that I am sure they have nothing to fear, and in case Macnale should fail obeying these directions according to the letter of them, I shall not only order immediate restitution to be made of what may be taken away, but send him likewise to prison, and break him by a Council of War, it being his Majesty's intention that those who submit to his mercy should be preserved as carefully as those who have refused it should be prosecuted with severity and rigour. I am thoroughly persuaded that very near all my Lord Seafort's people are come in, and that it is principally owing to the good advice your Ladyship gave them. I send you here enclosed a passport for your Ladyship and the persons you desire should attend you into England, and as for any others you may be obliged on the road to employ in procuring coaches, horses, and other conveniences for travelling and carrying your equipage there is no need of any passport. Your Ladyship knows I can give a passport no further than Edinburgh, but I shall write by this post to the Secretary of State for the permission you desire to go to London, and I do not doubt but it will be sent me before your Ladyship can get to Edinburgh. If there be anything further for your Ladyship's service, I shall always be very glad to receive your commands. I have the honor to be, with the greatest respect and consideration, Madam, your Ladyship's most obedient and most obliged humble servant,

"Wm. Cadogan."

I shall reserve one other letter from Lord Lovat, because it is of a later date, and will require some little historical illustration. T. R. O

PROTESTANT REFUGEES IN 1563 AND 1571.

The access to the State Papers, lately granted to the public, has enabled me to lay before your readers some curious returns made of the Strangers in London and the suburbs in the early part of Elizabeth's reign. These, and similar returns by several provincial towns, are interesting with reference to the trades introduced, and the origin of several of our well-known names.

John S. Burn.

Henley.

1563.

Vol. 27. No. 19. contains the Certificate of the numbers of the Strangers in London and the Suburbs, 20 January, 1563.

		c	c	m c
The totall number - - - iiij^{m} v^{c} xxxiiij				
Whereof				
The number that do professe relligion which have come in the thre fyrst yeres of the quenes Ma^{tie} ar - -	Men Women and children -	j lvij iij xlj	iij lxxj	
				vij xij
And those that ar come wthin thes last xij monethis ar -	Men Women and children -	j lxxix j lxxij	iij xlj	
The nombre of others not come for cause of relligion -				ix lxij
And the nombre of svche as came to this realme before the quenes ma^{tes} reign - - - -				ij viij lx
S^{m} totall as above - - - iiij^{m} v^{c} xxxiiij				

The following are Extracts from a Volume (No. 82.) in the State Paper Office, composed entirely of Returns of the Strangers in London in 1571.

"To the ryght honorable the Lordes of the Quenes Maiestyes most honorable pryvie councell.

"Pleasythe your honours according to the tenor of your honorable letters to us the maior and aldermen of London latelye directed for the Inquisition and Searche of all Straungers within this *Citie and the liberties* of the same, We on the tenth off this November p'formed the same accordinglye, as by thys booke heare after at large appeare unto your honours, viz.

"*Sainct Brydes parish.*

"Douche persons ij — Edward Ernest borne in Collen and Garlonde hys wife borne within thre myles of Collen, he a Denison, by occupation a Taylor came into this realme to worke on hys occupac'on about xxij^tie yeeres paste.

"Peter Dellamare and Garden his wife, born in Normandy Clockmaker.

"Romayne Maynmore, printer, servant to M^r Daye printer and Frances his Wiffe borne in Roan in Normandie, he came into this Realme about x yeares past and she about vij yeares past, for religion.

"Hance Evance, Pictorer, borne in Antwerpe.

"Olyffe Frerigg of Kerserwart, servaunt to the sayde Xpofer, came into this realme aboute a moneth past, his cumynge was because would be a priest.

"Garrett Johnson came hether because his father was servaunte to Kinge Henrye the viij^th and have remayned here xxviij yeares.

"*St. Benett Gracechurch St.*

"Peter Bultayle
Pole Bultayle
Martin Bultayle } French Church.

"Nicholas Tycen, Marchant born in Amsardam, Marye his Wife, Marye his Sister and Janiken Johnson his maid servant.

"Germanie — Leuis de la Meye, nobleman, borne in Low Germanye, came into this realme for religion about v monethes past.

"*St. Peter le Poor.*

"John Baptist, the Italian preacher.

"Anthonio Justilian, Gent. born at Junua Italie and Mary his Wife, came for religion 10 years past — Italian Church.

"Quiobyn Littery glasse maker borne in venys Lucye his Wyff borne in Andwerp and Lawer there Daughter cam hither a yeare ago — he usyth the Italian Churche but he never receyued the Communion synce he cum. he sojourneth w^thin the house of one Thomas Cape a painter — there is also in the said howse one Joseph a Venetian and a glasse maker also who hath byn here aboute iiij moneths.

"Joronomye Destroralib, surgeon, howsholder came into this realme about xx yeares past beynge a Venycon borne, and a Denizen as he saithe. Hospitall.

"Doct^or Lopus, portingale, howsholder, Denizen came into this realme about xij yeares past, to get his lyvinge by physicke, and Lewes Lopus his brother. &c.

"Adrian Redlegge, Denizen, mynister and Cycele his wife, borne in Holland came into this realme about xx yeares past for the worde of god—Hospitall.

"John Bayle, Cutter of Stones for Jeweles, Aurillian his wife and Anthonye his Doughter borne in Venice, came about iiij moneths past—Italian Church.

"*Saint Fosters Parish.*

"Cornellis Deacken, goldsmyth, borne in Holland — Italian Church.

(Niue other persons goldsmyths.)

"*Blackfriars.*

"John Costen, Minister of the French Church Burgomena his wife, came 9 years past for religion.

"Francis Luratello, Italian, Householder came into this realme about 6 yeares past with an Englyshe Gentilman and selleth and p'fumeth gloves.

"Matthew de Quester, Notary Public (Italian Church) Cornelia his Wife, Matthew, John and Cornelis his Children.

"Thomas Strange, Italian.

"Gasperyn Gaffine, Italian — Quenes Mat^ie man.

"Innocent Loutello — Venetian.

"Augustin Bastien and Joseph Lupo, Venetians and musicians.

"Godfrey Wyngys, of Luke, minister and Katheryne his Wife — Dutch Church."

In Vol. 84. :—

"Francisco, Italian musicion to the Quenes Majestie hath bene in England xx^ti yeares.

"Ambrose Lupe, Do. Do. xij. yeares.

"Laurence Doudeny, a post of Bullonie xxv yeres Italian, 2 Children and S'vant.

"John Phillipp, the post betwene this Cytie and Sandwishe (French Church).

"Francis Martin and Gurtrid his Wyfe borne in Brussells, kepeth a table for Straungers.

"James Rouncon, Italian, Cooke to the Italians.

"John Baptist Pretmero, Italian, he is a poticary and stilleth waters (Italian Chnrch).

"Marks Garrett, a picture maker.

"Balthezar Saus of the age of lj^ti yeres borne in Spaine and came into England to seke adventures and hathe bynne in England this xxiiij yeres and hath maried an English Woman and lyveth by making of Comfittes, he is a household^r.

"James Stonard of the age of xl^tie yeres and borne in Saxson in Flaunders and fledd from thence fo^r killinge of a man, &c. &c. (and his wife).

"John Davelieu a maker of arras worke in the quenes mat^ies wardroppe and was borne at Brussell under Kinge Phillip who haith bene here about viij yeres, he is deacon of the duch Churche, he came hether for goddes word and haith dwelt in the p'ish one yere."

The following are some of the trades of the Strangers.

"Live by making matches of hempe stalkes and parchment-lace.

"By making shirtes of male.

"Drawer of Renyshe Wine.

"A maker of Locketts and Chapes.

"A Cutter of Stones for Jewells.

"A thicker of Cuppes. (Query, Caps?)

"Morispike maker.

"James Vanholt, painter."

At the same time another Survey of the Strangers was made, 20th Dec. 1571, and comprised London *and* 16 *Hamletts*, viz. : —

St. Katherines.	Poplar.
Shoreditch.	Ratcliff.
Finsbury.	Blackwall.
Golden Lane.	Lymehouse.
Whitecross Street.	Shabiwell.
Grub Street.	Whitechapel.
St. Giles in the Fields.	East Smithfield.
The Minories.	The Tower.

In St. Katherines there were 900 young and old. In the Minories 30 in one house.

In the *Hamlets*,	Dutch Church	224
	French	413
	English	1209
	Italian	6
	No Church	820
		1972
Total of no Church		2663
English		889
Dutch, French, and Italian		1763
Not for Religion		1828
Total of all Strangers in London		7143
Denizens		659
Householders		1165
Seeking work		2561

ORIGIN OF THE BROWNISTS.

A curious pamphlet, entitled *A Three-Fold Discourse betweene Three Neighbours, Algate, Bishopsgate, and John Heyden, the late Cobler of Hounsditch, a professed Brownist*, Lond., 4to., 1642, contains the following particulars of Robert Brown, the celebrated founder of the Independents or Congregationalists: —

"*Algate.* John, I pray thee tell me how camest thou to bee a Brownist at the first.

"*Bishopsgate.* I have heard that the first beginner of your sect was a miserable Doctor in the University, who sold his commons, and seised away his part of white bread, and lived all the week upon a sixpenny *brown* loaf—which occasion gave you all your names.

"*Cobler.* No, our first father was Mr. Brown, parson of Achurch in Northamptonshire, where he died after his many persecutions among the wicked.

"*Algate.* So he that would have no church was afterwards parson of *a* church [Achurch].

"*Bishopsgate.* But I assure you, John, he recanted his opinions, and died an orthodox protestant and an honest man. It is true he was persecuted in all places; he fled into Scotland, and had been hanged, had he not been near akin unto the Lord Treasurer Cecil (for he was a gentleman born, and of an ancient family of the Browns of Tolthorpe). Besides, he was endued with many good and gentile qualities; among the rest he was a singular good lutenist, and he made his son Timothy usually on Sundays bring his viol to church, and play the base to the psalms that were sung: so far was he (like you and your fellows) from being an enemy to church music.

"*Cobler.* I would have given all the shoes in my shop, had I known so much before."

It appears from Heylin and Fuller, that while Brown was industriously labouring to establish his sect at Northampton, Dr. Linsell, Bishop of Peterborough, sent him a citation, which Brown not obeying, he was excommunicated for his contempt. This censure affected him so deeply, that he soon after made his submission, and receiving absolution was re-admitted into the communion of the Church about the year 1590, and was soon after preferred to the rectory of Achurch, near Thrapstone, in Northamptonshire. Brown was a man of good parts and some learning, but of a nature imperious and uncontrollable. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other scenes of his life were stormy and turbulent, so was his end; for the constable of his parish, who was his god-son, requiring somewhat roughly the payment of certain rates, his passion moved him to blows, of which the constable complained to Justice St. John, who was inclined rather to pity than to punish him; but Brown behaved with so much insolence, that he was sent to Northampton gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years, where he soon after sickened and died, anno 1630, after boasting that he had been committed to thirty-two prisons, in some of which he could not see his hand at noonday. J. Y.

Minor Notes.

Truth stranger than Fiction.—In "N. & Q." of 12th Nov. there appeared a cutting from an old Magazine, which was obviously a political squib upon the change of tone in the Paris papers between the 9th March, 1815, when Napoleon's escape from Elba was first announced by them, and his arrival in Paris on the 21st. In this squib he is styled on the 9th *The Anthropophagus*, on the 10th *The Corsican Ogre*; and in the same style until the 21st, when *The Emperor* is said to have arrived at the Tuileries. Prompted by your publication of that political *jeu d'esprit*, and a little also by the sudden change which has just taken place in the tone of the French papers with respect to this country, I have amused myself by seeing how Napoleon's escape was really recorded by one of the oldest and most respectable of them, the *Journal des Debats*. In this paper, of the 9th March, Napoleon is spoken of as "*the Poltron of* 1814." On the 15th he is told, "*Scourge of Generations thou shalt reign no more!*" On the 16th he is "*a Robespierre on horseback;*" on the 19th, "*the Adventurer from the Island of Corsica;*" but on the 21st, we are gravely told that "THE EMPEROR *has pursued his triumphal course*, THE EMPEROR *having found no other enemies than the miserable libels which were vainly scattered on his path to impede his progress.*" Verily, Truth is stranger than Fiction. T. S. F.

Dr. Dodd.—In a recent number of the *British Quarterly Review*, the writer of a critique on Dr. Doran's "New Panels," &c., suggests as a desideratum a good Life of Dr. Dodd, and indicates the sources from which the materials may be supplied. Certainly, after the rough handling of Dr. Dodd in the volume of Dr. Doran, it would be well to ascertain how far a writer of a work half fiction and half biography is justified in thus dealing with the character of an unfortunate man. If the

following anecdote has not appeared in print, I beg to say that I had it from the lips of my father, a contemporary of Dr. Dodd, and that it was communicated to my father by Lord Chesterfield's solicitor, Mr. Manly of the Temple. In an interview between that gentleman and the Doctor, after the discovery of the forgery, Mr. Manly left the room with the forged bond on the table, and a bright fire in the grate. He staid long enough for the obvious purpose of his retirement. On his return he found matters as he had left them.

The reader will draw his own inference. If Dr. Dodd was the character represented, the evidence of his guilt would have been destroyed; or it may be that, stupefied by detected fraud, his presence of mind had failed him; or why may we not charitably suppose that he refused to avail himself of the opportunity on such conscientious scruples as remained to him?

I think in one of Foote's farces the Doctor's wife is introduced as offering for some purpose a bank note, as a hymn of the "Doctor's own *composing*." Hard measure of justice this — a rope for his body, and gibbets for his memory! Nix.

An American Statesman's Library. — The Hon. Rufus Choate of Boston, Massachusetts, died a few months ago: he was a very celebrated lawyer and leading statesman, and long held a foremost place in the Senate of the United States. We find the following notice of the sale of Mr. Choate's library in the *National Intelligencer* of the 11th Oct. Perhaps some of the readers of "N. & Q." may be curious to know something about the contents of an American statesman's library.

"Mr. Choate's private library is to be sold at auction on the 18th, 19th, 20th, 25th, 26th, 27th, and 28th of October. The catalogue contains the names of 2,672 different works, embracing about 8,000 volumes. There are full sets of *Blackwood*, the *Gentleman's Magazine*, the *Edinburgh*, *Quarterly*, and *North American Reviews*, *Christian Examiner*, Hansard's *Debates*, *Notes and Queries*, cyclopædias, dictionaries, and atlases of all sorts, State papers, popular libraries, and the works of the standard historians, novelists, and poets, with a great number of classical books. There are 13 works under the head of Thucydides, 16 under Herodotus, 26 under Homer, 9 under Demosthenes, 5 under Euripides, 11 under Tacitus, 26 under Cicero, 5 under Livy, 14 under Aristotle, 6 under Aristophanes, 11 under Virgil, 18 under Horace, and so on. There are 4 editions of Shakspeare, 3 of Scott, Dickens, and Cooper, complete, nothing of Thackeray's but *Pendennis* and the *English Humorists*, and nothing of Bulwer's but *Athens, its Rise and Fall*."

Pishey Thompson.

Stoke Newington.

Overflowings of the Tiber. — In the *Illustrated Times* of November 12th appeared an account of a recent overflowing of the Tiber, to such an extent as to inundate the neighbouring streets, so that the inhabitants were compelled to take refuge in the upper stories of their houses. In 1688, at the time Belgrade was taken from the Turks, the Tiber overflowed its banks, and rose to the height of seven feet in the Flaminian Way. A monument was erected to mark the height of this inundation, and to record the success of the Christian arms, which bore the following inscription: —

"Regalis vincitur Alba,
Belgradum captum est: O! Tiberi quid facies?
Lætitiæ jam parce tuæ: demergimur omnes
Si quoties Turcas vincimus, ipse redis."

A hundred years after, Belgrade was again captured, and again did the Tiber overflow its banks. This monument existed up to the end of the last century. Does it still remain?

C. Le Poer Kennedy.

St. Albans.

Note about the Records, temp. Edward III. —

"A Justice seate being kept in the Tower by proclamacõn all Record about London tempẽ E. 1. E. 2., and these 14 yeares of E. 3. they should come into the Tower, and then Jnõ de Sct Paullo being a privy Counsellor sent in the Records of Chauncerie from Exeter House by William Emelden 2 Decembr this yeare, and there received in the Court by William de Kyldesby, keeper of the privie seale, who kept them till th'end of Januarie. And then by precept of Kildesby they were delivered to Evsann for these in present use, if there were cause of use for the Records of that yeare, there being then small use of Records of that there is nowe.

"This mayntayning the Kinges prerogative over his treasurie, that when a privie counsellor left his place, that daie, not his sucessor Mr of the Rolles but the Keeper of the Kinges privie seale reserved them and kept them."

Polecarp Chener.

Minor Queries.

Boreman's Gigantick Histories.—About the year 1740, Thomas Boreman, who kept a book-stall "near the Two Giants in Guildhall, London," published in a little tome measuring 2 inches by 2½, *The History of the Two famous Giants, and other Curiosities in Guildhall, London.* This proved so successful, that he was induced to add *The Second Gigantick Volume, which completes the History of Guildhall*, and other books of corresponding size, on the Tower of London, St. Paul's Cathedral, Westminster Abbey, &c. I beg to inquire whether any bibliographer has described these curious books, which are both remarkable in themselves, and more particularly for the lists of the little Masters and Misses who gave the publisher their names as subscribers. I should like to know how many there were of them; as, besides the four I possess, there were at least five more. John Gough Nichols.

Manuscript News Letters. — It is well known that, before printed newspapers were common, it was usual to circulate intelligence by letters written by professional scribes in London, and sent by the post to those who were disposed to subscribe for their reception. The country squire,

having satisfied his own curiosity, lent the sheet to his kinsfolk and acquaintance, to the parson, the doctor, and the more curious of his tenants — among whom it continued to circulate for perhaps two or three weeks after.

I have before me two parcels of such letters, some belonging to the years 1681—1683, and others to the year 1691. The character of their contents corresponds entirely with that of printed newspapers of the same and later times. I should be glad to be informed: 1. Whether, in the British Museum or elsewhere, any large number, or particular series, of such letters has been preserved? 2. Whether many of them, or any, have been printed in subsequent times? 3. Whether any account of them, beyond the mere fact of their being customary, has been published?

John Gough Nichols.

The Mayor of Market-Jew. — My grandmother was a Cornish woman, and well stored with the quaint sayings of the county. One of them was as follows: —"Don't stand in your own light, like the Mayor of Market-Jew."* What is the legend connected with this?

Job J. Bardwell Workard, M.A.

Clergyman's Crest. — Has a clergyman any *heraldically* legal right to bear a crest? If not, why not? G. W. M.

Fly-boat. — What was a fly-boat of the reign of Elizabeth? Was it not a fast craft of about 100 tons, in fact, a clipper? G. R. L.

Lett Family.—Where can I find any account of the Lett family, an extensive branch of which has long been settled in the county Wexford? I have heard a tradition that they were brought over by Cromwell and placed there. If I am correct, they came from Suffolk or Cambridgeshire, where the name now exists, but under the form of Leet, Light, Leete, and Lete. I recollect once hearing that the family is of German origin, descent being traced from that tribe who spoke the Lettish dialect of the German language, and that the names Jellet, Mallet, &c., are but varieties of the same race. Ovtis.

Captain Fitzjames. — Any information respecting this gallant captain, who accompanied Sir John Franklin in his last expedition, will be esteemed by J. R.

Beau-séant: Beaulieu.—What is the etymology of the words "Beauséant avant," the *cri-de-guerre* of the Templars? I have heard it conjectured that it means "the beautiful seat" (or site), and alludes to the fine position of the Temple at Jerusalem. Does "Beaulieu" mean the same thing, and was the word at any time the cry of the Hospitallers? In this case the land they held, called "Beaulieu-vant" (see Qu. "Boley Hill," *suprà*), would be named after their cry, "Beaulieu avant." A. A.

Poets' Corner.

Scorning the Church.—I cut the following from a newspaper a few days since. I shall be glad to know if this curious custom prevails elsewhere.

"A peculiar custom prevails at Norham, Durham, that if the banns of marriage be thrice published, and the marriage does not take place, the refusing party, whether male or female, pays forty shillings to the vicar, as a penalty for 'scorning the Church.'"*

Alfred T. Lee.

Francis Pole of Park Hall, Derbyshire. — The landlord of the "Coach and Horses" publichouse, late "Hockley-in-the-Hole," Ray Street, Clerkenwell, is in possession of a brass dog-collar, found upon the premises, on which is engraven in old script characters, "Mr. Francis Pole of Park Hall, Derbyshire." I shall be obliged to any of your correspondents who will favour with some particulars of the life of this gentleman, but more especially the manner of his death: as from the circumstance of a mastiff's collar having been found here, I suspect that this gentleman-gamester was victimised by some of the ruffians who frequented the baitings at "Hockley-in-the-Hole," for the sake of his money and valuables. W. J. Pinks.

William Thirkeld. — A clergyman of this name, from the city of Durham, is said to have been sometime in exile with Dr. Cosin, afterwards Bishop of Durham. Can any of the readers of "N. & Q." throw any light upon his history?

E. H. A.

Biographers, and their Subjects. — A certain ex-chancellor, hearing of the intention of a certain actual chancellor to write the lives of all holders of the Great Seal, is reported to have exclaimed, "By ——! it adds a new pang to the thought of death!" The anecdote, true or not, was current a few years ago. Compare

"The imprudence of editors and executors is an additional reason why men of good parts should be afraid to die." — Hannah More, quoted in Walpole's *Letters*, ix. 115.

And

"He [Curll] was notorious, from his practice of issuing miserable catchpenny lives of every eminent person immediately after his decease. Arbuthnot wittily styled him 'one of the new terrors of death.'" — Carruthers' *Life of Pope* (1853), p. 150.

Can this joke be traced farther back?

H. L. Temple.

[* Of course Market-Jew is Marazion, in the parish of St. Hilary ("N. & Q." 2nd S. ii. 463.). But where is the legend to be found?—Ed.]

[* This paragraph, quoted from Raine's *North Durham*, appeared in our 1st S. vi. 432.—Ed.]

Frogs in Ireland. — Time was when there were no frogs in Ireland. The old song tells us of St. Patrick that "He gave the frogs and toads a twist, and banished them for ever." Now, however, great varieties of them abound there. It is stated that about a century since a Fellow of T. C., I believe Provost Baldwin, brought frog-spawn from England to Dublin, to test the popular belief that frogs could not live there. I have somewhere seen an account of the rate at which the offspring of this spawn spread through the land, showing the distance from Dublin at which, in their migrations, they arrived in successive years. I should be glad to see this account, and indeed all particulars, placed on record in "N. & Q." If the original spawn was of one description of frog, how are we to account for the present varieties? Might not the same experiment be now tried with the toad? J. P.

Dominica.

The Tobacco Controversy of 1858. — Might it not prove of use hereafter were your columns to contain a complete list of the publications, whether pamphlets or the articles and letters in periodicals, which were elicited by the Tobacco Controversy of 1858? Personally such a record would prove of service, as I have a bundle ready for the binder, of which I should be glad to learn the deficiencies. Can any correspondent supply a *complete* list? Radner.

Wiclif's Translation. — What is the edition of Wiclif used by Dean Trench in his *Select Glossary?* I put the question because, on turning to verify the various quotations there made, in Bagster's *English Hexapla*, I meet with several variations; and, what is of more importance, these differences are found in the very phrases for which Wiclif is adduced as authority. Thus: —

Col. iv. 10. (Trench) "Aristark, myne evene *caytyf* greetith you wel."

(Bagster, A.D. 1380), "Arestarke prisoner with me gretith 3ou wel."

Rom. vi. 4. (Trench, p. 36.), "Sothli we ben togidere biried with him bi *christendom* in to death."

(Bagster), "for we ben to gidre biried with hym by baptym in to death."

St. Mark xv. 43. (Trench, p. 98.), "*Hardily* he entride in to Pilat."

(Bagster), "and booldli he entrid to pilat."

St. Mark, xiv. 44. (Trench, p. 175.), "whom evere I schal kisse, he it is: holde ye him, and lede ye warli, *or queyntly*."

In Bagster these two last words, for the sake of which the quotation is introduced, do not appear at all.

I would venture to suggest to Dr. Trench, to whom I feel myself under a great debt of gratitude for exciting my interest on these subjects some years ago, that he would save those few readers who, like myself, make it a habit to verify references whenever it is practicable, from some disappointment, if he would, in future editions of his *Select Glossary*, specify the edition of Wiclif to which his references are made. There are very few writers of the present day who cause such readers so *little* disappointment by *inaccuracy* in reference as Dr. Trench. Ache.

John Lightfoot, D.D., Master of St. Catharine's Coll., Cambridge. — On this portrait, by White, is engraved the following coat of arms: "Barry of six or and gules, on a bend argent three tortoises of the second." There is no coat for "Lightfoot" in Burke's *General Armory* with bend *argent*, or *tortoises*. Did the Doctor receive a grant of these arms? Or has the engraver made a mistake? I should be glad to know if there is any pedigree or account of the Lightfoots of Staffordshire extant? and if any family of that name were resident in the county of Hertford or Bedford prior to the settlement of Dr. Lightfoot at Great Munden, Herts, in 1643?

I am acquainted with the slight account of the Doctor's family in the Preface to his *Works* by Strype.

I should be much obliged for any information or references to MSS. or printed works respecting any of the name, prior to the seventeenth century. W. J. Lightfoot.

Sandhurst, Kent.

Coke's 4th Institute. — Is there any work which treats of the subjects contained in the *4th Institute*, or remarks upon Lord Coke's work, besides Prynne's animadversions thereon? J. R.

Samuel Woodruffe. — A gentleman of the name of Samuel Woodruffe lived at Gainsborough during a considerable part of the first half of the last century. He was an accomplished mathematician, and otherwise a learned man. I have reason to believe that he was an occasional contributor to the *Gentleman's Magazine*, and some of the other periodicals that started into existence in imitation of the above-named serial. He was also, it is said, a correspondent of many of the learned men of his day. I shall be much obliged to any one who may be able to point out to me any communication of his to the periodical literature of his time; and still more so for information as to any of his letters, if such be now in existence. He had, family tradition says, a large and well-selected library; some five-and-twenty volumes that once belonged to it, are now in my possession. His books may be identified by his exceedingly beautiful signature, usually inscribed on the first board or the first fly-leaf of the volume. In some cases the name is surrounded by a scroll-work frame of elaborate penmanship, showing a high degree of excellence in that then fashionable art.

Edward Peacock.

Bottesford Manor, Brigg.

George Gascoigne.—As I see that the authors of the *Athenæ Cantab.* are correspondents of yours, may I take the liberty of asking them through you where I can find the papers relative to the George Gascoigne who was "in trouble" in 1548, mentioned in their excellent Life of the poet?

G. H. K.

John Bull.—At what period was this national *sobriquet* given to, or assumed by, the people of England?—and what is the earliest authority for its use? * J. E. T.

Minor Queries with Answers.

Wesley's Hymns.—I have an imperfect copy of Wesley's Hymns with the music annexed, of which I should be glad to know the date, and the number of the edition. The title-page is missing. The preface consists of three paragraphs. In the third Wesley says:—

"I have been endeavouring for more than twenty years to procure such a book as this. But in vain: Masters of Music were above following any direction but their own. And I was determined whoever compiled this should follow *my* direction: not *mending* our Tunes, but setting them down, neither better nor worse than they were. At length I have prevailed."

He recommends this book "preferably to all others." Some of the hymns are not in the collection now used by the people called Methodists.

John Maclean.

Hammersmith.

[Mr. David Creamer, in his *Methodist Hymnology* (New York, 12mo., 1848, p. 191.), informs us, that "Mr. John Wesley, in 1761, published a work entitled *Select Hymns, with Tunes Annexed; designed chiefly for the Use of the People called Methodists.*" Then follows an extract from the Preface, as quoted by our correspondent.]

Passage in Grotius.—The following passage occurs in Emerson's *Representative Men, Shakespeare or the Poet:*—

"Grotius makes the like remark in respect to the Lord's Prayer, that the single clauses, of which it is composed, were already in use in the time of Christ, in the rabbinical forms. He picked out the grains of gold."

I should be glad to be informed in what work of Grotius this statement is to be found?

E. D. H.

[We cannot find the passage in Grotius, but Dr. Lightfoot (*Erubhin*, or *Miscellanies*, 1629, p. 57.; *Works*, ed. 1684, i. 1003.) has a similar statement. He says, "The whole Lord's Prayer might almost be picked out of the works of the Jews, for they deny not the words, though they contradict the force of it. The first words of it they use frequently, as 'Our Father which art in heaven,' in their *Common Prayer Book*, fol. 5.; and 'Humble your hearts before your Father which is in heaven,' in *Rosh hashana*. But they have as much devotion toward the Father while they deny the Son, as the heathens had which could say 'Ζεῦ πατὲρ ἡμέτερε κρονίδη,' 'Our Father Jupiter,' and worshipped an unknown God, Acts xvii. They pray almost in every other prayer, 'Thy kingdom come,' and that *Bimherah bejamenu* quickly, even in our days; but it is for an earthly kingdom they thus look and pray. They pray 'Lead us not into temptation,' fol. 4., *Liturg.*, while they 'tempt Him that led them in the wilderness, as did their fathers.' Ps. xcv."]

The Berdash, an Article of Dress.—The author of *The Guardian* for March 23, 1712-13, says:—"I have prepared a treatise against the cravat and *berdash*, which I am told is not ill done." And in the Prologue to the ballad opera of *The Female Parson, or Beau in the Sudds*, by Charles Coffey, 1730, among the requisites of a beau, we read of—"Cane, ruffles, sword-knot, *berdash*, hat and feather, perfumes, fine essence, brought from Lord knows whither."

What is the *berdash?* and how is it connected, if at all, with the well-known term *haberdasher?* Strutt, Planche, Fairholt, and other writers on costume, do not notice the berdash.

Edward F. Rimbault.

["*Berdash.* A neck-cloth. The meaning of this term is doubtful." (Halliwell.) May it not be *berd-tache? Tache*, a loop, fastening, or band. Sometimes *tache* was "the piece which covered the pocket." *Ib. Berd*, old Eng. and A.-S. for beard. There does seem to be some connexion, as our correspondent suggests, between *berdash* and *haberdasher.* "Berdash, in *Antiquity*, was a name formerly used in England for a certain kind of neck-dress; and hence a person who made or sold such neck-cloths was called *a berdasher*, from which is derived our word *haberdasher.*" (Chambers.) This same union of the indefinite article with the noun, which from a berdasher produces haberdasher, has been supposed to have given us the much-disputed word *alligator.* Our sailors, on landing upon the tropical coasts of America, the first time they saw a crocodile exclaimed "That's *a lagarto*" (a lizard). Hence *alligator.* On the contrary, we sometimes get the article by *separation*, as in the phrase "*to run a muck.*" This was properly "*to run amock*," or "*to run amoca.*"]

Cotgrave's French-English Dictionary.—What is the history of the above work, the dates of its different editions, and the names of the editors? and where can I find a memoir of Randle Cotgrave, the original compiler? Σ. Σ.

[The first edition of Cotgrave's *Dictionarie of the French and English Tongues*, was published in 1611, fol. To the second edition is annexed "A most Copious Dictionarie of the English set before the French, by S. L." [R. Sherwood, Londoner], fol. 1632. To the third edition are added "The Animadversions and Supplements of James Howell," fol. 1650, 1660, 1673. The next edition is entitled *A French and English Dictionary*, composed by Randle Cotgrave, with another in English and French [by R. Sherwood]. Whereunto are added, Sundry Animadversions, Supplements, a Grammar, and a Dialogue of Gallicisms, by James Howell. 2 Parts, Lond. fol. 1773—72. We shall be glad to receive some biographical notices of Randle Cotgrave.]

The Battiscombe Family.—What was the lineage of "Christopher Battiscombe, a young Templar of good family and fortune," (the Battiscombes are,

[* Qy. Is there an earlier instance of it than 1712, when Arbuthnot published his well-known *History of John Bull?*]

I presume, a family of considerable antiquity in the county of Dorset, taking their name from the manor of Bettiscombe, near Lyme Regis in that county?) "who, at Dorchester, an agreeable provincial town, proud of its taste and refinement, was regarded by all as the model of a fine gentleman." (Macaulay's *Hist.*, vol. i. p. 642.) He unfortunately took part in the rebellion of the Duke of Monmouth in 1685, and became one of the victims of the infamous Judge Jeffreys; "he suffered at Lyme piously and courageously." Was he buried at Lyme Regis, where he suffered death? Had he any collateral relatives? if so, who were they? Was William Battiscombe, a lawyer of Chancery Lane, London, in the middle of the last century, a relative? Also, anything concerning the said William Battiscombe, his ancestors or descendants? ALF. SHELLEY ELLIS.

Bristol.

[The pedigree of the Battiscombe or Bettiscombe family of Vere Wotton is printed in Hutchins's *Dorsetshire*, i. 536. It commences with John Bettescomb, who purchased the farm at Vere Wotton about 1432, 11 Henry VI., who married Alice, daughter and heir of John Beauchin of Beauchin Hays. The last two of the family noticed in this pedigree are "Richard Battiscombe, barrister, ob. 1782, æt. 30., *s. p.*, buried at Simondsbury (*Gent. Mag.* for June, 1782, p. 309.); and Robert, of New Windsor, apothecary to His Majesty." We learn from the obituary of the *European Magazine*, that a John Battiscombe, Esq., of Hendon, Middlesex, died 22nd Aug. 1793; and a Mr. Daniel Battiscomb, attorney, died 9th Jan. 1795. Christopher Battiscombe, executed at Lyme, 1685, was not married. Great interest was made to save him, and he was several times at the judge's lodgings, who offered him pardon if he would impeach others, which he nobly refused. Among the petitioners for his life, was a young lady to whom he was engaged to be married, who, making her humble request on her knees to the judge, his insulting cruelty dictated a reply too coarse to be reproduced.]

Plowden in English. — Knight, in his notes to *Hamlet*, says that *Plowden* was published in 1578 in old French. Can you give me the date of the earliest translation into English, if there be one? G. H. K.

[Plowden's *Commentaries or Reports* were originally written in Norman French, and the editions of 1571, 1578, 1599, 1613, and 1684, were published in that language; but an English translation of the entire work was published in 1761, fol. Mr. Broomly is understood to have been the editor and translator. This edition appeared with a new title-page in 1769. The other editions are, 2 vols. 8vo. Dublin, 1792, and 2 vols. 8vo. London, 1816.]

Painting on Copper concealed in a Book Cover. —With reference to MR. HART's remark (*antè*, 249.), "that even the covers alone of old books contain treasures," I enclose a copy of an oil painting on copper found in an old book-cover that had been used by a binder to rub his irons on. The leather of the fellow cover being worn through, it was thrown on the fire as useless; copper dropping between the bars, revealed that it had contained something peculiar, and led to the opening of the remaining cover, when this picture was discovered. Thinking it an unusual occurrence, and therefore worthy of note, I send you a copy (indifferent, but still illustrates it). There are twelve figures in all; the bottom and lefthand edges are jagged as if cut; the colours good. I should like to know if any of your readers know of similar instances, and if they can account for such a proceeding. Was the picture valuable, or the subject prohibited, that it must thus be hid? What date? R. J. F.

[The original designer of the picture of which our correspondent has enclosed a photograph is either Tintoret, Paul Veronese, or one of the Venetian masters of the middle of the sixteenth century. It is impossible to state more decidedly without a sight of the original. We never heard of a similar instance of an oil painting being thus concealed in the cover of a book.]

Blackstone's "Commentaries." — In what year was the *last edition* of this admirable work published which was by himself or sanctioned by him? In what edition of the work did he first introduce a *table of precedences* which does not appear in his earlier editions?

Some of your legal readers would be rendering an acceptable service by giving in your pages a list of the various editions of the *Commentaries*, with the names of the *respective editors*, and years of publication. J. R.

[The last edition of the *Commentaries* published during the author's life was the eighth, Oxford, 4 vols. 8vo. 1778. Blackstone died on Feb. 14, 1780. After his death Dr. Richard Burn edited the ninth edition, containing the last corrections of the learned author, 4 vols. 8vo. 1782. (Bridgman's *Legal Bibliography*, p. 19.) A list of the various editions of the *Commentaries*, with the names of the respective editors and dates of publication, will be found in Bohn's new edition of Lowndes's *Bibliographer's Manual*; consult also Marvine's *Legal Bibliography*, Philadelphia, 8vo. 1847; and Allibone's *Dict. of English Literature*. The "Table of Precedence" first appeared in the fifth edition, Oxford, 4 vols. 1773, at Book I. p. 405.]

Replies.

THE FOUR KINGS.

(2nd S. viii. p. 417.)

Addison, in No. 50. of the *Spectator*, tells us that when the four Indian Kings were in this country, he took a great interest in their proceedings; and after their departure employed a friend to make many inquiries of their landlord, the upholsterer, relating to their manners and conversation. He adds that the upholsterer, finding his friend so inquisitive about his lodgers, brought him a little bundle of papers, which he assured him were written by King "*Sa Ga Yean Qua Rash Tow*;" and, as he supposed, left behind by some mistake. Perhaps, very few readers take this name, or that of this king's "good brother," *E Tow O Koam*, "King

of the rivers," to be a real name: but it seems that they were real ones; at least I can say that I have seen them attested by the hand (I must not perhaps say handwritings) of the kings who bore them. I believe that my copy was made from the original; and while the words look, at first sight, very different, partly arising from each name being written as one word, there is a resemblance which cannot be merely accidental. I am sorry that my rough and hasty copy leaves me in some doubt about one or two letters, but I read the first, *Saguyouquaraughta*, and the second, *Etawacom*. The fact is that on their return to their "native continent," they wrote, or somebody wrote for them, and in three cases — by grotesque drawings of the animals from whence, I believe, they derived their titles, attested — a letter to Archbishop Tenison, of which the following is a copy: —

"May it please your Grace —

"We being God be thanked safely arrived upon our native continent cannot forgett your Grace and y^e^ Society's favour and kindness to us when in Brittain, and your kind promise of providing us with missionarys to be settled at a fort with a chappell and house for them, which we pray your Grace and the Society not be forgetfull of.

"We pray that Anadagariax Col^ll^ Nicholson may send this letter.

"We are your Graces and y^e^ R^t^ Hono^ble^ Society
"Most humble Serv^ts^."

"Boston in New England,
July y^e^ 21, 1710."

Then follow the names in writing, and the graphic illustrations. One of the latter is I think without doubt a tortoise; another, I imagine, was meant for a beaver; and the third, if not a horse, may be anything that could be made or mistaken for one. The letter is preserved among the Lambeth MSS., No. 711. 17. I see that I have doubted whether it was the original or a copy; but at this distance of time I cannot recollect what suggested the doubt, and it is much the most probable that it is the original. Perhaps the Society's archives would furnish some farther particulars relating to the Four Kings. S. R. M.

DR. JOHN HEWETT.

(2nd S. viii. 391.)

Two or three notices respecting Dr. Huet or Hewyt appear to have escaped the notice of your correspondent J. F. N. Hewett, and there is one slight error in his very interesting article. The petition of Lady Mary Huet should have been assigned to 1659, and not 1658, as it is stated. The date is properly Feb. 1658–9.

In Burton's *Diary of the Parliament from* 1656 *to* 1659, under March 8th, 1658–9, we read: —

"There was a petition of one Lady Hewet* for the life of her husband. She appealed to all the lawyers and judges, and told them, if they said he ought to plead by the law, he would, and, for not pleading, he lost his life. The judges refused to act upon it; but twenty-four that now sit in the other house sat." (Burton, iv. pp. 80—1.)

Subsequently, we meet with this entry: —

"March 10, 1658–9. Lady Hewett's petition, it seems, was delivered to the clerk, and by some legerdemain got off the file. It was moved to be produced." (*Ib.* p. 119.)

It would seem from these extracts that Lady Mary Hewyt petitioned the House of Commons against the legality of the tribunal before which her husband was tried, and that her inconvenient petition was lost. Whether it was ever produced does not appear. Dr. Hewyt might well have refused to plead before the so-called "court of justice." Both Whitlock and Thurloe, when consulted by the Lord Protector, advised that the constitutional course of a trial by jury should be followed. (Whitlock's *Memorials*, and Burton, ii. 473.) Cromwell, however, preferred a court composed of persons selected by himself: but before this illegal tribunal Hewyt refused to plead.

By these "twenty-four" Dr. Hewyt was sentenced to be hanged, drawn, and quartered at Tyburn on Saturday the 5th June. The time, place, and mode of execution were, however, altered by Cromwell, and, together with Sir Henry Slingsby, Hewyt was beheaded on Tower Hill, on Tuesday the 8th. (Slingsby's *Diary* in Appendix; Burton's *Diary*, vol. ii. p. 473.)

Immediately after his execution, indeed within a few days of his death, appeared a small volume entitled "*Nine select Sermons preached upon special Occasions in the Parish Church of St. Gregories by St. Paul's.* By the late Reverend John Hewytt, D.D."* These were published from shorthand notes, and a caveat was lodged at Stationers' Hall against the book, and considered by the Court of the Company on the 14th, only six days after his execution. This small volume was succeeded in the same year by another with the title "*Repentance and Conversion, the Fabric of Salvation, &c.*, being the last Sermon preached by that reverend and learned John Hewyt, D.D." Published by Geo. Wild and Jo. Barwick his executors.

In 1660, Dr. Barwick, who had attended his friend on the scaffold, and to whom, just before he laid his head on the block, Dr. Hewyt had given a ring with the motto "Alter Aristides," went to Breda to have an audience with Charles II., and there presented a petition with the request "that Dr. Hewit's Widow, an excellent person, might be taken under his Majesty's care and protection, and that *her fatherless son* might have some place given him." From this it would seem likely that he only left one son behind him. (See *Barwick's*

* These extracts supply two variations in the way of spelling Dr. Hewyt's name in addition to those mentioned by your correspondent.

Life, Eng. edit. p. 278.) Perhaps Mr. Hart or Mr. Hopper, in their researches in the State Paper Office, could inform us how far the king was mindful of this petition. Wm. Denton.

Allow me to suggest to some of the contributors to "N. & Q." that bare assertions, on the one side or the other, of disputed points likely to rouse political or religious feeling are best avoided. "N. & Q." is not the place to discuss whether Cardinal Wolsey was a "great and good man," or a great and bad man; or whether Oliver Cromwell was guilty of "vindictive cruelty," or was just and merciful. Let contributors state what they believe to be facts, give their authorities, and abstain from the use of unnecessary adjectives. This periodical is read alike by Catholics and by Protestants, by High Churchmen and by Puritans, and its columns should, accordingly, be free from party spirit.

The plea and demurrer exhibited by Dr. Hewett, the composition of which evinces great "skill and legal knowledge," were prepared by Prynne.

Your correspondent Mr. J. F. N. Hewett states that the tale he furnishes "comprehends the elements of a romance." So far as it relates to the death of Cromwell and his daughter I quite agree with him. All that Clarendon, who was by no means an impartial witness, ventures to say on this subject is: —

"But that which chiefly broke his peace was the death of his daughter Claypole, who had been always his greatest joy, and who, in her sickness, which was of a nature the physicians knew not how to deal with, had several conferences with him, which exceedingly perplexed him. *Though nobody was near enough to hear the particulars*, yet her often mentioning, in the pains she endured, the blood her father had spilt, made people conclude that she had presented his worst actions to his consideration. And though he never made the least show of remorse for any of those actions, it is very certain that *either what she said, or her death*, affected him wonderfully."

Four days after Dr. Hewett's execution, and speaking of the plot in which he was concerned, Lady Claypole wrote to her sister-in-law: —

"Truly the Lord has been very gracious to me, in delivering my father out of the hands of his enemies, which we all have reason to be sensible of in a very particular manner; for certainly not only his family would have been ruined, but, in all probability, the whole nation would have been involved in blood."

Judge then whether, because of Dr. Hewett's execution, "Mrs. Claypole took such excessive grief, that she suddenly feel sick, the increase of her sickness making her rave in a most lamentable manner, calling out against her father for Hewit's blood, and the like." Besides, the nature of Lady Claypole's illness is sufficient evidence against any such supposition.

The causes assigned for Cromwell's death are legion. Cowley refers his death to the effect of "grief and discontent because he could not attain to the honest name of a king." Mr. Hewett to Lady Claypole's reproaches. Others, to the publication of "Killing no Murder." Shall we not rather look to the wear and tear of Cromwell's position? "A burden too heavy for man," as he himself says, weighing him down to the grave in his sixtieth year. J. G. Morten.

Cheam.

Lady Hewett, widow of a Lord Mayor of York, shortly after the Restoration, occurs several times in Hunter's *Life of Oliver Heywood*, and at her house in York frequent religious meetings and hazardous preachings were held. (p. 323.) She was a Presbyterian; and Mr. Heywood records in his *Diary*, that in his visits to Lancashire, he "collected Lady Hewett's rents *at Rochdale*." I wish to ascertain her maiden name. In 1669 O. Heywood visited "Alderman Hewett and his wife at Wakefield." (p. 212.) Who were they? R.

THE BOOK OF SPORTS.

(2nd S. viii. 414.)

The father of Peregrine Philips suffered for not reading the *Book of Sports*, commonly called the *White Book*. (Calamy's *Continuation*, &c., ed. 2, p. 841.)

"The '*Plebeyans*' of Lancashire, being incouraged and heartened by some Gentlemen who were Popish Recusants, they made ill use of the king's gracious clemency; and thereupon Bishop *Morton* made his humble address unto His Majesty, and acquainted him with sundry particulars of their abuse of His well-meant gracious favour: Whereupon it pleased His Majesty to command the Bishop, to adde what cautions and restrictions he thought fit to be inserted into His Majesties *Declaration* for that purpose, which was accordingly done, *viz. That they should have no liberty for recreation till after Evening Prayer: That they should have no Beare-baiting nor any such unlawfull sports: And that no Recusant, who came not to Morning and Eveniny Prayers, should be capable of such His Royall indulgence at all.*" (*Bishop Morton's Life*, York, 1659, pp. 60—62.)

Among those who refused to read the declaration I find the name of Twisse. (Sam. Clarke's *Lives of Eminent Divines*, 1683, pp. 16, 17.)

Among the "third sort" of ministers, who hit upon what Fuller calls the "strange expedient of reading the declaration and then preaching against it," were Jephcot (Calamy's *Account*, 2d ed. p. 113.), and Bartlet, by Bishop Hall's advice. (Id. *Contin.* p. 239.)

If Scotus cares to pursue his investigations farther, the following references respecting the Declaration of 1633 are much at his service. Clarke (as above), pp. 162, 170.;* Id. *Lives of*

* The book has two pages numbered 170. That which we are concerned with is the *second*, in the *Life of Fairclough*.

Thirty-two Divines (1677, a different book), pp. 136, 156, 242, 265, 405; and Clarke's *Own Life* (before the same book), pp. 6, 7.; Calamy's *Account* p. 588.; Heylin's *Life of Laud*, pp. 241, *seq.*, 246, *seq.*; *Stage Condemned, and the Encouragements given to the Immoralities of the Theatre, King Charles I.'s Sunday's Mask and Declaration for Sports and Pastimes on the Sabbath, largely related and animadverted upon.* 1698. 8vo.

Very instructive monographs might be written on the various, for the most part singularly unfortunate, measures of the Stuart family in relation to the Church and Puritanism. With regard to these declarations, it is certain that they must be mentioned in not a few of our old parish registers. If your clerical readers will extract such notices as they may find under the years 1618 and 1633 bearing on the Sabbatarian controversy, they will throw light upon a period of church history of which too little is known, and upon a subject which certainly cannot be said to have lost all interest for our time.

J. E. B. Mayor.

St. John's College, Cambridge.

BOYDELL'S SHAKSPEARE GALLERY.

(2nd S. viii. 50. 97. 313.)

I have before me a plan of the Shakspeare Lottery to which H. M. refers in his interesting communication on the above subject. It is too long to transcribe, consisting of four 8vo. pages, but a few particulars from it may be acceptable, as conveying an idea of the cost of the undertaking: —

The number of tickets to be 22,000 at three guineas each.

The capital prizes are the sixty-two tickets first drawn; holders of undrawn tickets to receive prints to the estimated value of one guinea. The capital prizes and prints to be obtained by the holders of the 22,000 tickets amount to upwards of 69,300*l.*, according to the prime cost proved before both houses of parliament; where evidence was also given that the copper-plates, engraved from the pictures and drawings that constitute the following prizes, had cost Messrs. Boydell upwards of 300,000*l.*

The whole may be viewed at the Shakspeare Gallery, — admittance one shilling — such exhibition being reserved to Messrs. Boydell by the Act.

The Catalogue of the Shakspeare pictures to be had as above, at one shilling and sixpence each, and the Alphabetical Catalogue at the same price. Both Catalogues may be seen and inspected at the Gallery, and at 90. Cheapside.

The first twenty-six prizes consisted of a miscellaneous collection of "pictures framed," amongst which were the Death of Major Pierson by Copley, R.A., and Sigismonda by Hogarth; and thirty pictures painted from the large Shakspeare ones for artists to engrave from.

27. to 45. consisted of drawings.

46. to 60. Prints, and books with prints.

One of these lots consisted of Boydell's *Shakspeare*, nine vols., with plates, and one imperial folio vol. of the large plates, in Russia.

61. Twenty-eight large drawings by Richard Westall, R.A., in colours, for the poetical works of Milton, and from which the plates were engraved.

62. The whole of the large pictures now exhibiting, and from which the large plates have been taken; also the whole of the small pictures, from which the plates have been engraved for the embellishment of the great national edition of Shakspeare in nine vols. folio; also seven pictures of the Ages by Smirke, R.A.; together with all the estate, right, and interest of Messrs. Boydell in these premises, which were erected by them, and in which they hold an unexpired term of sixty-four years at a ground rent of 125*l.* per annum.

The pictures are all framed, and are fully described in the Shakspeare Gallery Catalogue, and amount in the whole to 167; besides which there are three supernumerary pictures which are not in the Catalogue, and which have not been engraved.

This prize will also include the alto-relievo in front of the Gallery by T. Banks, R.A., and two basso-relievos by the Hon. Anne Dormer. What is given in this last prize for the sixty-second drawn ticket has cost the proprietors upwards of 30,000*l.*

The prints for holders of undrawn tickets to be selected by William Morland, John Soane, and David Davies, who, by the Act, were trustees of the property.

Charles Wylie.

One of Northcote's pictures belonging to this series — subject, Richard III., Act III. Scene I. — is in the County Hall in this town, it having been presented to the county by the late Walter Burrell, Esq., long one of the knights of the shire.

Mark Antony Lower.

Lewes.

JAMES ANDERSON.

(2nd S. viii. 169. 217.)

In reference to the inquiries relative to this very meritorious but ill-used gentleman, it may not be uninteresting to mention that from time to time there appeared a few years ago, in a Kilmarnock paper, a selection of letters written either to or by James Anderson and his family. The provincial journal has now ceased to exist; but in one of the later numbers occurs the following abstract of the life of Anderson, by Mr. James

Paterson, the genealogical historian of Ayrshire, and author of numerous valuable works, who then was the editor.

In addition to Mr. Paterson's information, it may be stated that Anderson's niece (see No. 3.) was the mother of the historian Robertson, who in this way was grand-nephew of the editor of the *Diplomata Scotiæ*,—a fact not hitherto known.

Of the descendants of Anderson, who had several sons and daughters, nothing satisfactory has been discovered. The late amiable Scotch judge (Lord Anderson) — whose unexpected demise was a source of deep regret to those who knew him, and a serious loss to Scotland, for a better or more upright lawyer never sat on the bench, — once mentioned, shortly before his death, that he understood he was a descendant of the "Diplomata Man," as he good-humouredly called him, and he was to make some inquiries on the subject, which were frustrated by his untimely death.

Besides what is to be found in Mr. Maidment's *Analecta Scotiæ* (2 vols. 8vo.) — a work now entirely out of print — incidental notices relative to Anderson occur in Charteris's *Catalogue of Scotch Writers*, 8vo., printed by Mr. T. G. Stevenson several years since, and the *Abbotsford Miscellany*.

Materials exist, especially in the Library of the Faculty of Advocates, for a very curious and interesting literary history of Scotland about the period of the Union. J. M.

"THE 'ANDERSON PAPERS.'

"A SERIES of papers, under the above title, have appeared in our columns for some time back. Repeated queries have been put to us — who was Anderson? and what is the object or interest of the documents published? Such questions, we regret to say, do not argue much for the knowledge abroad as to the history, antiquities, or eminent men of Scotland. With regard to the first query — we might simply refer the reader to any of our popular Scottish Biographies for an outline of his life and literary and antiquarian labours: but it may be more satisfactory to offer a brief resumé of the leading facts.

"JAMES ANDERSON, the son of a clergyman, was born in 1662. He studied at the University of Edinburgh, and, after serving an apprenticeship to the law, with Sir Hugh Paterson of Bannockburn, became a W.S. in 1691. He was successful in his profession — a profession which affords numerous opportunities of studying ancient documents. He became fond of research in this way; but might have remained comparatively obscure, but for a circumstance which occurred during the well known excitement consequent on the proposed Union between England and Scotland. In 1704, while feeling ran high, an English lawyer, of the name of Attwood, published a pamphlet, reviving the claims of Edward I. to the Crown of Scotland, with many insulting sneers at the pretension of Scottish independence. The author even went so far as to quote the authority of Mr. Anderson respecting certain ancient documents to which he referred. Thus drawn out, and with the honour of his country warmly at heart, the latter resolved upon taking up the question. Accordingly, in 1705, he produced an 'Essay, showing that the Crown of Scotland is Imperial and Independent.' This work was peculiarly well-timed. The nation was greatly excited by the project of the Union, and jealous of anything that savoured of subjection to England. Besides a pecuniary reward, the Scottish Parliament passed a vote of thanks to Mr. Anderson, while the work of his opponent, Attwood, and others of a similar character, were ordered to be burned by the common hangman. In the production of the 'Essay' the author had recourse to numerous charters, copies of most of which were appended by way of reference. The substantial applause, thus heaped upon Anderson, induced him to abandon his business altogether, and to devote himself exclusively to the elucidation of written national antiquities. He projected the publication of a series of fac-similes of charters prior to the reign of James I. In 1706, Parliament granted him 300*l.* in aid of the undertaking. This small sum, however, was as a mere drop in the bucket for so expensive and herculean a task. By March next year he had expended not only the sum voted by Parliament, but 590*l.* drawn from his own resources. Parliament, however, approved of what he had done, and recommended Queen Anne to grant an additional contribution of 1050*l.* Almost the last act of grace of the Scottish Estates was to recommend him to her Majesty 'as a person meriting her gracious favour, in conferring any office or trust upon him, as her Majesty, in her royal wisdom, shall think fit.' Anderson now removed to London to superintend the engraving of his work. The money voted by the Scottish Parliament — no longer in existence — was never paid. By way of recompense, apparently, the Postmaster-Generalship of Scotland was conferred upon him; but this appointment he was only allowed to retain for two years—and, as will be seen from his claim—amongst the papers which follow — he did not even receive the salary appertaining to it. He appears to have been compelled to halt — or, at all events to labour slowly — in his great undertaking. In 1718 he is found advertising that those who wished to patronise it 'could see specimens at his house, above the post-office in Edinburgh.' In 1726 he published his well-known and valuable work entitled 'Collections relating to the History of Mary *Queen of Scotland*,' in two volumes, which was speedily supplemented by other two. The original documents contained in this collection are invaluable. George Chalmers, author of 'Caledonia,' insinuated that there was reason to question his honesty as a transcriber; but such insinuations were a weakness of Chalmers, when the facts of a case did not happen to chime in with his prejudices. Anderson, from all that is known of his character and enthusiasm as an antiquary, was incapable of such trickery. At length, in 1728, in the midst of his great but unfinished labours, the patriotic author and collector died of apoplexy, in his sixty-sixth year. The plates were sold in 1729, by auction, at 530*l.* At length the work was brought out in 1737, under the care of the celebrated Thomas Ruddiman, who wrote an elaborate preface for it. It was entitled 'Selectus Diplomatum et Numismatum Scotiæ Thesaurus.'

"Such is our answer to the first query. The second, as to the object and interest of the 'Anderson Papers.' Little is known of the family history of Anderson beyond the meagre facts communicated. The papers which have from time to time appeared in our columns throw considerable light on his career, his struggles, and his family cares; and are curious and interesting not only as eking out the scanty memoirs of one of the most distinguished literary antiquaries of which Scotland can boast, but in conveying information of contemporary persons and events. We need only add, that these papers, as well as many other original articles which have appeared and are still appearing in our columns, were and are contributed by a distinguished Edinburgh literary gentleman

and antiquary, to whom we take this opportunity of tendering our heartiest thanks for the interest he has manifested in the *Journal* since we became connected with it: —

"CONCLUSION OF THE 'ANDERSON PAPERS.'

I.

"*James Anderson, Esq., to his Son, Mr. Patrick Anderson, at Islay.*

"Edin., Nov. 12, 1718.

"MY DEAREST PETER,—I wrote you this day fortnight that poor Eliza, your sister, was ill of a fever, but had some appearance of being better, but she fell worse next day, and was in very great distress, and continued so, expecting every day her last, till this day se'ennight, when her fever seemed somewhat abated; but the day after, the fever she had before turned into another sort of fever. The first was languid and dangerous, being in her spirits — sometimes scarce a pulse to be felt, after all means by blistering was used for her recovery; but the fever that succeeded was ardent, and a high pulse, with ravings, and then bleeding was used to allay her pulse. The physicians scarce ever observed such strange turns of a fever. Thus she continued till Monday even. What by ravings and want of sleep the Fryday before, she felt calm but very weak and sickish; the ravings still continued in all the course of her sickness. While she had intervals she was very sensible, and expressed her great concern for the welfare of her soul, and not concerned in her living. Really her sense and expression of those things were beyond expectation, and very satisfying. She gave very Christian and wise exhortations to her sisters, and was very patient under an inexpressible load of sickness. Physicians, ministers, and friends attended her very carefully; but her days were come, so she gave up her spirit to Him that gave it on Tuesday evening by eight at night. She was sewing with Jenny when she first found ane headache, which so increased on her that she came not home, but went to Peggie's *, her husband being in the country, and stayed that night, hoping she would be better next day, but the fever so struck her at once as she could not be brought home, but was oblidged to continue there, where she died. You may easily believe this created us great trouble and vexation, by comings and goings, and that frequently in the night time. I buried her this morning in a hearse, with coaches, having a very decent, creditable company, and neither exceeded nor inclined to be short of what was proper. I must own myself under great grief and concern for poor Liz, who was a well-disposed child, and died very calmly and sweetly. Our affection is scarce known till tried, and the death of a child so far advanced is very touching. By what I hear from those she used freedom with, she had some thoughts and impressions she would not live long, and just as in writing you 'tis confirmed, for in her pocket is found two little pieces of print about death and judgment. From her infancy she had some inclination to what was serious and good. My dear child's company was ever pleasing to me, and now it would be very comfortable, so I hope you will make all the haste you can hither, with all possible convenience; and you need not mournings till you come here, where you will get them more conveniently, and where you are, you are in effect a traveller; and on the way you may acquaint Jeannie of this melancholy news, and that by the first occasion we will send her mourning gloves and head dress. The hurry and confusion of this melancholy affair has interrupted me from doing any business [till] this day se'nnight, when Liz had some respite.

"I waited on the Sheriff and went fully through Lauchlan's affair, and discovered where the stress lay, which I'm to advise Mr. Forbest, and I hope to have it readily done by next [week] ere the Sheriff goe, and will then write to Lauchlan, who, I expect, by that time may be at Innerary.

"I am also to acquaint you of the death of Lady Neuk *, who died this day fortnight at Anwick, and her body is brought here and buried. Some are acting another scene. My Lord Garnock † and your cuzin, Mally Home, married themselves privately on Saturday last. Peggie is in great trouble lest George should blame her, though innocent. I wish he may behave aright without irritating my Lord; and if he intend to be concerned in my Lord's affairs, he has now these friends. I was ignorant of any such intention till an hour or two before I went to Mr. Home's to give him such an account as I could of my Lord's circumstances, that he might consider his daughter's welfare.

(*To be continued.*)

* "Mr. Crawford. She was the wife of the Peerage writer."

Replies to Minor Queries.

Wreck of "The Dunbar" (2nd S. viii. 414.) — Your correspondent C.F., in his Query, has erred in many little matters of detail. The name of the ship to which he refers was "*John* Dunbar" (not Dunbar) of London; was of 1321 tons; sailed from London in May, 1857, and was wrecked inside the South Head in the nook or bay near Sydney (not Melbourne) on 20 August, 1857 (not 27). The only survivor, shipped in the name of Anotino Hayne, described himself to be a native of Hamburgh, and at the time of engagement to be twenty-four years of age.

Subsequent to his being saved, as described by C. F., he stated his name was "*Johnston*," and ultimately obtained a berth on shore at Sydney. Messrs. Dunbar & Son, of Fore Street, Limehouse, were the owners of the ill-fated ship, and as the survivor would, under the "Merchant Shipping Act, 1854," be entitled to his wages from the date of engagement to the time of the wreck, those gentlemen would ere this have received an

* "The small property of Neuk — called by Sibbald 'Higgins' Nook' — belonged to a family of the name of Higgins. It is situated on the Forth, and now belongs to John Burn Murdoch, Esq. of Gartingaber. It is said that Higgins' family rose by smuggling, and the country people have a story that the Neuk was haunted by 'a white lady' — no doubt a rumour circulated by the proprietors to keep away intruders. Could the 'white lady' be meant for the female here noticed? Mr. Murdoch got the estate from his uncle, Mr. Higgins, W. S.

† "Patrick, second baron of Garnock. He succeeded his father in 1708, and died 29th May, 1733. The lady was daughter of George Home of Kello, in the county of Berwick. She was grandmother of Lady Mary Lindsay Crawford, the last of that branch, on whose demise the issue of the second baron failed, and the estates went to the Earl of Glasgow, as descended from Margaret, who married David, first Earl of Glasgow, and who was a daughter of the Hon. Patrick Lindsay, who took the name of Crawford on his marriage with the heiress of Kilbernie.

application for the amount thus due, and might possibly be in possession of farther particulars.

EVERARD HOME COLEMAN.

79. Wood Street, Cheapside.

"*The Bill of Michael Angelo*" (2nd S. viii. 398.) — MR. CUTHBERT BEDE gravely seems to think that the witty Henry Luttrell, in his *Advice to Julia*, alludes to the great Michael Angelo, painter, architect, sculptor, and engineer, in his two lines —

"And see, to aid thee in the blow,
The bill of Michael Angelo."

MR. C. BEDE appears not to have heard of Mr. Michael Angelo *Taylor* being a Member of Parliament, and who, though in stature a very small man, thought himself a very great man, and quite as great as his namesake, though he certainly was not so. He was, however, a very honourable good fellow, and a very active busy member of the House of Commons. He introduced many bills into the House, some of which became *Acts*, and were useful; amongst others, one relating to "*gas* lighting," and to this my old friend Luttrell alludes in the above lines.

AN OLD FRIEND OF THE LATE H. LUTTRELL.

Cotton's "*Typographical Gazetteer*" (2nd S. viii. 395.) — I am glad to see Corrections and Additions to my *Typographical Gazetteer*, compiled by literary men like my late friend Dr. Bliss, and hope that more such will be given to the public.

Although I am now far removed from the best sources of information of that kind, I have not failed to mark down such fresh notices as have fallen in my way; and at present could add to the printed book about three hundred new places, in which printing has been carried on *abroad*, besides upwards of four hundred in England, Wales, &c.

I have also carried back the dates of its introduction into about one hundred and seventy places, including several of those mentioned in the last number of "N. & Q." Of course but few of these relate to books of the fifteenth century.

HENRY COTTON.

Thurles.

The Princess Borghese (2nd S. viii. 417.) — The following information may be useful to W. S., who inquires for some particulars of the death of the above lamented princess. She died at Rome, October 27, 1840, being carried off rapidly by quinsey. Besides the Sermon at her funeral by the Rev. Dr. Baggs, and the French pamphlet on her death by Pere de Geramb, a long and beautiful account of her life and virtues, death and funeral, appeared in *The Tablet* of November 28, 1840, from the able pen of Bishop Baines, signed P. A. B. In the same paper for December 5, will be found another letter, containing many other particulars, written with great feeling and eloquence, and apparently by Dr. Weedall, though it has no signature. A long and beautifully written letter by the afflicted father of the princess, the Earl of Shrewsbury, was privately sent round soon after her death by his lordship to his friends, containing all particulars of her last illness and death. The writer of these lines had the happiness of receiving it, in his turn, by direction of his lordship, but could not take a copy. It passed on to various select friends, and if it could be procured it would materially aid the researches of your correspondent. But I have no idea where it is now to be found. F. C. H.

"*An Austrian Army Awfully Arrayed*" (2nd S. viii. 412.) — I believe these alliterative lines appeared in a Westminster periodical, the rival of the *Microcosm*; consequently of the date of Canning's Etonian career. J. H. L.

I fancy my memory does not play me false when it leads me to attribute this clever *jeu d'esprit*, which certainly loses nothing by comparison with its imitations, to the late Mr. Poulter, Prebendary of Winchester, &c. C. W. BINGHAM.

Prince Charles' Journey to Wales (2nd S. viii. 323.) — With reference to MR. TRENCH'S Note on former Princes of Wales, and his notice of the arms and motto of the Prince of Wales being inscribed on one of the bells in Islip church, which he with good reason connects with the journey of Charles I. when Prince of Wales to Spain, I would mention another very decided case in proof of the great interest felt for his safety on that occasion.

At Groombridge, near Tunbridge Wells, there is a chapel, which was built by one of the old family of Parker in commemoration of his happy return. The inscription over the porch of the chapel is as follows: —

"D O M.
S.
Ob fælicissimum Caroli
Principis, Ex
Hispaniis Reditum
Sacellum Hoc
D D.
16 J. P. 25."

R. W. B.

Arithmetical Notation (2nd S. viii. 411.) — Nothing is more common than the distinction of number into *digitus*, *articulus*, and *compositus*, for which *compotus* is a MS. contraction. Probably the first word of the extract, *computa*, is contracted from *computata*. Old Sacrobosco lays it down that *digitus* is 1, 2, 3, &c.; *articulus* is 10, 20, 30, &c.; and *compositus* is 11, or 23, or 36, &c. Lucas Pacioli will not follow him entirely, but defines *composite* to be made by multiplying factors, as 24 (6×4), &c. And this sense has prevailed. *Computus* and *compotus* meant usually

time reckonings, or almanacs; as in the *Computus Ecclesiasticus* of Sacrobosco himself. To *compute*, in the modern sense (a very old modern sense) is derived from thumbing the almanac, not the abacus. Some old vernacular works, English and others, distinguish the digit from the articulate number. The word *articulus* seems to indicate that after the digits had been reckoned on the finger ends — taking up the name of the whole finger, as first tenants — the tens were reckoned on the joints. It should be noted that Sacrobosco means by *articulus* any number divisible into tens, as 100, 1000, 200, 5000, &c.

A. De Morgan.

Figures cut on Hill Sides (2nd S. viii. 400.) — Amongst other gigantic, or conspicuous figures cut on hill sides, if last, yet surely not least, must be commemorated the far-famed Giant of Cerne in Dorsetshire — the *Baal Durotrigensis* of Mr. Sydenham — the Cenric, son of Cuthred of Hutchins, —standing, or rather lying, 180 feet in height, and bearing a club 120 feet long. Nor must the colossal White Horse of Bratton, near Westbury, in Wiltshire, be forgotten — an effigy which probably dates from Saxon times. Nor — since your correspondent does not limit his inquiry to ancient monuments — the equestrian figure of good old King George III., ambling over the Downs at Osmington, near Weymouth. C. W. Bingham.

"*Death of the Fox*" (2nd S. viii. 415.)—I think this has already been answered in "N. & Q." Scott wrote some bad lines, which were sung at a dinner given on the termination of Lord Melville's trial. One stanza ends:

"But the Brewer (Whitbread) we'll hoax,
Tally-ho to the 'Fox.'
Here's Melville for ever, as long as we live."

Scott's political friends always asserted he was not aware at the time Mr. Fox was dying.

J. H. L.

"Tally-ho to the Fox" is the last line but one of a song of eight stanzas, written by Scott, and sung by Ballantine at a public dinner in Edinburgh on the 27th June, 1806. The occasion was the acquittal of Lord Melville. (See Lockhart's *Scott*, the 1 vol. ed. p. 142.) Fox, who had recently come into power, died on Sept. 13, that year,— an event which Scott could not of course foresee, though it was made the ground of attack upon him. H.

Writers bribed to Silence (2nd S. viii. 415.) — I well recollect the numerous caricatures which appeared at the time of the notorious Mary Anne Clarke's connexion with the Duke of York: one, by Rowlandson, illustrated the bribe to silence. It represented a large fire, burning an immense pile of her books, and servants coming in loaded with fresh copies to be thrown upon the fire. Mrs. Clarke stood over the fire, urging on the consumption, and exclaiming: "Burn away! I would burn the universe for the money. Not a single copy in print or manuscript to be preserved, *except a copy for Dr. O'Meara and a few private friends*." I think the sum she had received appeared in a scroll in her hand; but this I do not clearly remember, as I do the rest of the caricature, which was very clever both in design and execution. F. C. H.

"*Cock an Eye*" (2nd S. viii. 417.)—I have not read the *Minister's Wooing*, but the phrase "cock your eye" is not at all an uncommon one in Yorkshire—meaning, "direct your eye, give a glance." *Cockeyed* also means *squint-eyed*. There is a curious epigram in the *Elegant Extracts*, which, as illustrating a kindred phrase, may be worth reprinting: —

"As Dick and Tom in fierce dispute engage,
And face to face, the noisy contest wage;
'Don't *cock your chin* at me,' Dick smartly cries.
'Fear not, his head's not *charg'd*,' a friend replies."

J. Eastwood.

Brass at West Herling (2nd S. viii. 417.) — The expression, "et pro quibus tenentur," is frequently met with on sepulchral brasses. It may mean, as explained in "N. & Q.," "for the souls of those for whom it was the duty of the deceased while living to pray;" but I believe it bears a more decided meaning, and has immediate reference to the condition of the deceased. Catholics pray for the dead, in case their souls should be *detained* in Purgatory for smaller sins or neglected satisfactions. I incline, therefore, to explain the expression in this sense: — Pray for the remission of those faults *for which they are detained for a time in a state of suffering*. It may be objected that this is sufficiently conveyed by the preceding admonition to pray for their souls; but it may be considered as an additional exhortation to perform works of satisfaction, and fulfil obligations for them, and for their intention, praying the divine mercy to accept them in their favour. F. C. H.

What sort of Animal was the Bugle? (2nd S. viii. 400.) — *Bugle* and *bufle* are quite distinct words, although perhaps from the same root. *Bufle* or *bouffle* is from *bubalus* (βουβαλος), while *bugle* is from *buculus*, for *buviculus*, dim. of *bus*, *bous* (βους). R. S. Charnock.

Abdias Assheton (2nd S. viii. 336. 408.) — In *The Journal of Nicholas Assheton of Downham, Esq., for* 1617 *and* 1618, edited by the Rev. Canon Raines, M.A., F.S.A., for the Chetham Society (1848), are several interesting notices of this learned divine (pp. 103–4.). He was son of the Rev. John Assheton, rector of Middleton (ob. 1584), and a Fellow of St. John's College, Cambridge. He ob. 8th Nov. 1633, æt. seventy-five,

and was buried at Middleton, near his father, in the rector's chapel. His will was proved at York and at Chester. R.

Herbe d'Or (2nd S. viii. 424.)—There is a Helianthemum (*H. tuberarium*) which grows much in Provence, and might almost be said to bear "a *spike* of flowers" of a bright gold colour. Can this be the *Herbe d'Or* inquired after by F. C. B.? Probably the Count Hersart de Villemarqué would inform him whether the *Helianthemum tuberarium* is found wild in Brittany? C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Manual of the English Constitution; with a Review of its Rise, Growth, and Present State. By David Rowland. (Murray.)

In this well-printed volume of moderate size, Mr. Rowland presents us with a carefully compiled and well-considered Introduction to the history of the Rise and Progress of the English Constitution down to the period of the Revolution, when, as he observes, "our political institutions had acquired all the elements of their present maturity." From this Mr. Rowland proceeds to describe and explain the rights, duties, and mutual action of these institutions in the modified form in which they now exist. The book, therefore, it will be seen, is one which may be read with advantage, either as an introduction to Mr. Hallam's learned and more extensive work, or as a substitute for it, by those who have not time to study the great historian's *Constitutional History of England.*

Memoirs of the Life and Labours of the Rev. Jeremiah Horrox, Curate of Hoole, near Preston, to which is appended a Translation of his celebrated Discourse upon the Transit of Venus across the Sun. By the Rev. A.B. Whatton, B.A., LL.B. (Wertheim & Macintosh.)

We were greatly interested a short time since by a paper in *The Athenæum*, in which attention was called to the labours of this comparatively unknown Englisb worthy—that is, unknown to the generality of his countrymen—for "the pride and boast of British astronomy," as Sir John Herschel calls him, is of course well-known to the scientific world. To that world the present Memoir will be very acceptable. It is one in every way creditable to the writer, both for the manner in which it is executed, and for the feeling which induced him to undertake it.

Le Tombeau de Childéric I., Roi des Francs, restitué à l'aide de l'Archæologie et des Decouvertes récentes faites en France, en Belgique, en Suisse, en Allemagne, et en Angleterre. Par M. L'Abbé Cochet, etc. (Williams & Norgate.)

The name of the Abbé Cochet is a security for the great amount of antiquarian learning which will be found in a volume which bears that name upon its title-page. The present, which is devoted to the historical and archæological illustration of that remarkable monument of mediæval art, the tomb of Childeric—so strangely brought to light in the city of Tournai on the morning of the 27th May, 1653—is one especially interesting to English students, from the manner in which the Abbé illustrates from cognate remains in this country the subject of his researches; no less than for the skill with which he makes the interesting relics of the long buried monarch throw light upon the arts and social condition of the age in which he lived.

Books Received.—

The Archæology of Berkshire. An Address delivered to the Archæological Association at Newbury. By the Earl of Carnarvon. (Murray.)

This graceful exposition of the value of archæology as a study, and of the field of that study laid open in his own county, is the more valuable as coming from one who is already taking high place among our statesmen.

The British Almanac for 1860; *and Companion to the Almanac or Year Book of General Information for* 1860. (*The Thirty-third Year.*) (Knight & Co.)

Full of information alike useful to the man of business and the man of study.

Chronicles of a City Church, being an Account of the Parish Church of St. Dunstan-in-the-East. By the Rev. T. B. Murray, M.A., *the Rector.* (Smith, Elder, & Co.)

Honour to the Rector of St. Dunstan's-in-the-East, for this pleasant little memorial of his spacious church, and the curious monuments within it! The book is pleasant and gossiping, and we hope its success may induce incumbents of other City churches to follow the excellent example set them by Mr. Murray.

De La Rue's Red-Letter Diary and Improved Memorandum Book for 1860. (De La Rue & Co.)

When we called attention recently to the handsome *Indelible Diaries* and *Pocket Calendars* issued by Messrs. De La Rue, we had not received the above, which, equalling in getting up and in amount of information the Diaries and Calendars, are more particularly adapted for the desk. They are issued in two sizes, and few who have once found their value will ever discontinue their use.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Clavis Horatiana.
Portical Grammar.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Typographical Antiquities, by Henry Lemoine. 1797.
Wanted by *Henry Jackson*, St. James's Row, Sheffield.

History of Edgware, Stanmore, or Hendon; or the three combined.
Wanted by *Mr. Joseph Simpson*, "Chronicle" Office, Edgware, N.W.

Notices to Correspondents.

We are again compelled to postpone until next week many Papers of considerable interest.

We propose to publish on Saturday the 17th our

CHRISTMAS NUMBER,

which will contain many Papers appropriate to the season.

E. D. H. *Tennyson's allusion is to Margaret Roper, daughter of Sir Thomas More.*

E. S. J. *Edmund Bolton was the translator of Florus's* Roman Histories, 1618, 1636. *See Kippis's* Biog. Britannica, *art.* Bolton.

R. T. *The following work speaks for itself:* "*Memoirs of the Wars of the Cevennes under Col. Cavallier, in defence of the Protestants persecuted in that Country; and of the Peace concluded between him and the Mareschal D. of Villars; of his Conference with the King of France, after the conclusion of the Peace.*" *Lond.* 8vo. 1726, *2nd edit.* 1727.

Francis Roberts. *Most biographical Dictionaries* (*except Knight's*) *contain an account of Francis Roberts, the Puritan divine. See also Wood's* Athenæ Oxon., *by Bliss*, iii. 1054.

R. Inglis. *In Sir C. A. Elton's* Tales of Romance *is a Monodrama entitled* "*Chiomara;*" *scene, the camp of the Telisthoboii. It makes four pages.* —— *Lenau's Faust's Dream, translated in J. D. Horrocks's* Poems, *is a piece in heroic metre.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers* (*including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, DECEMBER 10. 1859.

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Notes.

LORD LOVAT AND THE INVASION IN 1719.

On Lord Lovat's trial, in 1746, it was charged against him by the Attorney-General, as proof of "*general* disposition, behaviour, and conduct," that —

"In 1719, when a Spanish Invasion was undertaken in favor of the Pretender, and Spanish Forces were actually landed in the North, the Prisoner thought proper to engage in it; and while the Earl of Seaforth was raising his men to assist in it, the prisoner himself wrote a letter to that Earl, with a promise to join him with his clan; but before he had actually done it, that attempt was defeated."

The Lord High Steward objected to receive evidence on a point not charged in the indictment, but was I presume overruled; for the witness, Robert Chevis, deposed that —

"My Lord Lovat told me of a letter he had written to the late Lord Seaforth [Lord Seaforth died in 1740] to encourage and desire him to come down with his men; and that he, Lord Lovat, would join him with all his, in favor of the Pretender. . . . He [Lovat] said the letter was first shown to Chisholm of Knockford; and after that it was delivered to my Lord Seaforth. . . . Mr. Chisholm made affidavit of it, which was sent up to Court.

"Did Lord Lovat acquaint you whether he heard of such an affidavit being transmitted? 'He did.'

"Did he tell you what he did upon that occasion?

"'That he went immediately to Court, and got himself introduced there. And Lady Seaforth, being then in London, she applied to him to do something in favor of her son, which he then absolutely refused till her son should return him that letter, which being done, he shewed it to a certain friend, who read the letter, and who told him that there was enough to condemn thirty lords there, and threw it into the fire.'"

Mr. Burton, in his interesting and able *Life of Lord Lovat*, tells the story as told by the witness Chevis, and adds: "All traces of the perilous communication were now obliterated." Not "all," as I shall show. Meanwhile it must be admitted that this hearsay—this report of a conversation — ought not to have been admitted in evidence against a man on trial for his life; and assuredly the affidavit of Chisholm was not considered as proof in 1719: for, according to the newspaper, Lovat was so successful in his explanation, that the king consented to stand godfather to his child, and named Col. Grant his proxy.

Yet that the evidence of Chevis was true, is, I think, proved by the letter I forward, which has unmistakable traces of the fact. It has no date and no address, but is in the handwriting of Lovat, and as it descends to us from the Countess of Seaforth, there can be no doubt that it was addressed to her son. It must have been written after Chisholm's affidavit, probably after the battle of Glenshields, 10th June, 1719, when Seaforth was at hide and seek and endeavouring to escape to France; and Lovat's postscript — "I soon go from this" — refers probably to his starting "immediately to Court." I presume that the letter had not been returned when, according to the evidence, Lovat was in London, and applied to by Seaforth's mother. It is certain that the lady was at that time in London: from Jan. 1719 to Jan. 1721, letters were addressed to her at "Powis House, Ormond Street, London;" and the dangerous document was probably returned through her, as stated by the witness Chevis. This, however, is mere speculation: but I cannot doubt that the "certain paper" — the return of which was so anxiously requested — was the letter referred to by Chevis, and named in the affidavit of Chisholm of Knockford, and Chisholm was probably the base cousin.

"Dear Cousin,—I had the honor of yours, and I never had another thought of you but that you was a man of entire honour incapable of doing any ill or unhandsome action: but I thought that if by chance you had a paper that might be by accident troublesome to me, you would be so kind and just as to send it me: since you know that I gave proofs, and always will, that you have no relation on earth that loves your person or interest better than I do. However, since you desire the relation of your cousin's base transactions, as the reward of giving me a paper that would please me, I desire that you send that paper as soon as possible to the bearer of your last letter, that I may have it; and if I do not give you more satisfaction than you ever can get by another, or more than you know or can expect, then I will not blame you to say of me what you please; for I have found out the secret details of that affair, which you could never imagine, which is abominable before God and man. I know she and he did and does all they can to ruin your reputation, but hundreds will tell you how strenuously I stood up for you, and I did you but justice. But I can tell you what will confound both; but it must be on the two conditions promised: first, that I get up a certain paper; and next, that you will promise upon honor never to name the author of your information, though I fear the

guilty will easily get it, but let him guess on while he cannot prove; and if there was nothing to fear but himself, I would own it to his face. Adieu, dear cousin. I am, with great sincerity and an affectionate respect, yours while alive.

"I go soon from this, so the matter must be soon ended if you please.

"Lovat."

I now leave the question for the consideration of your readers. T. R. O.

HUNGERFORD FAMILY.

In Hungerford Church, co. Berks, is a curious incised marble slab affixed to the wall, being of one of the family of De Hungerford. The inscription is a quadrilateral within a quatrefoil, surrounded by a circle. The square tablet runs thus, line for line:—

hy p mons Robt de Hungerford
tunt en il niura Et p l'alme de ly apr'
sa mort prierra synk rentz & sin
qante iours de pardon aucra gran
te de qatorse cusqes* tant iour il
fuist en bit par qui en you † de
charite Pater & Abe. . . . .

The inscription upon the four semicircles of the quatrefoil is as follows:—

"Per dei pat' potenciam per filii sapienciam per sci sps clemeciam vitam possidere beatam."

The circular inscription thus:—

"Quod . de . terra . svrrectvr' . sv . qd . i . carne . mea . videbo . dev . salvatore . mcv . qd . ds . pr . fili . et . spc . scs . st . ds . vn' . qd . id . ds . quēqm . scdm . opa . sva . ivdicabit."

At the points where the quatrefoil touches the outer circle are four smaller circles, upon each of which the word *credo* is thus inscribed:—

C
D O R
E

which word must be taken before every sentence commencing with *quod*.

The tablet has suffered much from wanton defacement, the first-mentioned square inscription being difficult to be deciphered. One of the spoilers has perpetuated his name and date near the bottom. "Willm Yong, 1616."

This slab formed a portion of the tomb of Sir Robert de H., who served in the parliament for the county of Wilts, 9 Ed. II., and who, although twice married, died without issue, anno 28 Ed. III. (1355). He gave divers lands to the church of St. Leonard at Hungerford, where there was a chantry founded by him. His remains were deposited under a purfled arch with a tombstone, whereon was once his figure in stone, cross-legged, with a round helmet and a lion at his feet.

Lying in the churchyard at the present time is a much-mutilated figure, which would correspond with this description, as far as its lamentably dilapidated state will suffice to show. None of the inhabitants appear to know to whom or what this appertained. Gough (vide *Sepulchral Monuments*) gives the inscription, but rather inaccurately as regards the orthography. He states that below the square inscription were the arms of his mother, Maud Haytesbury: per pale indented gu. and vert a chevron, or. This is now wanting. Lethieullier (*Archæol.* vol. ii.) says by the inscription having no date, it shows it was set up in his lifetime. Query, was this a common practice of the period? Cl. Hopper.

BOOK-NOTES AND FLY-LEAF SCRIBBLINGS.

In Sarum MS. fifteenth century:—

"January. Si tonitruum fuerit habundantiam frugum anno significat.

"Mense Febr. Si tonitruum fuerit eo anno maxime mortem divitum significat.

"Mens. Mar. Si tonit. sonat validos ventos et frugum copiam et lites et prœlia eo anno sign.

"Men. April. Si ton. sonat habundantiam frugum et iniquorum mortem signific.

"Mens. Mai. Si ton. son. inopiam frugum et famem eo anno sign.

"Mens. Jun. Si ton. fuerit habundantiam frugum et varias infirmitates sign.

"Mens. Julii. Si ton. son. annona erit bona et pecorum fetus peribunt.

"Mens. August. Si ton. fucrit reipublicæ prospera sign. et multi ægrotabunt.

"Mens. Septemb. Si tonit sonat habundantiam frugum et mortem pecorum signif.

"Mense Oct. Si tonit fuerit, ventos validos, annonæ bonæ, et occisionem potentium hominum.

"Mense Novem. Si ton. fuer. habundantiam frugum et jocunditatem sign.

"Mens. Decemb. Si tonit fuer. habundantiam annonæ, pacem et concordiam significat."

From this it appears that they believed thunder to be good for the crops, bad for man and animals.

Historical Notes from same book:—

"Anno Dni. 1221. In Festo S. Lucæ Evang. irruit ventus a septentrione quatiens et domos et pomaria et nemora et turres ecclesiarum, *visique* sunt *dracones ignei* et *maligni spiritus* in turbine volitare.

"Aº Dni. 1316. Magna lues animalium et hominum maximaque inundatio ymbrium fuit ex quâ pervenit tanta *bladi* caristia, quod *quarterius* tritici vendebatur pro xlˢ.

"Anno Dñi 1348. Incepit magna pestilentia Londoniis circa fest. Scī Michael. Archangel. et duravit usque ad fest. S. Petro quod dicitur ad Vincula proximo sequentem (sic).

"An. Dni. 1361. xviii. Kal. Febr. in Festo S. Mauri Ab. accidit ventus vehemens et terribilis per totam Angliam. Eodem anno fuit secunda pestilentia in qua obiit vir nobilis et strenuus Henricus dux Lancastriæ.

"An. Dni. 1368. Erat tertia pestilentia in qua obiit no-

* This word is not very clear.
† Doubtful. Query, *don* or *noū*?

bilis domina Blancia Lancastriæ Ducissa, *quæ in ecclesia S. Pauli, London.* jacet tumulata."

In Sarum Horæ: —

"This vi day of Aprill 1580 at — of the clocke in the afternoone (there was) an earthequake in London and all about yt."

J. C. J.

Fly-leaf Scribblings. — In a Bible of the Genevan version, fol. 1576, in a very old hand: —

"If preaching fayle as yt doth begin
the people must quayle & dy in their sin
& if yt decrease gods curse is at hand
to destroy us our peace or soules & or land
therfor lets be mending gods plagues to pvent
for after our ending tis to late to repent
tak heed then to preaching gods word to imbrace
& learne to take warning, lest god yu deface."

Joseph Rix.

St. Neots.

"To Sleep soundly,
Eat roundly,
And Drink profoundly,
Is the ready way to become Fatt..
"Sic ait C.B. 1683."

From a MS. common-place book ex libris Caroli Blake, 1681. J. G. N.

MATHEMATICAL BIBLIOGRAPHY.

(*Continued from* 2nd S. iii. 384.)

The historical works of Theophrastus and of Eudemus, alluded to by Montucla, are lost. The *Enarrationes Geometricæ* of Geminus are not known to be extant, but I have already (1st S. vol. x. p. 48.) given reasons for surmising that they may yet be recovered. Barocius cited them about the middle of the 16th century.

Amstelædami, sixteen-sixty. Vossius, Gerardus . . . . 'de universæ matheseos natura et constitutione liber; Cui subjungitur Chronologia Mathematicorum.' *Quarto.*

Urbino, seventeen-eight. Baldi, Bernardino. 'Cronica de' Mathematici overo epitome delle vite loro.' *Quarto.*

This work was written some century before the above date, and probably before that of Herigone.

Lugduni, sixteen-ninety. Dechales, Claude Francis Milliet. 'Cursus seu Mundus Mathematicus.' 4 *vols. Folio.* 'Tomus Primus complectens tract. de progressu matheseos et de Illustribus Mathematicis' &c. 'Caput III. De progressu Arithmeticæ' of the 'Tractatus Proemialis' contains a sketch of the history of Algebra.

And here, though out of chronological order, we may place:

Genevæ, 1743, 1746-7, 9, 52. Wolf, Christian. 'Elementa Matheseos Universæ' 'Editio Novissima, multo auctior et correctior.' 5 *vols. Quarto.* 'Tomus Quintus [seventeen-fifty two (edi. nova)] Qui Commentationem de Præcipuis Scriptis Mathematicis, Commentationem de Studio Mathematico recte instituendo, et Indices in Tomos Quinque Matheseos universæ continet.'

We now come to another set of works the full titles of which suffice in most cases to convey a general knowledge of their objects:

Oxoniæ, sixteen-ninetythree. Wallis, John . . . . . 'de Algebra Tractatus; Historicus et Practicus. Anno 1685 Anglice editus; Nunc Auctus Latine. Cum variis appendicibus; Partim prius editis Anglice, Partim nunc primum editis. *Folio.*

This constitutes the second volume of Wallis's *Opera.*

Lipsiæ, seventeen-fortytwo. Heilbronner, Jo. Christoph. 'Historia Matheseos Universæ a mundo condito ad seculum P. C. N. XVI. præcipuorum mathematicorum vitas, dogmata, scripta et manuscripta complexa. Accedit recensio elementorum, compendiorum et operum mathematicorum atque Historia Arithmetices ad nostra tempora. *Quarto.*

Here in strictness the works of Scheibel and of Kästner ought to follow, but as I cannot describe them from actual inspection I shall omit or defer their description. I have already noticed the historical labours of Bossut.

Paris, An VII [1799]. Montucla, J. F. 'Histoire des Mathematiques, Dans laquelle on rend compte de leurs progrès depuis leur origine jusque à nos jours; ou l'on expose le tableau et le développement des principales découvertes dans toutes les parties des Mathematiques, les contestations qui se sont éleveés entre les Mathematiciens, et les principaux traits de la vie des plus célèbres. Nouvelle edition considerablement augmenteé et prolongeé jusque vers l'époque actuelle.'
Tome Premier, Tome Second. *Quarto.*

Paris, An X (mai 1802). Montucla. 'Histoire' &c. Tome Troisieme, Tome Quatrieme. Achevé et publié par Jerome de la Lande. *Quarto.*

Lalande's editorship commences at p. 336 of vol. III. For a table of contents of the four volumes see De Morgan's *References* &c. pp. 5–7. The first edition of Montucla's *Histoire* &c. (Paris, seventeen-fiftyeight) was in two volumes quarto.

Parmâ, seventeen-ninetyseven and seventeen-ninetynine. Cossali, Pietro. 'Origine, trasporto in Italia, primi progressi in essa dell' Algebra. Storia Critica di nuove disquizioni analitiche e metafisiche arrichita.' *Two vols. Quarto.* 'Dalla reale typografia Parmense.'

London, eighteen-twelve. Hutton, Charles. 'Tracts on Mathematical and Philosophical subjects,' &c. *Three volumes octavo.*

Tract xxxiii (vol. II, pp. 143—305) is a 'History of Algebra.' Tr. xix is a 'History of Trigonometrical Tables,' &c. Tr. xx is a 'History of Logarithms,' and Tr. xxi is a history of the construction of logarithms.

Edinburgh, eighteen-twenty. Leslie, John. 'The Philosophy of Arithmetic; exhibiting a progressive view of the theory and practice of calculation with tables for the multiplication of numbers as far as one thousand. Second Edition, improved and enlarged.' *Octavo.* The date of the first edition is eighteen-seventeen.

London, eighteen-thirtyfour. Peacock, George. 'Report on the Recent Progress and Present State of certain Branches of Analysis.' This Report occupies pp. 185 to 352 of the 'Report of the third meeting of the British Association . . . held at Cambridge in 1833.' *Octavo.*

Paris, 1838, 8, 40, 41. Libri, Guillaume. 'Histoire

des Sciences Mathématiques en Italic, depuis la renaissance des lettres jusqu'a la fin du dix-septieme siecle.' *Four volumes Octavo.* We learn from the 'postscriptum' at p. (xxvii) of vol. i that that volume is in fact a second edition, nearly the whole of the first having been destroyed by fire in 1835.

Professor De Morgan's *References* &c., were, I think, published in the 'Companion to the Almanac' for 1843.

London, eighteen-fortyfive. Peacock, George. 'Arithmetic' published in the 'Encyclopædia Metropolitana.' The introduction is on the 'History of Arithmetic' and will be found at pp. 367—482 of the 'Pure Science.' This 'Arithmetic' was separately published, in the parts, in 1825 or 1826 (De Morgan, *Arith. Bks.*, p. 91).

London, eighteen-fortyseven. De Morgan, Augustus. 'Arithmetical Books from the invention of printing to the present time being brief notices of a large number of works drawn up from actual inspection.' *Octavo.*

This work as well as the *References* so often alluded to contain valuable (or rather invaluable) Introductory portions which should be read in connection with Professor De Morgan's paper 'On the Difficulty of correct Description of Books' in the 'Companion to the Almanac' for 1853.

James Cockle, M.A., F.R.A.S., &c.
4. Pump Court, Temple.

Minor Notes.

The late Duke of Wellington. — Such anxiety has been latterly evinced to collect and place on record every waif and stray appertaining to the great Duke of Wellington, that I am induced to believe the following cutting from an Irish newspaper of the year 1807 may not prove unwelcome.

W. J. Fitz-Patrick.

"*To the Right Hon. Sir Arthur Wellesley, K.B.*

"The unanimous Address of the High Sheriff and Grand Jury of the County of Dublin, at Michaelmas Term, 1807.

"We the Sheriff and Grand Jury of the County of Dublin assembled at Michaelmas Term, 1807, feel the utmost satisfaction in his Majesty's choice of you, as the associate in the labour of our most excellent Chief Governor.

"Accept, Sir, our warmest approbation and applause for your able and distinguished exertions in the public cause, and allow us to felicitate ourselves, that after having withstood the honourable dangers of war, in which you have rendered such essential service to the Empire and this your native country, you are given back to us to resume the duties of your important office, and to lend the aid of your valuable talents in carrying into effect the measure of a Chief Governor, to whom we already look up with confidence and with hope.

"John Hamilton, Sheriff.
"Hans Hamilton, Foreman.
"For Self and Fellow Jurors."

"To which Address the following Answer was returned:

"Gentlemen,

"I return you my thanks for the expression of your satisfaction upon my appointment to the situation which I have the honour to fill in this country.

"I hope by every principle of duty, and by every sentiment of respect and affection, to assist as far as may be in my power the Noble Person at the head of this Government. I shall be happy if in carrying into execution his orders and arrangements, and in forwarding his views for the happiness and prosperity of this country, I shall continue to conciliate the good opinion and esteem of the High Sheriff and Grand Jury of the County of Dublin."

Mottoes on Rings. — On looking over Smith's *Obituary*, one of the publications of the Camden Society, I find that it was the custom to have posies on mourning rings as well as on wedding rings. "Ever last," was the posy on the rings given at the funeral of John Smith, Alderman of London, who "made a great gaine by musk catts which he kept." On those given at the funeral of Samuel Crumbleholme, Master of St. Paul's, the posy was "Redime tempus." * I take this opportunity of adding another to the list which has already appeared of posies on wedding rings:

"This, and the giver,
Are thine for ever."

E. H. A.

"*Camden Miscellany*," *Vol. IV.* — Memoranda upon words in the volume of the *Expenses of the Judges*, 1596–1601. Houses where the judges were accustomed to rest on the Western circuit, &c.: —

"Mr. Crewkerne sent presents from Chili House, near Crewkerne. His son or one of the family was Town Clerk of Lyme-Regis, afterwards influential at Exeter.

"Mr. Speke lived at White Lackington House near Ilminster.

"Mr. Ellesdon lived in Lyme-Regis. He was one of a series of rich merchants there. Charles II. after the battle of Worcester applied to one of this family to aid in his escape from Charmouth adjoining Lyme.

"The potato-pie was made from the Convolvulus Batatas, commonly called the *Potate*. Merchants at Lyme frequently made presents of this preserve to great men. The root gave its name to our present diseased, but we trust recovering esculent, the *Potato*.

"Kirton, a provincial manner of pronouncing and spelling Crediton, the centre town of Devonshire.

"Wood and Coles. This latter means charcoal or charcoals for cooking some dishes. Sea borne coal, pit coal, or mineral coal was not in use for cooking or in families generally."

G. R. L.

Dover.

Origin of the Title of Vilain Quatorze. — The first peer, when asked by Louis XIV. if he wished to change his name upon his elevation, merely requested the numeral addition that his family might never forget to whom they owed their title. (Vid. Raikes's *Diary*, i. 179.) E. H. A.

Unpublished Letters. — A friend has obligingly forwarded to me *The Marlborough Magazine* for Sept. 1848, which professes to contain four unpublished letters by Pope. These letters were, it appears, sent to the editor by the Rev. Charles

* *Vide suprà*, p. 393. for the inscription on the rings distributed after the execution of Dr. John Hewett.

Hoyle, who observes, "I take willingly all the responsibility of their having *never been published*." This is strange, for these four letters were published in Oct. 1831 in the *Gentleman's Magazine*, preceded by a letter from the Rev. Charles Hoyle dated from "Weston, near Marlborough." It may be well to note the fact of prior publication to save farther trouble. U. L.

Queries.

OLD ENGLISH PLAYS,

In Print or Manuscript, written before A.D. 1700.

In a few weeks I shall commence printing, to be published by Mr. Russell Smith, a dictionary of all old English plays now existing, in print or in manuscript, which were written before A.D. 1700. It will be based on the very useful, though often inaccurate, list of plays in the *Biographia Dramatica*, 1812, in my copy of which work I have made additions, as they have occurred to me, for the last fifteen years. Being anxious to render the work as complete as possible, I should feel particularly obliged if any of your readers possessing rare plays, masques, or pageants, in print or manuscript, would favour me with a communication addressed to me at No. 6. St. Mary's Place, West Brompton, near London. The information required is exact copies of titles, the date or probable date, and any brief note likely to be interesting. J. O. Halliwell.

AUBREY'S "WILTSHIRE ANTIQUITIES."

"Hypomnemata Antiquaria B;" or, "An Essay towards the Description of Wiltshire. By John Aubrey of Easton Piers. Volume II." (*An Original Manuscript, in folio, lost.*)

Under this title, John Aubrey, the Wiltshire antiquary, who died at Oxford in June, 1697, made topographical collections for a History of North Wilts. [His *Natural History of Wilts* was quite a separate work, and is not the one now inquired for.] In collecting materials, he was assisted by his brother, William Aubrey. After the antiquary's death, the manuscript was deposited in the Ashmolean Museum. In his correspondence, Aubrey speaks of it as his "Description of Wiltshire," or "Antiquities of Wiltshire," in *two volumes*. Thus:

"Anno 1671, having sold all, and disappointed of moneys, I had so strong an impulse to finish the Description of Wiltshire in 2 *volumes* in fol., that I could not be quiett till I had donne it."

In the Ashmolean Library is still preserved one folio volume of this work, marked in his own writing on the out-*side*, "Hypomnemata Antiquaria A." It consists of two *parts* bound together in, now, discoloured vellum. The way in which the contents are arranged is this: — At the head of each page is the name of some parish, and under it are entered such memoranda ("*hypomnemata*") relating to that parish as fell in his way from time to time. On the margin, or elsewhere about the page, are coloured shields of arms, occasionally mixed with rude sketches of monuments, old houses, &c. Of this volume both parts were printed some years ago at the expense of Sir Thomas Phillipps, Bart., in small 4to.: the first in 1821, under the name of Aubrey's *Collections for Wilts;* the second in 1838, with the title of *An Essay towards the Description*, &c. (as above.)

It has always been supposed in our time, both at the Ashmolean Library, and by every one else, myself included, that these two *parts* were in fact the two *volumes* spoken of by Aubrey; only that they happened to have been bound up together. The late Mr. John Britton, who wrote a full and particular *Memoir* of Aubrey and his works (published in 4to. by the Wilts Topographical Society, 1845), describing the manuscript in the Ashmolean Library, says (p. 85.): "It consists of two *volumes* folio, bound in vellum." Having in the mean time made a discovery upon this subject, I one day asked Mr. Britton why he said there were two *volumes*, when there is only one in the library at Oxford? His answer was: "They are both in one." I then stated to him my reasons for believing that we were all under a mistake, and that *besides* the one (in two *parts*) now in the library, and marked A., Aubrey had most undoubtedly compiled another entire and distinct volume marked B., which is lost.

This I now prove by producing, 1st, from Aubrey's own letters preserved in the same library; 2ndly, from marginal notes in the *second part* of vol. A.; and lastly, from some other sources, several references to another *volume* marked B.

1. From his own letters:

¶ "Ramsbury is in *Liber B.*" (To Anthony Wood, 17 Nov. 1670.)

¶ "Bradenstoke. Vide *Lib. B.*, 51." (To do. Sept. 2, 1671.)

¶ In a few lines to his brother (no date): "Brother William, Insert in *Liber B.* the probability of the Lytes of Easton Piers being descended from those of Lyte's Cary."

¶ In a reply to John, Brother William reports "having got the shield of Arms at Penhill House" (near Calne), "Fonthill House and Church, Mr. Bodenham's at Hildrop" (near Ramsbury), "Rockburne, Bolstred's Tomb at Earl Stoke, Heytesbury Church, Compton Chamberlayne House, and Burgate House, which is now down, or near it." (Wm. Aubrey, it is true, does not here name Liber B., but not one of these places is mentioned in Liber A.)

2. The following references are on the margin of vol. A., *Part* 2.: —

¶ In the page (original MS.) headed "Broadstock cum Clack," is, "Vide *Lib. B.*, 51."

¶ Under "Down Amprey"; "Vide Pedigree of Danvers, *Book B.*"

¶ At the end of "Tysbury" "V. Dunhead in *Lib. B.*," and again, "V. Cirencester, *B.*"

¶ At the end of "Castle Combe," "Vid. *Lib. B.*, p. 318."

3. In other loose scraps of Aubrey's writing, also in the library, I found,

¶ "Knahil" [Knoyle] "in *Lib. B.*"

¶ "Dr. Muffet, a famous physician lived and dyed at Wilton at Bulbridge House, which transfer to *Lib. B.*"

¶ "Wythoksmede, V. de hoc proprio nomine in *Lib. B.*"

In "Letters from the Bodleian," 11. 602. (*note*), is the following: —

¶ "Mem. In my *Lib. B.* I have sett down an exact description of this delicious parke, &c."

Antony Wood, writing to Aubrey, Nov. 10, 1671: —

"I have received your *Liber B.*, and have almost done him. If you have any more that follows I would gladly see them. I read these collections with great delight, and have excerpted some things thence for my purpose."

It only remains to add, that not one shield of arms or scrap of history relating to any of the places above referred to as in "Liber B.," is to be found in any of the present manuscripts; and it is therefore clear that "B.," which did contain them, and which consisted (as one of the references proves) of not less than 318 pages, was another and separate volume, now missing.

Some years ago I was examining Aubrey's manuscripts in the Ashmolean Library, and in so doing was struck by the marginal and other allusions to "Liber B." The Librarian "had never heard of, nor even suspected it. No such manuscript was in the library: nor did the oldest of their present catalogues mention it. Many years ago things were in confusion. What might have been there before, he could not say." At last, however, in poring over Aubrey's collections I found out how and when it had disappeared. At the back of page Z in the Index to vol. A, in the handwriting of William Aubrey, six years after the antiquary's death, is this memorandum: —

"August 14, 1703. Borrowed then of Mr. Edw. Lhwyd, the Keeper of the Ashmolean Library, the *Second Volume* of my Brother's 'Hypomnemata Antiquaria,' which I shall restore upon demand. Wm. Aubrey."

There is no memorandum of its return, and we may therefore conclude that it shared a fate not uncommon with "borrowed" books. William Aubrey, the last of his own family, and without children, died four years afterwards in 1707; Mr. Lluyd, the Librarian, in 1709.

After so long an interval as 150 years inquiry may be thought hopeless. That it is in any of our public libraries is hardly to be supposed, manuscripts of this character in those repositories being generally very well known. But it is not impossible, perhaps not improbable, that it may be still in existence somewhere. If on a shelf, and labelled "Hypomnemata Antiquaria," it may have been passed over many a time without the slightest conception that it contained a History of Wiltshire! At all events, merely as a literary fact, it should be known that such an additional volume of Aubrey's work did once exist. And if it will help to sharpen the memory of those whose occupation it may be to dive into dusty chests and back closets in search of such valuable waifs and strays, I hereby offer *ten pounds* to any person who will give me certain information of the existence *now* of "Liber B." above described.

J. E. Jackson.

Leigh Delamere Rectory,
Chippenham.

Minor Queries.

Sea Breaches.—I used to be much alarmed when a schoolboy at the story of the damage formerly done by the inroads of the sea at Horsey-Palling and Waxham, on the Norfolk coast. My father used to tell me that a few years after the commencement of this century the sea broke through the bank, and very suddenly inundated hundreds of acres of land, and many families were taken from the tops of their houses in boats, of course dreadfully frightened. A Mr. Smith, an eminent engineer, was employed to stop these "sea breaches," and an Act of Parliament obtained to lay rates on all the low ground, even as far as Beccles, and on the marshes and meadows adjoining the Norwich river. Even up to this day the sea often threatens to repeat its visit, and it frequently costs the ratepayers large sums to keep these breaches in repair. My father said he believed that there was an Act passed in the reign of Anne or Geo. I. to make it felony or a high misdemeanour to take sand or soil, or to cut marrum from the sea banks in the counties of Norfolk, Suffolk, Lincolnshire, and some of the north-western counties, and elsewhere. My object in writing to you is to request you to insert this letter in "N. & Q.," when I hope some of your numerous readers will inform us whether there ever was such an Act passed, public or private; and if found, its date and purport. ?

Peter Thellusson's Will. — This absurd and wicked document, which furnished such a rich harvest to the lawyers, and the litigation on account of which has only just terminated, was not without precedent. In the gossiping *Letters of Horace Walpole to Sir Horace Mann*, concluding series, vol. i. p. 376., occurs the following paragraph: —

"Sir William Rowley has left six thousand pounds a year to whom do you think? — to his great-grandson. To his

son, who had not disobliged him, he gives but eight hundred a-year; the same to his grandson; all the rest to his grandson's heir, and the savings. It is rather leaving an opportunity to the Chancery to do a right thing, and set such an absurd will aside. Do not doubt it. The law makes no bones of wills. I have heard of a man who began his will thus: 'This is my will, and I desire the Chancery will not make another for me.' Oh! but it did."

Did "the Chancery" make another will for Admiral Sir William Rowley?

JOHN PAVIN PHILLIPS.

Haverfordwest.

Provincial Printing Presses. — In Nichols's *Lit. Anecdotes*, vol. i. p. 189., twenty-one English towns having twenty-eight printing presses, in 1724, are named; some of which are not mentioned in Cotton's *Typographical Gazetteer*, and in vol. v. p. 495. a reference is given to Ballard's Collection of MS. letters in the Bodleian, in which is Dr. Rawlinson's "Account of Printing Presses in England." Has this ever been published, or is there any published account of presses existing in the provincial towns? H. J.

Lingard's "England": Edinburgh and Quarterly Reviewers. — I have in my possession a book labelled "Lingard Papers," consisting principally of reviews of Lingard's *England*, cut out of the *Edinburgh* and *Quarterly*, and bound up with the 5th edition of Lingard's *Vindication* of the 4th and 5th volumes of his *History* (1827). I annex a list of the articles, with the dates of the publication of such as I can ascertain, and will be obliged by some of your readers informing me, through your columns, with the names of the authors of these critiques; also, whether any other critical notices of Lingard's work appeared in those journals, or in separate publications; in fact, a short *resumé* of this literary and historical controversy. W. Allen was, I believe, the writer of some of the articles in the *Edinburgh*, and I should be glad to know if he made any reply to Lingard, and of what works he is author?

Edinburgh,	Oct. 1815.	Lingard's Antiquities of the Anglo-Saxon Church.
„	March 1824.	Brodie's History of England and Corrections of Hume.
„	April 1825.	Lingard's History of England.
„	„ „	Alien Law of England.
„	June 1826.	Massacre of St. Bartholomew.
„	„ „	Icon Basilike.
„	March 1831.	Lingard's England.
Quarterly,	Vol. xxxii., No. lxiv., Art. 10.	Icon Basilike.
„	Vol. xxxiii., No. lxv., Art. 1.	The Reformation in England.
„	Vol. xxxvii., No. lxxiii.	Hallam's Constitutional History of England.

T. V. N.

Highland Regiment at Battle of Leipsic. — Can any of your military readers say whether a Scotch Highland regiment fought at the battle of Leipsic (in 1813) under the command of Bernadotte, Crown Prince of Sweden, and, if so, what corps was it? T.

Edinburgh.

Registration without Baptism. — The following entry occurs in the register of Sevenoaks parish church: —

"1695. James Smith the anabaptist hath a child borne."

Was it usual at this date for the minister to act as registrar also? C. J. ROBINSON.

Greek Dial. — In Rawlinson's translation of *Herodotus*, vol. ii. p. 333., in one of the admirable essays written by Sir Gardner Wilkinson, is the following passage: —

"The Greeks marked the divisions (of the dial) by the first twelve letters of the alphabet, and the last four of these reading ZHΘI, 'Enjoy yourself,' are alluded to in this epigram ascribed to Lucian (Epig. 17.): —

Ἑξ ὧραι μόχθοις ἱκανώσαται, αἱ δὲ μετ' αὖτας
Γράμμασι δεικνύμεναι, ζήθι λέγουσι βρότοις.

Mr. Rawlinson's note 1. vol. iii. p. 204. giving F as the sixth letter of the original Greek alphabet, justifies the epigram; but I am at a loss to understand how the letters ZHΘI are the last four of the first twelve letters of the Greek alphabet. I shall be much obliged by an explanation.

J. W. F.

Lightning and Fish.—Throughout the West Indies, on mornings after a display of sheet-lightning immense quantities of needle-shaped fish, here called *Titeres*, I presume spawn recently vivified, are found congregated at the mouths of rivers. The first day after the lightning they are caught, and sold in the markets, and are then a delicate food. The second day they are still found, but more developed, having become larger, coarser, and having black heads. They are then but little eaten. As the fact is undeniable that these creatures appear after sheet-lightning, and at no other times, I should be glad to see the matter explained. J. P.

Dominica.

"*The Misers*," *by Quintin Matsys.* — According to Bryan, Smith, Reynolds, and other authorities, there are several pictures of the *Misers* by Quintin Matsys, all having the same claim to originality. Bryan, in his *Dictionary of Painters*, says,

"The much-talked-of *Misers* in Windsor Castle is one of a numerous family, all claiming the same paternity, and having only such slight differences as appear in the children of one father."

Can any of your correspondents inform me which is supposed to be the original or first conception of the master? CHAS. DEAN.

Pilgrim Plowden. — Who was Pilgrim Plowden, who wrote *Farrago*, printed for the author and sold only by Lawton Gilliver at Homer's Head

against St. Dunstan's Church in Fleet Street, London, 1733. E. S. J.

"*Dominus regnavit à ligno.*"—These words occur in some of the Fathers as a quotation from Psalm xcv. 10.*, at which place the Hebrew, the Latin Vulgate, and others only have "Dominus regnavit," or its equivalents. The passage is usually applied to the Saviour, who is said to have "reigned from the tree," because the crucifixion was regarded as in a manner ushering him into his kingdom and glory. It would be easy to quote passages from ancient and modern writers illustrative of this view, but one or two must suffice. Commodian thus speaks: —

> "In Psalmis canitur 'Dominus regnavit a ligno,
> Exultent terræ, jocundentur insulæ multæ.'"
> *Carm. Apologet.* ver. 290.

The hymn which commences

> "Vexilla Regis prodeunt,

has the following: —

> "Impleta sunt quæ concinit
> David fidelis carmine,
> Dicens in nationibus
> Regnavit à ligno Deus."

Which some one has rendered: —

> "Now is fulfilled what David once
> Chanted in high prophetic strains,
> 'His kingdom from the cross begins
> And o'er the nations thence he reigns.'"

Again, Dr. Watts says of the cross: —

> "Hence shall his sovereign throne arise,
> His kingdom is begun."
>
> "The cross a sure foundation laid
> For glory and renown."

As, however, my object is not to give a catena upon the words, but to ask a question, I will do so: —

1. What account can be given of the introduction of the words *à ligno* into this quotation, as part of the sacred record?

2. Who is the earliest Father by whom the passage is quoted in this form? I know it is very ancient.

3. Do any MSS. of the Latin Vulgate contain these words as a part of the text?

I shall feel obliged to anyone who will give me information on these heads, or refer me to authors by whom the subject has been discussed.

B. H. C.

Rev. Francis Mence.—Can you give me any information respecting the Rev. Francis Menee, the author of a work entitled —

"Vindiciæ Fœderis; or a Vindication of the Interest that the Children of Believers, as such, have in the Covenant of Grace, with their Parents under the Gospel-Dispensation." By Francis Mence, sometime of Pembroke College, Oxford, now an unworthy Pastor of a Church of Christ, in Wapping, near London." 18mo. 1694.

I cannot find any entry of the author's name in the list of Oxford graduates, or in the register of St. John's Church, Wapping, but that church was only erected in 1694. Rainhill.

Privy Council. — Can any of your readers refer me to any Lists of Privy Councillors in the reigns of Richard III., Henry VII., and Henry VIII., but particularly in the reign of Henry VII.? J.

Essay on Taste; Faux.—In *An Essay on Taste*, London, 1784, among censurable instances of ascribing feelings to inanimate things, is the following: —

> "He cut the cable: with *impatient* leap
> Th' *exulting* vessel bounded to the deep;
> Swift as the pertinacious hunter, when
> He gallops from the *lustral* savage den
> On trembling steed; his chest compressed with fear,
> And tender tigers on his *frighten'd* spear.
> Their mother's howls th' *admiring* concave fill,
> Baited by hounds on Haman's *hostile* hill."—*Faux.*

Other examples of bad taste are given from "Faux." Who is he? The essay is rather ingenious. It is printed for "J. Johnston, Cheapside." Is the author known? P. S.

Window in the sense of Blank. — Can any of your correspondents furnish me with instances of the word "window" being used in the sense of a blank left in any document or writing? I have met with it only once, and that in a letter of Archbishop Cranmer's (*Works*, Parker Society edit., vol. ii. p. 249.): —

> "And where there is a collation of a benefice now in my hands through the death of one Sir Richarde Baylis, priest of the college of Mallying, according as you may be further instruct by this letter herein inclosed, the place and room whereof I intend to dispose, I will therefore, that you send unto me a collation thereof; and that your said collation have a *window* expedient to set what name I will therein."

William Henry Hart.

Folkestone House, Roupell Park, Streatham.

Bristowe.—Are there any descendants existing of a marriage which occurred in August, 1759, between the Rev. Edward Bristowe, Vicar of Messingham, Kirton in Lindsey, co. Lincoln, and Mary, only surviving child of the Rev. John Gough, Rector of Nettleton in the same county. Their son John Bristowe was christened at Messingham 11th July, 1760—1, and their daughter Ann the 8th March, 1762. Asphodel.

Prussian Iron Medal.—Will any of your readers give me the description of the iron medal (I don't know whether it was of the cross or circular type) which was given to those Prussian patriots who sent in their jewels and plate for the service of their country during the wars of the 1st Napoleon? I have heard that the motto upon the decoration is, "I gave Gold for Iron for my country's good."

Centurion.

* In English version and Hebrew Ps. xcvi. 10.

Sheriff's Precedence. — The second branch and duty of the sheriff is as keeper of the King's peace, "whereby" both by common law and special commission he is the first man in the county, and superior in rank to any nobleman therein during his office.

This remark in Ker's *Student's Blackstone* leads to the inference that there is some special commission addressed to the sheriff, whereby he becomes the first man in the county, and superior to the nobleman Lord-Lieutenant.

Will any of your readers inform me where any one of these *Commissions* may be found? Are they under the Great Seal, or warrant from the Crown? Is it exclusively directed to the sheriff, or are the judges mentioned therein? and how in reference to the sheriff? J. R.

Belvoir Castle. — Is there in existence any drawing or plan of the old castle as it existed previous to the period of Cromwell, and if so, where is it to be found? G. N.

Heraldic Drawings and Engravings. — When were the tinctures of heraldry first indicated by the courses of lines in engravings, — as vertical lines to signify *gules*, dots to signify *or*, and so on? Can you refer me with precision to the earliest instance of such engraving, or to the work in which the practice is for the first time suggested? Jaydee.

Minor Queries with Answers.

Archbishop Juxon and Family. — Information is requested respecting the descent of Archbishop Juxon, and also particulars of his descendants, and an extract from his will. H. J.

[Abp. Juxon does not appear to have been a married man. In the Harl. MS. 938. p. 10. is the following copy of his will: — "My body I commit to the earth to be decently buried, but without pomp. My worldly goods I thus dispose: first, I give unto the poor of the parish of St. Peter the Great, alias the subdeanery in the city of Chichester, 100*l.* To the poor of St. Giles in Oxford, 100*l.* To the poor of Somerton, co. Oxford, 50*l.* To the poor of Little Compton, co. Gloucester, 100*l.* To the poor of Lemington in the same county, 100*l.* To the poor of Toddenham in the same county, 50*l.* To the poor of Lambeth and Croydon, each 100*l.* I give 7000*l.* to be disposed of for the increase of the yearly stipends of the Fellows and Scholars of St. John's College in Oxford, by purchase of lands for that purpose, whereof the Fellows and Scholars to have equal shares. To the repair of the church of St. Paul's, if it proceed, I give 2000*l.* To my menial servants, 1200*l.* My nephew, Sir William Juxon, I make sole executor. If I happen to die before the hall at Lambeth be finished, I will that my executor be at the charge of finishing it, if my successor shall give leave. I give to the Cathedral Church of Canterbury 500*l.* Declared 14 May, 1663. Probat. 4 July, 1663." The archbishop died on June 4, 1663. Le Neve (*Lives of the Bishops*, i. 162.) speaks of a codicil containing the following item: "To such of my poor kindred as are not mentioned in my will, amongst them 500*l.*"]

"*Elispirid.*" — What is "*elis-pirid?*" — Wiclif, *Last Age of the Church*, Todd's edition, p. xxxiii.: —

"þei þat treten þes verse of Sibille alle þat I haue seen acorden in þis þat secnler power of þe Hooly Goost *elis-pirid.*"

Todd (note, p. xcii.) thinks it corrupt. In the eyes of Lewis (*ibid.*) it means expired. E. S. J.

[Before giving a decided opinion, one would wish to see Wiclif's MS.; in the absence of which all we can do is to offer a conjecture. Our suggestion is this: that the *el* of "*elispirid*" may probably have been intended by Wiclif for a *d.* The word which he meant to write would in that case be *dispirid* (dispired), which we suppose to have been an old form of *disappeared.* "To *dispire*" would correspond, on this supposition, to the Italian *disparire*, to disappear: — "the secular power of the Holy Ghost *disappeared:*" — much as we might say, "The Jewish polity was originally a theocracy; but when the nation was finally broken up, and passed into exile and captivity, all that visible manifestation of divine interposition in human affairs ceased and determined." With It. *disparire*, to disappear, cf. med.-L. *disparere*, to flee away, to cease, to come to an end (Du Cange); old Fr. *disparer*, to vanish away (Cotgrave); and Romance *desparer.* "Et tost" [aussitôt] "mor e *despar*" (and immediately dies and *disappears.* Raynouard.) So the divine agency in things secular *dispired*; i. e. was no longer exercised perceptibly and visibly.]

Flower de Luce and Toads. — In *The History of Serpents* by Edward Topsell, page 729., chap. "Of the Toad," he says: —

"I do marvel why in ancient time the Kings of France gave in their arms the three Toads in a yellow field, the which were afterwards changed by Clodoveus into 3 Flower de luces in a field azure as arms sent unto him from heaven."

I want to see Topsell's authority for this. S. B.

[If our correspondent will turn to Elliott's *Horæ Apocalypticæ*, iii. 500., edit. 1851, he will find that Topsell had good authority for his statement. Mr. Elliott has given engravings of the three frogs as they appeared in the French banner, from an ancient tapestry in the cathedral of Rheims representing battle scenes of Clovis, who is said to have been baptized there after his conversion to Christianity; also a representation of the three frogs from Pynson's edition of Fabyan's *Chronicle*, at the beginning of his account of Pharamond, the first King of the Franks, who reigned at Tours about A.D. 420. The other engraving is from the Franciscan church of Innspruck, representing the shield of Clovis, King of France, with three fleurs de lis and three frogs, with the words underneath "Clodovæus der erste Christenlich König von Frankreich." In the sixth century, xlvi. of the *Prophecies* of Nostradamus (p. 251.) translated by Garancieres, (Lond. 1672.), there occurs the following verse: —

"Un juste sera en exil envoyé
Par pestilence aux confins de son siegle,
Response au ronge le fera desvoyé,
Roi retirant à la *rane*, et à l'aigle."

On which, says Garancieres: "By the *eagle* he meaneth the Emperor; by the *frog* the King of France; for before he took the flower de luce the French bore *three frogs.*"]

Colonel Kirke. — Would any of your correspondents favour me with some account of the Colonel Kirke, so famous for his atrocities in

James II.'s reign, as I am extremely desirous of knowing something more about him? J. R.

[Very little seems to be known of Colonel Percy Kirke's antecedents. He served under the Duke of Monmouth in the army of the King of France, by the special permission of Charles II., granted 23rd Feb. 1673. He was Captain-Lieutenant of the Earl of Oxford's own troop of the royal regiment of Horse-Guards in 1675, and was promoted from that regiment to be Lieutenant-Colonel of the Earl of Plymouth's, or the 2nd Tangier regiment (now the 4th Foot), on its being raised in 1680, and he embarked with it for Tangier in September of that year. Having distinguished himself in several actions with the Moors, on the death of the Earl of Plymouth at Tangier, he was promoted to the Colonelcy of the 2nd Tangier regiment on the 27th Nov. 1680, and transferred to the Queen's regiment on the 19th April, 1682. Kirke left Tangier for England with his regiment in April, 1684. During the rebellion of the Duke of Monmouth in the West of England, the Queen's regiment formed part of the forces assembled under the Earl of Feversham, and it is reported that at the decisive battle of Sedgemoor, "the two Tangier regiments, Kirke's and Trelawny's, did good service." Col. Kirke was promoted to the rank of Brigadier-General on the 11th May, 1685, and afterwards appointed to command at Bridgewater. Numerous are the acts of barbarity which history has handed down as perpetrated by Judge Jeffreys and Col. Kirke in what were termed "the bloody assizes." On the abdication of James II. the following anecdote is related of Col. Kirke. When asked respecting a change of religion, he is stated briefly to have replied, 'He was pre-engaged, for he had promised the Emperor of Morocco, if ever he changed his religion, he would turn Mahomedan.' In 1689, troops being required for the relief of Londonderry, Col. Kirke was appointed to the command of the Queen Dowager's regiment, which remained in Ireland, and served with distinction at the battle of the Boyne on 1st July, 1690. It was also employed in the siege of Limerick; in the relief of Birr; and in December drove a division of the enemy out of Lanesborough. The war in Ireland having ended with the capitulation of Limerick, King William withdrew some regiments from that country to reinforce his army in Flanders, and one selected for foreign service was the Queen Dowager's regiment. Lieut.-General Kirke, who was promoted to that rank on the 24th Dec. 1690, joined the army in Flanders, and died at Breda on the 31st Oct. 1691. For the character of this remarkable man, see Macaulay's *History of England*, 12th edit. 1856, i. 627—631.; and *Historical Record of the Second or Queen's Royal Regiment of Foot*, 8vo. 1838.]

Mary Queen of Scots. — At the sale of Mr. Upcott's collection of prints, pictures, and curiosities, by Messrs. Evans in 1846, was the handle of a coffin, said to have been that of this martyred sovereign. Can any of your readers inform me who purchased it, and the price which it produced? M. L.

Lincoln's Inn.

[At Mr. Upcott's sale this relic sold for two guineas, and was purchased by Mr. Rodd. In *The Portfolio*, 1822, is an engraving of it, with the following historical notice: "This elegant relic, one of the eight handles that were attached to the splendid coffin which received the remains of the ill-fated Mary Queen of Scots, when conveyed to Westminster, was formerly in the possession of Dr. Richard Mead, physician to King George II., and of great antiquarian reputation, at whose death it was sold, and passed through various hands, till at length it became the property of Samuel Tyson, of Narborough Hall, Norfolk, Esq. It was afterwards purchased at the sale of Mr. Wilson, by Mr. Joseph Miller, the well-known antiquary, of Barnard's Inn, who very obligingly allowed it to be copied. The handle and device are of copper, and were originally double gilt. The extreme length is fourteen inches and a half; the width one foot. Excepting the handle, the whole is flat and partially engraved. The initials M. R. appear above the handle." Who is the present possessor of this relic?]

Hildesley's Poetical Miscellanies. — In the Harleian MSS. 4726. there is a volume of Poetical Miscellanies by Mark Hildesley. Can you give me any information regarding the contents of this volume? Was the author M. Hildesley, Bishop of Man, who died in 1772? R. Inglis.

[This volume consists of 163 leaves, besides four leaves of introductory matter, and contains a large collection of Miscellanies in prose and verse, but chiefly the latter, by Mark Hilsly or Hildesly (for he writes himself both ways), Bencher of Lincoln's Inn. He seems to have been a singular humorist, very fond of scribbling. He was probably grandfather of Bishop Hildesley, whose name was also Mark.]

Replies.

THE EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

(2nd S. viii. 221. 271. 334. 403.)

I have to return my best thanks to some fifteen correspondents of "N. & Q." who in Nos. 196. 199. and 202. have contributed their various replies, all more or less interesting, in answer to my inquiries on this subject.

Further investigation continues to prove that I gave a correct list of the dates of the first nine editions; and, apparently, for the first time. Among our old authors of repute, not only Strype was wrong as to the first edition, but also Bishop Burnet and Oldmixon, who placed it in 1561. Even Herbert, in his edition of Ames's *Typographical Antiquities*, assigned it to 1562 instead of 1563, and he was only doubtfully corrected by Dr. Dibdin. Mr. Hartshorne, in his *Book Rarities of Cambridge*, 1829, notices one of the copies in the Public Library of the University as being of the date 1562, and strangely says, "Of the first impression of this truly national and important book, the present is the only perfect copy known to exist." In truth, no date is placed on the title-page of the first edition; but in the colophon, at its close, it is stated to be "Imprinted at London by John Day, dwelling over Aldersgate beneth St. Martin's. Anno 1563, the 20 of March," meaning, I presume, 1563-4. In the large woodcut of Day the printer's portrait, which is placed in the same page, the date 1562 appears behind his head, which may have led to

that year being taken for the date of the book, particularly if the lower part of the leaf were torn away. I also find, from a passage in p. 609., that the book was printed, so far as that page, in 1562. Dr. Dibdin, writing in 1836, says of the first edition: —

"I believe that the only known perfect copies are in the libraries of the Rt. Hon. Thomas Grenville and T. Wilkes [John Wilks], Esq., M.P. The latter had belonged to the late Mr. Hurd, and was purchased at the sale of his library for 25*l*. (*Reminiscences of a Literary Life*, p. 843.)

The copy recently belonging to Mr. Darling's Ecclesiastical Library was sold, I believe, for a much larger sum; but I am not aware who is its present possessor. I have, however, now heard of at least nine or ten perfect copies of the first edition. Besides those already mentioned in "N. & Q." there is one in the Library of Christ Church, Oxford, among the books of Archbishop Wake.

Second edition, 1570. There are at Oxford copies of this edition in the libraries of Oriel, Lincoln, Magdalen, St. John's, and New Colleges; and one in the Cathedral Library at York. In private hands, one in the possession of Mr. Offor at Hackney. Mr. Pocock has mentioned his imperfect copy in p. 335.

Third edition, 1576. "Mr. Heber possessed a fine copy of this edition bound in one volume in its primitive stamped binding." (Dibdin's *Ames*, iv. 140.) At Oxford there are copies at Christ Church and Wadham.

Fourth edition, 1583. This is in the library of All Souls College, Oxford.

Fifth edition, 1596—7. A "magnificent copy" of this edition, in the Duke of Devonshire's library at Chatsworth, is mentioned by Dibdin, in Ames's *Typog. Antiq.* iv. 182. There is one in the library of the Rev. Dr. Maitland at Gloucester. At Oxford it is to be found at Merton and Brazenose.

Sixth edition, 1610. Mr. Offor has a very fine copy of this, which formerly belonged to Mr. Sharon Turner. At Oxford it is in the libraries of University and Wadham Colleges.

Seventh edition, 1632. Mr. Offor has this perfect, in three volumes. At Oxford it is in the libraries of Exeter and Jesus.

Eighth edition, 1641. Of this, besides the copies already mentioned, I have heard of one in the York Subscription Library, one in the Chetham Library at Manchester, imperfect copies in the Chetham Libraries at Turton and Gorton; and one in the library of George Ormerod, Esq. at Sedbury Park. At Oxford it is in the libraries of Balliol, Queen's, Christ Church, and Magdalen Hall.

With respect to A. B. R.'s inquiry (p. 334.) regarding the framework border, dated 1574, applied to the "Continuation" in the edition of 1641, I apprehend the answer must be that it was engraved for some other work — perhaps a Bible, printed in 1574. I am able to inform him positively that it had been used for Fulke's *New Testament*, printed in 1589.

To the list of public libraries which possess only the *edition of* 1684, I have to add those of Corpus and Trinity Colleges, Oxford; Lincoln's Inn and the Inner Temple; Dr. Williams's library in Redcross Street, and Archbishop Marsh's at Dublin. It is also at Oxford in the libraries of Queen's, Christchurch, Wadham, and Worcester.

Of the few copies still remaining in churches, I have heard only of those —

At *Northwold* in Norfolk: of the last folio edition of 1684. It is in the worst possible state, and one of the three volumes has but a few leaves remaining. Each volume retains the staple with part of the chain by which it was formerly attached to a desk.

At *Lessingham* in the same county remains in the chancel the hutch, surmounted by a desk, that was made to contain the *Book of Martyrs*. This remarkable piece of church furniture is represented in the *Gentleman's Magazine* for Feb. 1846, accompanied by a letter from the late Mr. Dawson Turner. I have not, however, learned of what edition the copy is.

At St. Cuthbert's, *Wells*, co. Somerset, is a mutilated copy in three volumes, of the edition of 1632. These also have part of their chains remaining on their covers, but they are now put aside in the vestry.

At *Chelsea*, Middlesex.

At *Apethorp*, co. Northampton.

At *Arreton*, I. Wight, in 3 vols.

At *Stratford-on-Avon*.

The dates of these copies I have not yet learned, but shall feel obliged by being informed. But the dates already given show that the book was placed in churches, not only in the reign of Elizabeth, but throughout the seventeenth century. This would be done either by the zeal of individuals, or at the voluntary cost of the parishioners, not by any authoritative injunction. It was a symbol of religious opinion; as, for example, in the libellous description of the establishment at Little Gidding, entitled *The Arminian Nunnery*, we find this passage: —

"For another show, that they would not be accounted Popish, they have gotten the *Book of Martyrs* in the Chapel; but few or none are suffered to read therein, but only it is there (I say) kept for a show."

How untrue an aspersion, however, this was, is proved by various passages in the *Life of Nicholas Ferrar* by his brother, which state how both that remarkable man and his venerable mother esteemed the *Book of Martyrs* next to the Holy Scriptures: and how, every Sunday evening, in their community at Little Gidding, after supper,

first "one read a chapter [from the Bible], and then another, that had first supped, went to the desk and read a story out of the *Book of Martyrs*."

I beg to solicit further information respecting the dates of copies, or fragments of copies, remaining in churches. JOHN GOUGH NICHOLS.

HILDERSHAM, ARTHUR AND SAMUEL.

(2nd S. viii. 431.)

On Arthur Hildersham of Christ's College, Cambridge, see Fuller's *Worthies* (8vo. ed.), i. 239., and *Church History* (ed. Brewer), v. 265.; vi. 83. 85.; Calamy's *Account* (2nd ed.), p. 195., who elsewhere ranks him among the friends of Gilpin (p. 750.), and of Fairclough (p. 636., cf. Clarke's *Lives*, 1683, ii. 157.) Baxter intended to have applied to his son for materials to draw up a life of him. (Clarke, *ibid.* Pref.) He had the good sense to dislike the coarse flattery which so often disfigures the funeral sermons of his party (*ibid.* p. 129.). He was in the habit of taking notes of sermons (*ibid.* 135.). He was a neighbour of Herring's. (Clarke's *Lives*, 1677, pp. 160, 161.) The celebrated William Bradshaw was maintained at Emmanuel, "partly by some supplies afforded him from two noble Knights of the honourable house of the *Hastings*, Sir *Edward* and Sir *Francis*, ... upon the recommendation, and at the motion of that worthy servant of God, now with God, Master *Arthur Hildersham*, who was himself also allied to that Family." (*Ibid.* p. 26.) Bradshaw was afterwards recommended by Hildersham to his patron, Alexander Redich (*ibid.* p. 43.). He was a plain preacher (*ibid.* p. 305.). He maintained the lawfulness of set forms of prayer (*ibid.* p. 306.) He was a friend of Preston's (*ibid.* pp. 82. 98.); and of Gouge's (*ibid.* p. 238.). See farther Cotton Mather's *Magnalia*, book ii. p. 16., book iii. pp. 71. 74.; Lilly's *Autobiography* (ed. 1774), p. 6.; Owen Stockton's *Life* (1681, p. 6.); John Angier's *Life* (1683, pp. 33. 42.); Nichols' *Leicestershire*; Brook's *Puritans*, ii. 376—388; Index to Hanbury's *Historical Memorials*; Wilson's *Dissenting Churches*, i. 28.; Baker's MS. (among the Harleian MSS.) iv. 77.; Kennett's MS. (MS. Lansd. 984.), i. fol. 154.

Of Samuel Hildersham there is a notice in Calamy. (*Account*, &c. pp. 560, 743., *Contin.* 723.) In Baker's copy of the *Account*, I find the following notes: —

"Sam. Hildersam Coll. Eman. Art. Bac. 1612 [*i. e.* $161\frac{2}{3}$.]

"Sam. Hildersam Coll. Eman. Art. Mr. 1616. Regr.

"Sam. Hildersham, born in Leycestershire, elected Fellow of Eman. Coll. circa an. 1620.

"Sam. Hildersam, B.D., subscribes the three Articles, as one of the University Preachers, an. 1624. Regr. Acad."

In Baker's MS. (among the Harl. MSS.) vi. 93. is a letter to B. Whicheot from S. Hildersham, dated 1641. See also Clarke's *Lives* (1677), pp. 122—124., Ph. Henry's *Life*, by J. B. Williams, pp. 270, 271., and Index. Thos. Blake's *Vindiciæ Fœderis* is dedicated to S. Hildersham, junior. J. E. B. MAYOR.

St. John's College, Cambridge.

"SYR TRYAMOURE."

(2nd S. viii. 225. 359.)

A careful perusal of the above poem, induced by the discussion in your pages of certain of its difficulties, has led me to venture to make the following Notes on MR. BOYS's explanations. It was not until a few days ago that, by the kindness of the original Querist, I was enabled to get a sight of the book, or these Notes would have been sent earlier.

2. "The fyrste that rode *noght for thy*,"

may mean *not for them*, but this meaning will hardly suit l. 400., where precisely the same phrase occurs: —

"Sche had grete mornyng in hur herte,
For sche wyste not whedur-warde
That sche was beste to goone.
She *rode forthe noght for thy*
To the londe of Hongary
Tylle sche come thedur wyth woo."

Here the phrase seems to mean *never the less*, or *notwithstanding*, but it requires confirming by other examples. *For-thy* occurs repeatedly throughout the poem in its usual sense of *therefore*.

3. "*May* sle yowrys *be wyth* chauence."

MR. BOYS' suggestion of *may-be* being divided in this instance seems to be confirmed by l. 1008. "Os it wylle *be may*;" but another suggestion is that *be* = *by* is a gloss on *with*, or *vice versâ*.

4. *Every of*, is by no means uncommon. The following are additional examples from Chaucer:

"Here in this prison mosten we endure,
And *everich of* us take his aventure."
Knightes Tale, 1188.

"Hath *everich of* them brought an hundred knightes."
Ibid. 2101.

5. *In hye* occurs in other parts of the poem in the sense of *in haste*. (Cf. the verb *hie* = *hasten*):

"To a wode they wente *in hye*." — l. 277.

"There come they to hym *in hye*." — l. 301.

So in the *Avowynge of King Arthur* (Cam. Soc.):

"The Kinge hase armut him *in hie*." — v. 13.

"Thayre scheme schildus con he riue,
And faure felle he belyue,
In hie in that hete." — xlii. 16.

So Chaucer:

"But in his blacke clothes sorwefully
He came at his commandement *on hie*."
Knightes Tale, 2981.

"This Soudan for his prive councel sent
. . . and charged hem *in hie*.
To shapen for his lif som remedie."
M. of Lawes Tale, 4629.

On the other hand, we have in *Thomas Beket* (Percy Soc.):

"The King sat *an hey* on his cee."—v. 773.

And in *Anturs of Arther* (Camd. Soc.):

"There myȝte hathels *in lye* herdus be-hold,"

where the meaning seems to be *on-high*. In the passage in question it *may* mean *haughtily*.

6. *Werne* = forbid, refuse, is of very frequent occurrence. Thus in *Avowynge of Arther*:

"I a-vow bi my life
. . . . .
Nere *werne* no mon of my mete."—ix. 13.

"Noue the King sayd, 'Fle he ne can
Ne *werne* his mete to no man.'"—xlv. 2.

So in *Sir Amadace* (xiii. 11.):

"And pore men for Goddus sake
He fed hom euyriche day;
Quil he hade any gud to take,
He *wernelt* no mon for Goddus sake."

So in *Thomas Beket* (v. 1274.):

"The Pope bigan to sike sore; mid wel dreori thoyt
The teres urne out of his eyen, he ne miȝte hem *werne* noȝt."

So in *Romaunt of the Rose* (see Richardson).

7, 8. Mr. Boys has probably given the true meaning of these, unless *we* be a misprint for *wedd*.

9. *Smalle*. There seems no necessity for any such farfetched derivation in this case as *sammæle*. Most likely *smalle* is used substantively, as adjectives constantly are in the old romances. Cf. "that *stern*" (*Anturs*, 311.), "that *lovely*," "that *gay*" (*Ib.* 41. 10.), &c.

10. *Wayne*, no doubt means *swing*, whether the reading be correct, or (as is not improbable) the true reading be *wayue*, i. e. wave. *Wayne* = *strikes*, or, *goes at*, occurs in the *Anturs* (xlii. 2.):

"Thenne with steroppus fulle streȝte, stifly he strikes
Waynes atte Sir Wawane ryȝte as he were wode."

11. *Withynney-wis*. The recurrence more than once in the poem of the words *withynne* and *y-wis*, lead inevitably to the conclusion that the above is a mere typographical error, which "the learned editor" is not at all unlikely to have overlooked. The very same phrase, "*farre within*," occurs in one of Heywood's interludes (*Lover Loved*):

"Where folke be *farre within* a man must knock."
Introd. to *Wit and Folly* (Percy Soc.), xxvii.

The instance, brought forward by Mr. Boys to back his conjecture, does not apply, as he will be the first to see if he will kindly look over the passage again:

"The hound rennyth *evyr y-wis*
Tylle he come there hys maystyr ys."

There was no need for the dog to run *every-wise*, inasmuch as he had come straight from his master's grave to the palace; and not having found his master's murderer there, he returned straight *without stopping* to the grave. This is confirmed by what is said a few lines farther on:

"When he goth, pursewe hym then
For *evyrmore* he wylle renne
Tylle he come there hys maystyr ys."

And again:

"Reste wolde he nevyr have
Tylle he come to hys maystyr's grave."

With regard to No. 1.—"*Y may evyr after this*," &c., I confess myself to be entirely at a loss, unless *may* = can make, am able to cause, *i. e.* I can bring to pass that, if ever after this thou wouldest entice me to do amiss, no sport should please thee. It is worth noting that in every other passage in the poem where *game* and *glee* occur, their positions are reversed, *e. g.* l. 462.:

"But ther *gamyd* hur no *glewe*."

So l. 1467.:

"Then *gamyd* hym no *glee*."

Two other passages struck me as noteworthy, viz.:

"That they myght have there a space,
Knyghtys of *dyvers a place*."—l. 656.

"Nor no wepyn *hym with* to were."—l. 677.

But they present only peculiarities of construction, not real difficulties. J. Eastwood.

JAMES ANDERSON.

(*Concluded from* p. 459.)

II.

"*Extract from part of a Letter in Draft from James Anderson, Esq., to his Cousin, James Anderson, Westminster.*

"Edin., June 16, 1711.

"I presume you will not grudge to call at the noble and civil Earle [of Rochester], give my most humble duty, and acquaint his lordship what money I have remitted to him.* As to the overplus, be pleased to pay Mr. George Gordon what I owe him for news prints whenever he is pleased to call for it, and give him ten shillings; and for what remains I shall give you directions at my next remittance for Lady Campbell [of Cawdor].

"Since my last to you, I have seen a friend who gives me a melancholy account of Mary, and of your concern and good advices to her, and of Janet's care of her; but I find she is buoyed up with pride and self-conceit, if not worse; for, my dear friend, you have acted such a kind part in that matter, that I'll use the freedom to tell you that, as I hinted formerly, she came to London without my knowledge, and directly against the advice of her best friends; but I understood she has lost her reputation by lyeing and keeping bad company; yet such was my lenity, and in hopes of her amendment, that I not only concealed her misbehaviour, but endeavoured to put her in the way of business—above all, in good company.

* "The money mentioned was the feu-duty exigible for Islay, to which the family of Hyde had right, although Campbell of Calder held the property of the island."

She made many a solemn promise of good behaviour, and I as many protestations if she did not I would never own her, and that she should stay in the house.*

III.

"*Janet Anderson to her Father, Jas. Anderson, Esq.*

"Edinburgh, 15th May, 1712.

"My dear Father, — I am glad to hear you are win safe to your journey's end, blessed be God for it. Seeing you minded me in your last letter, I could not fail to acquaint you that I'll endeavour to follow your good advice in everything. Dear Sir, if you be not come off, when this comes to hand, I hope you'll favour me with a line; and if you be come off, I will be better content. Be pleased to mind my dozen of housewifes, if it be not troublesome.

"All friends is well, and gives their service to you, as does my Aunt Dreghorn †, and your most affect. obed. daughter till death, Janet Anderson.

"For Mr. James Anderson, Writer to the Signet,
Att Mr Thomas Paterson,
Att the Crown and Star Coffee-house,
Att the Foot of the Hay Market, London.

IV.

"*Mr. Patrick Anderson, to his Father, James Anderson, Esq.*

"York, January 12, 1722–3,
"Six in the Morning.

"My dearest Sir, — Being just setting out I have only time to acquaint you what we are come after here, though we had the misfortune to have the exell of our coach twice broken, which detains us on the road three days and a-half; so altered the stages that Mr. Spight was obliged to fite out a by-coach for us.

"I have both yours, and hope to have another at Stamford, where, God willing, we'll be Monday's evening, and at London on Thursday, where I expect directions from you about everything, for without them, you know, I can apply to nobody, nor so much as open my mouth about the story I'm going about. You forgot to tell me the price of the books for the Duke of Argyle, and Mr. Herriot did not tell what I was to demand of the Earl of Kinnoul, but I suppose you'll forget nothing I am to do at London. I would wish you would send all your public papers with memorials, so as I may not be idle nor lose time, in case the matter of the grant should be moved at the sitting of the House, or a fair opportunity for getting the Æque, &c., &c. Send me one or two of your printed catalogues ‡, the list made by Mr. Campbell, &c., &c., of the Arcana, and likewise the long list made by yourself, because these will enable me to discourse of them.

"All the boxes weut safe from Newcastle; and yesterday I met Mrs. M'Ewen § in good health. We are so early out and late in that I can't write so often on the road, which obliges Babie [Barbara, his wife] to make her apology for not writing either to her own friends or mine. We offer our humble duty and service to both, and pray that God may ever bless and preserve you and them. — Adieu, dear Sir.

"James Anderson, Esq.,
Writer to Her Majesty's Signet,
at Edinburgh. [Postage 6*d.*]

V.

"*Miss Anne Anderson to her Brother, Patrick.*

"Deere Brother, — It's now six years since I became an exile from my friends and country, whereby I am become an alien to both, without so much of a line or word from any, wholy forgotten of them tho' not without Providance here. I have severall times sent to my father, and severall other of my relations, among the latter to you; and once more have ventured the same to you by a gentleman [by] whome I have the opportunity to delever, as will be the same to you, in hope that I may engage an answer of your good healths and welfare. Nothing more I require of you, Providance having been more propittious than to lay me under such state as to crave allmes, or any assistance of any person, yet have so much affection as to desire the welfare of my relations, tho' I cannot partak immedietely. Waiting your answer, your affectionate Sister, Anne Anderson.

"Kent County, Maryland,
July 14, 1718.

"Direct for me at Mr. Thomas Bownes, attorney-at-law, in Kent County, in Edinburgh. I have not forgote my respects to all my friends, especially my brother James, and all my sisters. — A. A.

"Mr. Patrick Anderson,*
At Mr. James Anderson. — This.

"This letter establishes the fact that one of Anderson's daughters settled in America. Perhaps she married there, and there may be still existing descendants of James Anderson there.

VI.

"*Earl of Kinnoul to James Anderson, Esq.*

"Whitehall, April 4, 1723.

"Sir, — I am much obliged to you for yours of March 28, received Saturday.

"The more I consider the account of the MSS. in Sir Robert Sibbald's auction, I am the more confirmed in the resolution I sent you in my last, that I will by no means medle with the whole collection at 200*l.* . . ."

"The rest of the letter is torn away. The greater portion of the Sibbald MSS. belongs now to the Library of the Faculty of Advocates. The Earl of Kinnoul was the nobleman summoned to the House of Peers as Lord Hay of Petwardine, 31st December, 1711. He married a daughter of the Earl of Oxford and Mortimer, and probably acquired his taste for books from that nobleman. He was a high Tory; and his English peerage originated unquestionably in the determination of Queen Anne, as suggested by her Ministers, to keep them in by a creation of twelve Peers, to ensure a majority in the Upper House.

"VII.

"*Claim of James Anderson against Government, for the publication of the 'Diplomatæ Scotiæ.' (From the original, in his own handwriting, amongst the Collection of his Papers in the Library of the Faculty of Advocates.)*

"To Resting by Estimate made by the Parliament of Scotland - - - £740 0 0
By interest thereof from Midsummer, 1710 — before which time it was laid

* "Mary afterwards married respectably, and went abroad with her husband, Peter de Gardeine or Garden."

† "Wife of Pitcairn of Dreghorn, the only sister of James Anderson."

‡ "This was a thin folio, of which a few copies were previously printed by Anderson. It is now of very great rarity, and much coveted by collectors. The object was to induce some wealthy nobleman or gentleman to purchase the entire collection."

§ "Probably the wife of M'Ewen, the Edinburgh bookseller, with whom Anderson was accustomed to deal."

* "Afterwards the celebrated President of the Court of Session."

out — to Christmas, 1722, being twelve and a-half years, at five per cent.	462	10	0
To Loss of Employment as a Writer to the Signet, from 1708 to 1722, inclusive, being fifteen years, at 300*l.* per annum	4,500	0	0
	£5,702	10	0
By being Postmaster of Scotland, from Midsummer, 1715, to Christmas, 1717, and since by pension of 200*l.* per annum, being seven years and a-half	£1,500	0	0
By yet resting owing	£4,202	10	0"

STRATFORD FAMILY.

(2nd S. viii. 376.)

Mr. J. G. Nichols, in his notes to *Erasmus's Pilgrimages*, p. 99., states that the two Lord Chancellors, John de Stratford, Archbishop of Canterbury, and his brother Robert de Stratford, Archdeacon of Canterbury and Bishop of Chichester, were believed to be the nephews of Ralph Hatton de Stratford, Bishop of London.

By Foss's *Judges of England*, vol. iii. pp. 515–521., the precise dates of the appointment of each of the brothers appear to have been as follows:—

"John de Stratford, Chancellor, from Nov. 28, 1330 (Rot. Claus. 4 Edw. III. m. 16.) to Sept. 28, 1334 (*Ibid.* 8 Edw. III. m. 10.). Again Chancellor from June 6, 1335, to March 24, 1337 (*Ibid.* 9 Edw. III. m. 23.; 11 Edw. III. p. i. m. 29.) A third time Chancellor from April 28, 1340, to June 20 in the same year (*Ibid.* 14 Edw. III. p. 1. m. 27. and m. 13.).

"Robert de Stratford, Keeper of the Seal to his brother in 1331, 1332, 1334, 1335 (*Ibid.* 5 Edw. III. m. 17. 20. p. 2. m. 2.; 6 Edw. III. m. 22.; 8 Edw. III. m. 27.; 9 Edw. III. m. 23.). Chancellor from March 24, 1337, on his brother's resignation, to July 6, 1338 (*Ibid.* 11 Edw. III. p. 1. m. 29.; 12 Edw. III. p. 2. m. 33.). Again Chancellor from June 20 to Nov. 30, 1340 (*Ibid.* 14 Edw. III. p. 1. m. 13.). The former died in 1348; the latter in 1362."

D. S.

Robert Stratford of Baltinglass, Ireland, the ancestor of the Earls of Aldborough, was the third son of Edward Stratford of Nuneaton, co. Warwick, Esq. This Edward was the son of John Stratford of Nuneaton, and nephew of Robert Stratford, a citizen of London, who died in 1615, and, by his will proved at Doctors' Commons, devised estates at Nuneaton and Ansley to be enjoyed by his nephew when he attained the age of twenty-eight years. Edward Stratford seems at that time (1615) to have been at the University of Oxford. I should be glad to ascertain to which of the Colleges he belonged.

I have little doubt that the family at Nuneaton was a branch of the Farmcote Stratfords, but I have not been able hitherto to trace the connexion between them. A Query upon this subject was inserted in "N. & Q." (2nd S. i. 301.), but I am sorry to say it elicited no reply. The pedigree of the Stratfords of Nuneaton (and afterwards of Merivale) is to be found in the Heralds' Visitation of Warwickshire of 1682, at the College of Arms, but it commences only with the abovementioned Edward. Is the Dublin Heralds' Office likely to possess a pedigree whereby the descent of the family can be traced from the remote age mentioned by De W—— *antè*, p. 424.

Nicholas Stratford, Bishop of Chester, was the son of Nicholas Stratford of Hemel Hempstead, co. Hertford. He appears by the tablet to his memory at Chester Cathedral (the arms upon which are, gules a fesse humettée between three trestles, argent) to have left an only son, William Stratford, Archdeacon of Richmond and a Canon of Christ Church, Oxford, who died in 1729, and left considerable property to augment the incomes of poor livings.

A memoir and portrait appeared in the *Gentleman's Magazine* of a William Stratford, Esq., LL.D., who died in 1753, "late Commissary of the Archdeaconry of Richmond," and said to have been a near relative of the Bishop of Chester and of the Lord Chancellor Hardwicke. I should be glad to know what the relationship was. F. H.

Replies to Minor Queries.

"*It*" *for* "*its*" *or* "*his*" (1st S. *passim.*)—Having contributed what up to this time is the earliest instance of this usage noted in your pages (2nd S. iv. 319.), I feel entitled to send the following, which is a still earlier instance, and has the additional recommendation of being in a *poetical* work, and so putting an end to a doubt expressed by Mr. Keightley, "that there are no earlier instances among the poets" than those in Shakspeare:—

> "For I wille speke with the sprete
> And of *hit* woe wille I wete,
> Gif that I may *hit* bales bete,
> And the body bare."
> *Anturs of Arther* (Cam. Soc. viii. 11. 13.)

J. Eastwood.

The Play performed in Bishop Williams's House on a Sunday (2nd S. viii. 401.)—During the reign of James I. plays were performed at Court on *Sundays*. The statute 3 Car. I. c. 4. absolutely prohibited their exhibition on the Sabbath day; yet, notwithstanding this act of parliament, both plays and masques were performed at court on Sundays during the first *sixteen* years of the reign of that king. (See May's *History of the Parliament of England.*)

The statement regarding the performance of the *Midsummer Night's Dream* at Bishop Williams's house, Sept. 27, 1631, does not rest solely on the MS. at Lambeth Palace. In John Spen-

cer's *Discourses upon Diverse Petitions delivered into the Hands of King James and Charles*, 4to., 1641 (quoted from Oldys' MS. notes upon Langbaine, in the *Variorum* Shakspeare, iii. 148.) we read that: —

"John Wilson, a cunning musician, contrived a curious comedy, which being acted on a *Sunday* night after that John bishop of Lincoln had consecrated the carl of Cleaveland's sumptuous chapel, the said John Spencer (newly made the bishop's commissary general) did present the said bishop at Huntingdon for suffering the said comedy to be acted in his house on a *Sunday*, though it was nine o'clock at night; also Sir Sydney Montacute and his lady, Sir Thomas Hadley and his lady, Master Wilson, and others, actors of the same; and because they did not appear, he sentenced the bishop to build a school at Eaton, and endow it with 20*l.* a year for a master; Sir Sydney Montacute to give five pounds and five coats to five poor women, and his lady five pounds and five gowns to five poor widows; and the censure (says he) stands yet unrepealed."

The mention in this extract of John Wilson is peculiarly interesting, as adding another link to the chain already woven, that the "Jack Wilson" of Shakspeare's stage, and John Wilson the "cunning musician," were one and the same person. EDWARD F. RIMBAULT.

Monumental Brasses subsequent to 1688 (1st S. vi. 149.) — In S. John's Maddermarket Church, Norwich, are three eighteenth century monumental brass inscriptions.

1. William Adamson, eighteen years rector of the parish, who died 1707.

2. Mary, his wife, who died 1706.

3. John Melchior, Senr. died 12 March, 170⅞, and Cornelius Melchior, died 13 March, 1713.

Nos. 1. and 2. were engraved at the same time: No. 2. runs thus: —

"And *under his Coffin* lyeth
Mary his wife, who dyed
Dec. 29. 1706,
Aged 72 years."

In the chancel of SS. Peter and Paul Mancroft is another to the memory of Jo. Dersley and his wife. He died 1708. J. L'ESTRANGE.

Rubbings of Brasses (2nd S. viii. 292.) — I do not think E. Y. LOWNE will find any preparation necessary to preserve heel-ball rubbings from brasses, &c. I have now before me one made in '47 in quite as good a state as when removed from the engraved plate. I would advise E. Y. LOWNE not to *fold* his rubbings, as it would preserve them from being torn if he mounted them on stout paper or linen. EXTRANEUS.

Bearded Women (2nd S. viii. 247. 333.) — I send you a copy of a handbill in my possession relative to Mademoiselle Lefort: —

"No. 8. Gerard Street, Soho.

"Facts! Amazing Facts! Never exhibited in England, Mademoiselle Lefort, a first-rate Phenomenon of French production, in whom the sexes are so equally blended that it is impossible to say which has the predominance. This is one of the instances where Nature, stepping out of her usual Track, produces to the Wondering World a magnet of irresistible and universal attraction. The hands, arms, feet, and bust possess perfect Feminine Beauty, likewise the upper part of the Face; the lower part is also beautiful, but possessing the Masculine Accompaniments of Beard, Mustachoes, and Whiskers. The curious must be amply gratified by the contrasted beauties of her Person, the religious must be struck with sacred awe, and, while in astonishment they contemplate Nature's Works, will raise their minds to Nature's God! but to the faculty it has, and ever will be, an inexhaustible source of Professional inquiry. — N.B. Ladies may divest themselves of apprehension, as the exhibition is conducted with the strictest delicacy. Admittance 2*s.* 6*d.* each. Will receive company from One till Ten."

EDWARD HAILSTONE.

Horton Hall.

Lomax or Lomas (2nd S. viii. 415.) — It may perhaps be useful to MR. M. A. LOWER to know that the above name was written *Lummas* in the early part of the seventeenth century. It was so entered in the will of Mr. Arthur Hildersham, rector of Ashby-de-la-Zouch in 1630; and also in the registers of that place in 1627, on the occasion of the marriage of his daughter Sara to a Mr. Jervase *Lummas*, who seems to have belonged to the county Salop. This spelling was changed soon afterwards; for the marriage of a daughter of Sara and Jervase was thus entered in the West Felton church registers, —

"1653. Mr. Francis Tallents, publique Preacher, and Mrs. Anne *Lomax*, niece to Mr. Hildersham, Rector of West Felton."

This Mr. Hildersham was Samuel, son of Arthur. If MR. M. A. LOWER possesses any information respecting this Mr. Jervase Lummas or Lomax or his descendants, and would kindly communicate it, I should feel very much obliged to him.

T. E. S.

This surname, and its vernacular pronunciation Lŏmas, has long been associated with South Lancashire. The ancient orthography appears in a MS. Rent Roll of Sir John Pilkington of Bury, Knight, dated on Thursday next before the feast of S. Valentine the Martyr, 13 Henry VI., wherein occur, "Radūs del Lumhalghes, Oliverus del Lumhalghes, Thomas del Lumhalghe de Whetyll, and Galfridus del Lumhalghes," all holding lands within the manor of Bury in the co. of Lancaster.

In a curious and valuable local article contributed by the Rev. Canon Raines to the Chetham Society (*Miscell. Vol.* 1855), being "Examynatyons towcheynge Cokeye More," tpe H. VII., one of the witnesses examined was "Lawrens Lomats of ye pish of Bolton, of the age of Lxx. ȝerꝭ." The family was never heraldic. R.

"*Cutting one's Stick*" (2nd S. viii. 413.)—This "vulgarism of fast life," as your correspondent calls it, is tantamount to the phrase of "cutting

the connexion," or taking a sudden departure from some embarrassing position. Mr. Timbs refers, as its probable origin, to an expression of Walpole in 1770, in reference to his being able to walk without a stick after a severe fit of illness. But if the cant term does not simply refer to cutting a walking-stick in the hedge on the occasion of any sudden journey, it may by possibility have some remote connexion with the following unique passage in the prophet Zechariah, in which the cutting of a stick is described as the symbol of abrogating a friendly covenant, or abruptly breaking off the brotherhood between two parties : —

"Chap. xi. 4.—Thus saith the Lord my God, feed the flock of the slaughter.

6. For I will no more pity the inhabitants of the land, saith the Lord; but lo, I will deliver the men every one into his neighbour's hand.

7. And I will feed the flock of the slaughter; even you, oh poor of the flock. And I took unto me two *staves;* the one I called Beauty, and the other I called Bands, and I fed the flock.

8. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

10. And I took my *staff*, even Beauty, and *cut it asunder*, that I might *break my covenant which I had made with all the people.*

11. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord.

12. And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

14. Then *I cut asunder mine other staff*, even Bands; that I might *break the brotherhood between Judah and Israel.*"

J. Emerson Tennent.

"*Night, a Poem*" (2nd S. viii. 11.) — Ebenezer Elliott, afterwards known as the "Corn Law Rhymer," published a work, of which the following is the title-page "*Night, a Descriptive Poem*, Part I., in 4 Books: London, printed for Baldwin, Cradock, & Joy, Paternoster Row, 1818." It was printed at Rotherham by a Mr. de Camps. The author's reply to the Monthly Reviewer, *Peter Faultless to his Brother Simon, Tales of Night, and other Poems*, was suppressed by him a few years before his death, and all the copies on which he could lay his hands were bought up and destroyed. Is J. O. correct in stating that his copy of *Night* has the imprimatur "Glasgow, 1811?" If so, I should esteem it a favour if he would furnish me, through you, with an exact copy of the title-page.

Epsilon.

"*The style is the man himself*" (2nd S. viii. 54. 111.) — Some remarks which I forwarded to you in reply to Andrew Steinmetz (p. 54.) were anticipated, and more than supplied, by the complete and authoritative exposition from M. de Chasles (p. 111.). I was glad to find that a native and competent critic confirmed what I, as a mere foreign student of the French language, had, with some diffidence, suggested: that *le style est de l'homme* seemed "an obvious truism, unenlivened by any vivacity or sententiousness in the expression of it" (vii. 502.).

In place of my superseded remarks, I will offer you a few examples that have fallen in my way of figurative expression not dissimilar to that which has been the subject of this discussion. Buffon himself thus turns his phrase in another *Discours* (Réponse à M. de Duras), "Ne nous identifions avec nos ouvrages; disons qu'ils ont passé par nous, mais qu'ils ne sont pas nous; separons en notre existence morale." Charron (*La Sagesse*) says, "la langue est tout le monde, en elle est le bien et le mal, la vie et la mort." "The mind is the man and the knowledge of the mind. A man is but what he knoweth," Bacon (*In Praise of Knowledge*). "Expressions are a modest clothing of our thoughts, as breeches and petticoats are of our bodies," Dryden. "Language is the dress of thought," Dr. Johnson. "Style is not the dress of thought, but the body of thought," Edward Young. "You see in the style, not the writer and his labour, but the man in his own natural character," Blair. "Quant on voit le style naturel, on est tout etonné, est ravi; car on s'attendoit de voir un auteur, et on trouve un homme," Pascal. And see the observations of Wordsworth and De Quincy cited, 2nd S. vii. 502. C. J. B.

Philadelphia, Penn.

Sigismund and Henry Alexander (2nd S. viii. 292.) — Sigismund and Henry Zinzano, als Alexander, were buried in the chancel of Tylehurst church, near Reading. I send a copy of their tombstone, which I took previous to the rebuilding of the said church. It is now covered over with encaustic tile, and lost to the eye, as are several others. The Zinzanos and Vanlores were related to Miss Kendrick, the Berkshire lady. An account of her I published several years ago, with the ballad.

"Here lyeth Interr'd
Ye Body of Henry Zinzano
Als Alexander of this Parish,
Esq., Eldest Son of Sr Sigismvnd
Zinzanok, who died Nov. ye
13 An. Dom. 1676,
And Jacoba His Wife the
Eldest Daughter of Sr Peter
Vanlore Ye younger Bart.
who died ye 22d Day of June, 1677."

Arms. — Azure, a falcon with wings expd ppr., on a rock, or. On the dexter canton side, an estoile of the last.
Crest.—Hawk displayed over a helmet.

Julia R. Bockett.

Bradney, near Burghfield, Reading.

Sir Anthony Poulett, Knt. (2nd S. vii. 435.)—In answer to Mr. Hart, Sir Anthony Poulett is buried in the church of Hinton S. George, near Crewkerne, co. Somerset, where a monument to

his memory, and that of Katherine, daughter of Henry Lord Norris, etc., his wife, bears the following inscriptions: —

"Hic . iacet . Antonivs . Povlet . Miles . et . dvx . Insvlæ.
Iersey . qvi . obiit . 22 . die . Ivlii . anno . dñi . 1600 .
Hic . iacet . dña . Katherina . Povlet . vxor . Antonii . Povlet . Militis . Filia . vnica . Henrici . dñi . Norris . Baronis . de . Rycot . qvi . obiit . 24 . die . Martii . anno . dñi . 1601."

There are several other members of the Poulett family buried here. ALF. SHELLEY ELLIS.
Bristol.

The Slave Ship (2nd S. viii. 353.) — The late Mr. Angus B. Reach was the author of a song called "The Slave Ship," the first line of which is —

"Set every stitch of canvas to woo the fresh'ning wind."

J. E. L.

The edition of this song published by Davidson is headed "Poetry and Music by H. Russell."

R. W. HACKWOOD.

Fairchild Lecture (2nd S. viii. 442.) — This lecture is still delivered at Shoreditch Church on Whit-Tuesdays. The preachers, since the death of the Rev. J. J. Ellis, are, in 1855, the Rev. G. M. Braune, Rector of Wistowe, Yorkshire. 1856, The Bishop of Oxford. 1857, 1858. The Rev. Robert Walker, M.A. of Wadham College, Oxford. 1859. The Rev. Henry Stebbing, D.D., Rector of St. Mary Somerset, London. J. Y.

Miscellaneous.

NOTES ON BOOKS, ETC.

Original Papers illustrative of the Life and Writings of John Milton, including Sixteen Letters of State written by him, now First published from MSS. in the State Paper Office; with an Appendix of Documents relating to his Connection with the Powell Family. Collected and Edited by W. Douglas Hamilton, *of H. M. State Paper Office. Printed for the Camden Society.*

The *Camden Society* have again rendered good service to English Literature by the publication of the present volume, of which the varied and important contents are so amply set forth in the title-page that we may confine ourselves to the expression of our satisfaction that Mr. Hamilton should thus have placed at the disposal of the admirers of Milton, and all future Editors of his works, these new materials for the personal and literary history of the great poet.

December seems to be a healthy month for Periodicals. *Fraser* exhibits more than its usual excellence, and to judge by its announcement of papers for the January Number, means to open the New Year vigorously. *Macmillan's Magazine* opens, like Fraser, with a good article on National Defences, and its crack paper, "*Tom Brown at Oxford*," improves, as Tom Brown ought to do at Oxford. *The Constitutional Press*, in addition to its present great attraction of Miss Younge's tale of *Hopes and Fears*, contains several excellent papers, among the best of which is that on Sir E. B. Lytton.

BOOKS RECEIVED.—

Boswell's Life of Johnson, edited by the Right Hon. J. W. Croker. *With Illustrations. Parts VII. to X.* (Murray.)

These four parts complete this marvellously cheap edition, which is at the same time by far the best, of the most interesting biography in the English language.

The Life of Lord Byron, with his Letters and Journals. By Thomas Moore. *Parts I. and II.* (Murray.)

This is a rival in point of cheapness — for it is to be completed in nine shilling numbers — of the Boswell, which we have just noticed.

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Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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LONDON, SATURDAY, DECEMBER 17. 1859.

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Notes.

"ROUND ABOUT OUR COAL FIRE, OR CHRISTMAS ENTERTAINMENTS": A BIBLIOGRAPHICAL RARITY.

I have now before me a little volume of sixty-four pages, once belonging to that greedy hunter after the "Folk-lore" of England, Master John Brand of Newcastle-upon-Tyne. At this season of the year it may be worth noticing in the pages of "N. & Q.," more especially as it is a treasure of very uncommon occurrence.

The title-page is somewhat lengthy, but as it describes so minutely the contents of the book, it is desirable to give it in full: —

"Round About our Coal Fire, or Christmas Entertainments. Wherein is described, Chap. I. The Mirth and Jollity of the Christmas Holydays; viz. Christmas Gambols, Eating, Drinking, Kissing, and other Diversions. Chap. II. Of Hobgoblins, Raw-heads, and Bloody-bones, Buggy-bows, Tom-pokers, Bull-beggars, and such like horrible Bodies. Chap. III. Of Witches, Wizzards, Conjurers, and such Trifles; what they are, and how to make them; with many of their merry Pranks. Chap. IV. Enchantment demonstrated, in the Story of Jack Spriggins and the Enchanted Bean; giving a particular Account of Jack's arrival at the Castle of Giant *Gogmagog;* his rescuing ten thousand Ladies and Knights from being broiled for the Giant's Breakfast; jumping through Key-holes; and at last how he destroyed the Giant, and became Monarch of the Universe. Chap. V. Of Spectres, Ghosts, and Apparitions; the great Conveniences arising from them; and how to make them. Chap. VI. Of Fairies, their Use and Dignity. Together with some curious Memoirs of Old Father *Christmas;* Shewing what Hospitality was in former Times, and how little there remains of it at present. *Illustrated with many diverting Cuts.* The Fourth Edition, with great Additions. London, Printed for *J. Roberts* in Warwick-Lane, and sold by the Booksellers in Town and Country. MDCCXXXIV."

Passing over the Dedication

"To the Worshipful Mr. Lun, (*i. e.* Christopher Rich), Complete Witchmaker of England, and Conjurer-General of the Universe, at his Great House in *Covent Garden,*"

signed Dick Merryman, we have a "Prologue," which being in the shape of a "merry Song" on Christmas, is worth extracting: —

"O you merry, merry Souls,
Christmas is a coming,
We shall have flowing bowls,
Dancing, piping, drumming.

"Delicate minced pies,
To feast every virgin,
Capon and goose likewise,
Brawn, and a dish of sturgeon.

"Then for your Christmas box,
Sweet plumb cakes and money,
Delicate Holland smocks,
Kisses sweet as honey.

"Hey for the Christmas ball,
Where we shall be jolly,
Coupling short and tall,
Kate, Dick, Ralph, and Molly.

"Then to the hop we'll go,
Where we'll jig and caper,
Cuckolds all-a-row,
Will shall pay the scraper.

"Hodge shall dance with Prue,
Keeping time with kisses,
We'll have a jovial crew
Of sweet smirking misses."

The author gives us an account, in his first chapter, of the mode of observing the festival of Christmas among the middle classes towards the beginning of the last century. He says that "the manner of celebrating this great course of holydays is vastly different now to what it was in former days," and contrasts it with the amusements of earlier times.

"There was once upon a time Hospitality in the Land; an *English* Gentleman at the opening of the great day, had all his Tenants and Neighbours enter'd his hall by day-break, the strong-beer was broach'd, and the black-jacks went plentifully about with toast, sugar, nutmeg, and good Cheshire cheese; the rooms were embower'd with holly, ivy, cypress, bays, laurel, and missleto, and a bouncing Christmas log in the chimney glowing like the cheeks of a country milk-maid; then was the pewter as bright as *Clarinda,* and every bit of brass as polished as the most refined Gentleman; the Servants were then running here and there, with merry hearts and jolly countenances; every one was busy in welcoming of Guests, and look'd as smug as new lick'd puppies; the Lasses were as blithe and buxom as the maids in good Queen *Bess's* days, when they eat sirloins of roast beef for breakfast: *Peg* would scuttle about to make a toast for *John,* while Tom run *harum scarum* to draw a jug of ale for *Margery.*"

And, afterwards, we are told,

"This great festival was in former times kept with so much freedom and openness of heart, that every one in the country where a Gentleman resided, possessed at least

a day of pleasure in the *Christmas* holydays; the tables were all spread from the first to the last, the sir-loyns of beef, the minc'd-pies, the plumb-puddings, were all brought upon the board; and all those who had sharp stomachs and sharp knives eat heartily and were welcome, which gave rise to the proverb,

'*Merry in the hall, when beards wag all.*'

"There were then turnspits employed, who by the time dinner was over, would look as black and as greasy as a Welch porridge-pot, but the Jacks have since turned them all out of doors. The geese, which used to be fatted for the honest neighbours, have been of late sent to *London*, and the quills made into pens to convey away the Landlord's estate; the sheep are drove away to raise money to answer the loss at a game at dice or cards, and their skins made into parchment for deeds and indentures; nay, even the poor innocent bee, who was used to pay his tribute to the Lord once a year at least in good metheglin, for the entertainment of the guests, and its wax converted into beneficial plaisters for sick neighbours, is now used for the sealing of deeds to his disadvantage."

The Squire of olden times was a man of mighty influence. If he happened to ask a neighbour what it was o'clock, he received for answer, with a low scrape, "It is what your Worship pleases." But, withal, he was good to his neighbours, kept no "mock-beggar hall;" and "give me the man who has a good heart in his belly, and has spirit enough to keep up the old way of hospitality."

Among the amusements of our own time, the author of *Round about our Coal Fire* mentions

"Mumming, or Masquerading, when the Squire's wardrobe is ransacked for dresses of all kinds, and the coal-hole searched around, or corks burnt to black the faces of the fair, or make deputy-mustaches, and every one in the family, except the Squire himself, must be transformed from what they were."

Among the games, Blindman's buff, puss in the corner, questions and commands, hoop and hide, and story-telling, were also resorted to for variety, but cards and dice were especially avoided, "unless a lawyer is at hand to breed some dispute for him to decide, or at least have some party in." Dancing, of course, was in great request, and here the writer takes an opportunity of saying, "The dancing and singing of the Benchers in the great Inns of Court on *Christmas*, is in some sort founded upon interest; for they hold, as I am informed, some priviledge by dancing about the fire in the middle of their Hall, and singing the song of *Round about our Coal Fire*," &c.

Gentlemen of the long robe may smile when they look back upon the antics of their predecessors, but they may rest assured that these "dancings" actually took place. Once upon a time, indeed, according to that high authority Dugdale, the barristers of Lincoln's Inn were, "by declamation, put out of Commons for example's sake, because the whole bar offended by *not dancing* on Candlemas day preceding, according to the ancient order of this Society." This occurred in the reign of James I. (See *Dugdale's Orig. Jurid.* cap. 64.)

Turning over the pages of stories about "Hobgoblins," "Raw-heads and Bloody-bones," "Conjurers," "Witches," &c. &c., including an interesting wood-cut of the "Hobgoblin Society," we arrive at "A Chapter on Fairies," which is interesting enough to call for quotation:—

"My grandmother has often told me of fairies dancing upon our green, and that they were very little creatures cloathed in green; they would do good to the industrious people, but they pinch the sluts; they would steal children, and give one of their own in the room; and the moment any one saw them they were struck blind of one eye. All this I have heard, and my grandmother, who was a very tall woman, said she had seen several of them, which I believe because she said so; she said, moreover, that they lived under-ground, and that they generally came out of a mole-hill; they had fine music always among themselves, and danced in a moon-shiny night around, or in a ring, as one may see at this day upon every common in England where mushrooms grow. But, though my grandmother told me so, it is not unlawful to enquire into a secret of this nature, and so I spoke to several good women about it.

"When I asked one whether there was such things as fairies, 'Ay,' says she, 'I have seen them many a time;' another said, 'There's no room to doubt of it, for you may see thousands of their rings upon our common,' &c.

"I found, however, another way to be satisfied of the matter, and heard the following story of fairies from a person of reputation.

"A gentlewoman and her husband were going into the country, and thought it best to retire out of town four or five miles the night before, to receive the stage-coach, and avoid the ceremony of taking leave of their friends, which are generally more troublesome than welcome on that occasion; and being gone to bed in a country town where fairies walked about twelve o'clock, up comes a little woman, not much bigger than one's thumb, and immediately follows a little parson, also a great number of people, and a midwife, with a child in her arms; and I suppose by their power chairs were set for them: but it happened they wanted a godmother for the child, for it was to be christened that night; so says the good fairy, 'Father, the gentlewoman in the room will do us that favour.' 'Ay,' says the rest of the company, 'it is a good thought;' and up brisked the fairy father to the bed-side, and called out the lady who did the office; for which the father gave her a large diamond ring. All this while the lady's husband was as fast as a church, and knew nothing of the matter. But in the morning, good lack, the case was altered; he espied the fine ring upon his wife's finger: 'How came you by that, my dear?' says he. 'Why, my love!' replies she, 'the fairies have been here to-night;' and told him the story of the christening. 'Zounds,' says he; 'the ring is Sir John's ring; I know the stone: I have often seen familiarities between you and him, and now am convinced of your treachery.' And so I suppose he took his wife for a wanton.

"The fairies were very necessary in families, as much as bread, salt, pepper, or any other such commodity, I believe; because they used to walk in my father's house, and if I can judge right of the matter, they were brought into all the families by the servants; for in old times folks used to go to bed at nine o'clock, and when the master and mistress were lain on their pillows, the men and maids, if they had a game at romps, and blundered up stairs, or jumbled a chair, the next morning every one would swear it was the fairies, and that they heard them stamping up and down stairs all night, crying, 'Waters

locked, waters locked,' when there was no water in any pail in the kitchen.

"So from what I have said, the hobgoblins, the witches, the conjurers, the ghosts, and the fairies, are not of any value, nor worth our thought."

Such are my brief notices of this "bibliographical rarity," which at some future period I shall return to. It remains to inquire when the *first*, *second*, and *third* editions appeared. As yet I have not been able to trace them. There is an edition of 1796, which professes to be a reprint of the present. EDWARD F. RIMBAULT.

FOLK LORE AND PROVINCIALISMS.

In addition to the curious elucidations of men and manners derived from the customs and language of our country people, great and important aid is given to the philologist by this study. Many things commonly considered vulgarisms are not so; they are often really archaisms, or ancient English names, since superseded by words derived from other sources. Many wonder how Birmingham could possibly be corrupted into Brummagem. The fact is, the latter word is the ancient Anglo-Saxon name, Bromwicham, formerly pronounced as nearly as possible like the common people do now; while the former name is that of the family De Bermingham, who held the manor from the time of the Conquest (some say earlier) till 1527. The polite used the name most familiar to Norman ears, while the lower ranks adhered to the old Anglo-Saxon designation.

A short time before the death of that accomplished scholar J. Mitchell Kemble, I chanced to mention to him another fact connected with provincialisms; and that was, that, in different parts of England, words obviously from the same root had widely different pronunciations. Thus the Anglo-Saxon burh, a city, in the north is a "burgh;" in some parts of England "borough," and in others (in composition) "bury." So the A.-S. dic, in parts of England is a ditch; farther north a dyke; and in Kent a dyk (pronounced like Dick). I suggested this might be due to the various dialects of the original settlers, Jute, Angle, or Saxon. The gentleman whose loss we all must deeply regret, was much pleased at the idea, and begged of me to collect and treasure up everything of the kind I could. For my own part I conceive this to be one of the chief of the varied uses of "N. & Q.," and that the warmest thanks of every philologist are due to it on account of its storing up the Folk Lore and Provincialisms of Britain.

Brangle (2nd S. viii. 6.) — Swift (proposal for badges for the poor) uses this word in the sense of "embroil;" but in Urquhart and Motteaux's *Rabelais*, Book ii. cap. 2., he is telling the Talmudical story of the giant riding astride on the top of Noah's ark, "for he was too big to get inside," and says, "in that portion he saved the said ark from danger, for with his legs he gave it the *brangle* that was needful, and with his foot turned it whither he pleased, as a ship answereth her rudder." The original is, "car il luy bailloyt le bransle auecques les iambes." Is the word bransle the origin of brangle? It seems not improbable.

Cushion.—Bailey derives this from coussin; and Richardson seems to think it to be a word corrupted from *coxa*. In the account of Archbishop Nevill's Inthronisation it is spelt *quission*. Is it not derived from *quisse*, the old spelling of the French *cuisse*, and the meaning something to rest the thigh upon?

Derivations Wanted: — Stuckling. — That sort of apple tart which in London is named a turnover, in Sussex is called by this name. What is its derivation?

Huffkins.—In the same county a sort of cakes are called thus. Whence is the derivation, and what is the difference between these and manchets, simnels, and cracknels?

Feeling Leer.—In the neighbourhood of Brighton, if any one is weak and faint, they complain of feeling leer (or lear, for no one knows how it is spelt). It is said that many of the peculiar words in Sussex and Hampshire are derived from the intercourse between the fishermen of this coast and of the opposite shores of Normandy and Brittany. Is this so?

Dunner. — A friend of mine observing to a woman in Buckinghamshire how active her boy was, answered, "Ah, sir; it beant no use bringing up lads too dunner." Is this from the A.-S. *dunnian*, to darken, to obscure?

Widbin.—In the same county they call Dogwood by this name. My informant thought at first they meant woodbine, but found it was the red dogwood that was meant. The A.-Saxon is *corntreow*.

Maiden, a clothes' horse. Thus called in the neighbourhood of Tavistock. Is the word peculiar to Devon, or is it used in other counties?

A Gleer.—A slide is thus called in Oxfordshire. In Anglo-Saxon *glær* is the name for amber. Can ice be so called on account of its being partly transparent, like amber? To this day we call the white of egg glare, which also has some degree of transparency. "Glare," in the sense of light, is derived by Skinner from the French *esclairer*, a not very satisfactory origin.

Keck-handed. — In Buckinghamshire and its neighbourhood if a man, at hay time or harvest, holds his fork with his left hand lowest, they say, "Ah! he's no good! he's keck-handed! he works

with the weakest hand next to the load." Can your readers inform me of the origin of this saying, and its etymology?

Browsy.—In the Midland Counties this word is applied to anyone who looks showy. "She'd her best shawl on, and new ribbons to her bonnet, and her looked quite browsy." Can this be a modification of blowsy, a word applied to any broad red-faced person? if so, what is the etymology? Bailey (*Dict.* 1770) gives this last word, but no derivation.

Noah's Ark Cloud.—A cloud rising, of the form of the Vesica Piscis, or shaped like a vertical elongated oval, is called in the North "Noah's Ark," and believed to be the precursor of a great deal of rain. Does such an opinion and title prevail in the southern counties?

Tooth-Ache Superstition.—In Sussex they say, if you always clothe your right leg first, *i. e.* if you invariably put the right stocking on before the left; right leg into the trowsers before the left; right boot, &c. &c., you will never have the tooth-ache. Does this opinion obtain elsewhere, and if so, what can be the origin of such an odd superstition?

Sending Jack after Yes.—In the southern counties if a person in haste accidentally knocks down any article, and the fall of this knocks down a second, they say "that's sending Jack after *Yes*." I should fancy it meant sending after yeast, which is often done in a hurry at baking times, if the haste only were alluded to; but why should it be only employed when one thing knocks down another?

Singing before Breakfast.—In Hampshire, &c., they say, "if you sing before breakfast, you will cry before night." Is this a saying in the north also? A. A.

Poets' Corner.

SAINT STEPHEN'S DAY.

St. Stephen's Day is the morrow of Christmas Day. An old letter now before me seems to show that it was the day on which, in some families, the highest festivities took place. The letter was written by Robert Heyricke, an alderman of Leicester, "To the right wor his very good Brother sir Willyam Heyricke, Knyght, at his howse in Woodstrete," in Cheapside, and is dated "Leicester the 2 of January 1614":—

"Yow wryte how yow reacayved my lettar of (on) St. Stevens day, and that, I thanke yow, yow esteemed yt as wellcoom as the 18 trumpytors; wt in so doing I must and will esteme yowres, God willing, more wellcoom then trumpets and all the musicke we have had since Christmas, and yet we have had prety store bothe of owre owne and othar, evar since Christmas. And the same day we were busy wt hollding up hands and spoones to yow, owt of porredge and pyes, in the remembraunce of yowre gt (great) lyberality of frute and spice, which God send yow long lyffe to contynew, for of that day we have not myssed anny St. Steven this 47 yeare to have as many gas (guests) as my howse woolld holld, I thank God for yt."

This is not only a genuine picture of old English banqueting at Christmas, but it alludes to two or three remarkable customs. The eighteen trumpeters were a London band, perhaps the same as the City Waits. The presents of fruit and spice sent down into the country formed the porridge and pies of the Christmas feast; and the acknowledgement thereof, by holding up spoons to the name of the donor, is a remarkable old custom, now perhaps quite forgotten. It is mentioned again in a second letter written by the same party on the following Christmas:—

"I tooke colld of Christmas even with looking into the garden, but Christmas day being my ill day, I was in that cace I was fayne to be led home from chirche, and had a spice of youre dissease, fearing dyvers tymes I sholld have fallen. And yet this day, I thanke God, all hart agayne, and have had 30, or nere, at dynnar, and with wyne and sugar, and hands helld up so hye as we colld, we remembred Woodstrete; and thoughe we can doe no more, yet in oure prayers, in our spoones, and in our cups, we doe not forget you when tyme sarves."

This was written on St. Stephen's Day, Dec. 26, 1615.

A third time the lifting up of spoons, as well as cups, is mentioned by the same writer when acknowledging the presents of another Christmas; for which, he says, "we rendar all possyble thankes, and will not forget you, God so willinge, in the cup nor the spoone." (Dec. 17, 1616.) John Gough Nichols.

FAIRY RINGS.

As I believe that many Dutch works, if but circulated in England, would find a large mass of interested readers, I draw your attention to one which has recently appeared, and which no doubt would have its goodly share of purchasers. The literal translation of its title (*Verhandeling over de Kol-op Heksekringen, ook wel Tooverkringen genaamd door Dr. R. Westerhoff.* Groningen, bij de erven C. M. van Bolhuis Hoitsema, 1859, in 8°.) sounds in English: *Essay concerning the Hag, or Witch-circles, also called Magical Rings*, by Dr. R. Westerhoff. I am sorry I have not got the book itself, but I will at least impart to you all I know about it, in good confidence that the subject, which with you is a thorough national one, will serve as an apology for my want of originality. I translate from the *Konsten Letterbode* (the Dutch *Athenæum*), vol. lxxi. p. 276.:—

"An Essay like the superscribed, which leads us back to the Middle Ages, and, at the same time, transfers us in the precincts of the newest researches in physical science, does not often occur. It gives evidence of a very comprehensive knowledge, and at one moment is quite contemplative, at another purely practical.

"The writer begins with enumerating the different kinds of fairy-rings which seem to exist in Europe. Of the six species he takes under notice, the third exclusively makes the subject of his essay.

"To wit, those rings which in some places appear in the meadows, and are conspicuous by the circles of various diameter according to age, and spreading out more and more every year; farther distinguished by a cycle of very crowded, luxuriant grass, from some inches to one foot in width, and apparently spurned by cattle; which rings in spring, in summer, or in autumn, according to their kind, are surrounded by a border of *fungi*."

This species of hag-rings is reported to be found in various parts of the Netherlands, but was noticed more especially in Friesland by Dr. Westerhoff: —

"After having passed the review of all the mediæval traditions, in their superstitious varieties regarding the different kinds of magical rings — not forgetting that sort which grows in the meadow — the writer proceeds to explain the origin of that we named last.

"And, in the first instance, he notes down that Linnæus [not very poetically!] considered them as occasioned by 'horses'-water;' that by others they were said to be the work of ants; others, again, ascribed them to hay-cocks, which had smothered the grass, or to the effects of lightning, etc., till at last their true nature was found out by Wollaston, viz. that the rings were the consequence of *fungi*. If we may believe the writer, Wollaston however was not as happy in his explanation of the reason why every year these *fungi* spread to a wider circle. For he contended that the fungus, once having taken in the centre of the ring, possesses the power to exhaust the soil in such a way that its progeny do not find food enough in the same spot to be able to flourish there, and thus always go on further away from the site where their progenitors were born, lived and died.

"Dr. Westerhoff impugns this theory in a very ample discussion, and at last communicates his view of the subject. He finds the interpretation of the fairy-rings in the theory promulgated by Professor Brugmans, that the roots of plants not only suck up food, but also secrete unnecessary matters, which sometimes are deleterious to other plants, but more so to those of their own kind, and sometimes, too, again seem to be sought for by other species.

"The author everywhere gives proof of his having consulted an immense mass of writings, but this principally is the case with regard to his aspect of how fairy-rings do originate. He connects it with the alternation of crops (*vruchtwisseling*), as, especially in former days, it was held forth by several botanists and others: why, for instance, trefoil may not always be grown on the same soil, or why, after beans, a good harvest of wheat will follow."

J. H. van Lennep.

Zeyst, near Utrecht.

NORTHAMPTONSHIRE STORY.

The following lines were given me some years ago by an old Northamptonshire lady, who told me she had them from her mother; that they were founded on a fact which had occurred, and that they were within four or five years "before the Pretender went to Derby," or about 1740. They are of a very graphic character, though unfortunately there is more than one hiatus in the MS. They run thus, and she entitled them

"*Riding round the Great Oak.*

"A farm of Parkley's at the Hall
One Satfield hired; nor large, nor small:
'Twas just one hundred pounds a year,
And reckoned neither cheap nor dear.
At half year's end he surely went,
And at the Mansion paid his Rent.
One day as Rent was tending * down
'Twas found deficient, just a Crown.
His head he scratched, his Shoulders shrugged,
And from his Fob his purse he lugged:
Turned inside out — thrice shook it well —
But nothing — nothing — nothing fell.
When three times told 'twas just the same.
'So! here's some blunder of my Dame;
She told it fifty, I dare say:
I met no Gipsy by the way.'
Something beside he mumbled o'er;
Quoth Parkley, 'Teaze yourself no more,
The Crown I'll promise to forgive,
If you'll acquaint me how you live,
Keep a sick wife, and children five,
And (as the Country has it) thrive:
Yet never fail your Rent to pay
Each Michaelmass and Lady-day —
My Farm you know is twice the size,
And snug within itself it lies;
It is my own, but I protest
I scarce can drudge along at best.'
Said Satfield, and he shook his head;
'Aye, measter, something might be said —
But if, and that the truth I show —
Faith, Landlord! I know what I know.'
'Then what you know, discover, do,
And I shall know what I know too.'
'Aye, measter! but it's sometimes best
To curb the truth, so give it rest.'
'Give it rein!' 'You'll take it ill.'
'Call me Tenant, if I will.'
'Why then — six mornings all together,
Ere six o'clock, and heed no weather!
Round your great Oak, in far-field, ride
Three Times at least — whatever betide.
Then home to breakfast — on your life
The secret trust not, e'en your wife.'
"They part; that night upon his bed,
Parkley recalled what Satfield said;
'What if I rise, and take my Mare,'
Thought he; 'there's health and morning air.'
At five he rose, not Madam knew,
Ere six the hunting gate went through,
Saddled his steed himself, and strait
Stole slyly through the hunting gate.
O'er the first field went, all so fast,
But o'er the rest at leisure past,
Far-field at length he reached full sad,
For 'twas the farthest field he had.
The Oak, as bid, rode three times round;
As he returned, new troubles found.
His neighbour's fields, for harvest brown —
His own — all green, and trodden down —
'I wonder — 'tmust be out by now;
'I wonder where the team's at plough:
'The sheep not folded all the night —
'Was ever farm in such a plight?'—
Arrived at home — his Mare put in —
His horses were, some at the Bin,

* Sic.

Some deep in dung, instead of litter —
His very soul was in a twitter.
The teat still weeping for the Pail,
In every Barn slept every Flail.

. . . . . .

His Servants fast — but, hark! one stirs;
Down step the Maids in loose attire
To dress them prattling round the fire.
The maids at sight of Master fled
To dress above; then down came Ned,
And Tom, and Will, and James and John —
'You drones! are these your goings on?
'Out of my house' — their due he paid,
And turned off every Man and Maid,
Takes a new set — his ride renews;
Each morning all his ground reviews.
The Landlord all the country . . . .

. . . . . .

Large ricks and barns too you might see
Arise around the great Oak Tree,
And Satfield, to his heart's content,
Is thanked — with what?—a twelvemonth's rent."

Can any of your readers supply the missing verses? And can they tell me how many acres at that period a farm consisted of which might be described "nor large nor small"? A. A.

Poets' Corner.

A GOSSIP ABOUT CHRISTMAS AND ITS FOLK LORE.

Marry, this is a subject well calculated to fill an entire number of "N. & Q.," if indeed it would not rather call for a goodly volume to itself to do it justice. Yet peradventure one may in a page or two touch upon a few of its pleasant points and bygone memories.

How bound up with the social history of England is the history of Christmas; how strongly is the national mind reflected in its time-honoured observances; and what a store of new and pleasant reading might any Dry-as-dust (if the shelves of his library, on which his Folk-lore Collections are ranged, be but fitly garnished) gather together in a few hours, to show us on the one hand the way in which

"The great King Arthur made a sumptuous feast,
And held his Royal Christmas at Carlisle:"

and in strange contrast how at Christmas the Groom Porter set the tables for play, even

"In the old time when George the Third was King."

Of a truth, his difficulty would be, not what to say, but what to omit;—not where to begin, but when to leave off.

Is it not strange, then, that with a theme so rich, we find year after year, and Christmas after Christmas, this season of Peace and Goodwill, and all its associations, treated of by everybody, not with a rich outpouring of his own spirit, but with a refashioning of the old materials gathered ready to his hands by Brand, Hone, and such like worthies. Why should not the same research which Sandys, Rimbault, and Chappell, have employed upon the subject of Christmas Carols be extended to other remarkable features of the great Christian Festival?

What though the Waits seem to be tired of waiting, and to have disappeared, is there not much yet to be gathered concerning their past history and that of their continental brethren? The admirable translation of Vinny Bourne's address to David Cook, "a vigilant and circumspect watchman of Westminster," which appeared in your first volume *, called forth a mass of curious information touching the old Watchman, his Bell, his Dog, and his Song. Yet the subject can scarcely be said to have received due attention at the hands of the antiquary. Walter Scott in the *Illustrations of Northern Antiquities*, and Edgar Taylor in his capital little book on the *Troubadours and Minnesingers*, have each given us a specimen of the German Watchman Songs; but surely, seeing what an addition has been made of late years to the collected Ballad Poetry of Germany, some fresh examples might well be given of this peculiar expression of the popular voice.

Has any curious student of old customs learned the origin of the Christmas Pieces, in which the children of our Charity Schools some thirty or forty years since were wont to try their skill at calligraphy, and then to make the exhibition of their work a means of extracting Christmas Boxes from their friends and patrons? Are any early specimens of these Christmas Pieces known to exist?

Again, how many quaint and apparently unmeaning customs exist, or have existed lately, in various parts of the country, on which, obscure as they may at first sight seem, some light might be thrown by research among the traditions of the neighbourhood, or the labours of Continental Antiquaries.

Gay's Epilogue to *The What d'ye call it*—

"Our Stage Play has a moral, and no doubt
You all have sense enough to find it out,"—

might well be parodied, with reference to such inquiries, after this fashion:—

"Each custom has its meaning, there's no doubt,
Had we but sense enough to find it out."

For instance, the Kentish custom of Hodening:—

"*Hodening in Kent.*—At Ramsgate, in Kent, they begin the festivities of Christmas by a curious musical procession. A party of young people procure the head of a dead horse, which is affixed to a pole about four feet in length. A string is tied to the lower jaw; a horse-cloth is then attached to the whole, under which one of the party gets, and, by frequently pulling the string, keeps up a loud snapping noise, and is accompanied by the rest of the party grotesquely habited, and ringing handbells. They thus proceed from house to house, sounding their bells, and singing carols and songs. They are commonly gratified with beer and cake, or perhaps with

* 1st S. i. 152.

money. This is provincially called a hodening, and the figure above described as a hoden or wooden horse.

"This curious ceremony is also observed in the Isle of Thanet on Christmas Eve, and is supposed to be an ancient relic of a festival ordained to commemorate our Saxon ancestors landing in that island."

This is told by Busby in his *Concert Room Anecdotes*, thence transferred to Hone's *Every Day Book* (ii. 1642). From Hone it finds its way into Brand's great storehouse of *Popular Antiquities* (i. 474., ed. 1849), and there it is left; but who can doubt that if any zealous member of the Kentish Archæological Society would look into the *Deutsche Mythologie* of that most profound scholar Jacob Grimm, he would find something new and worth telling in illustration of this very curious custom?

Who can doubt that in many parts of the country traces are still to be found of practices and superstitions which Nork, in his *Festhalendar*, records as being still observed among our German brethren. Are the trees nowhere awakened in England with a cry similar to that addressed to them in Thuringia: "Little tree wake up—Frau Holle is at hand"? Does there nowhere exist among us any evidences of a belief that on Christmas Eve the cattle and domestic animals are gifted with speech and a higher intelligence? or of the offerings still made in Norway on Christmas Day to the Spirit of the Waters? The Norway Legend is so pretty as to deserve to be told in English.

Once upon a time a fisherman wished on Christmas Day to give the Spirit of the Waters a cake; but when he came to the shore, lo! the waters were frozen over. Unwilling to leave his offering upon the ice, and so to give the Spirit the trouble of breaking the ice to obtain it, the fisherman took a pickaxe, and set to work to break a hole in the ice. In spite of all his labour he was only able to make a very small hole, not nearly large enough for him to put the cake through. Having laid the cake on the ice, while he thought what was best to be done, suddenly a very tiny little hand as white as snow was stretched through the hole, which seizing the cake and crumpling it up together, withdrew with it. Ever since that time the cakes have been so small that the Water Spirits have had no trouble with them. And in this legend we have the origin of the compliment so often paid to a Norwegian lady, "Your hand is like a water-sprite's!"

Passing in review the twelve days of Christmas, we come to St. Stephen's Day: and here let me call the attention of your readers to a curious fragment of a Friesic song in honour of that Saint, which forms a fitting illustration to the Carol on St. Stephen's Day: —

> "St. Stephen was an holy man,
> Endued with heavenly might,"—

preserved by Mr. Sandys at p. 140. of his *Christmas Carols Ancient and Modern*. The connexion between the English and Friesic languages, which latter is indeed more like English than Anglo-Saxon, gives an additional interest to the fragment, which is preserved by Mone in his *Übersicht der Niederlandischen Volks-Literatur*: —

> "Dy hollige sinte Steffen, dy mylde godes druyt,
> Jerusalem to de porte so geeng men steten uuyt,
> Men worp hern mey en flentsteen
> Het flaesk al van de been;
> Dirom compt sint Steffen's dag
> Christmoorn nu also ney."

Of Childermas, or Innocents' Day, we are told over and over again that it was "a custom to whip up the children upon Innocents' Day morning, that the memorie of Herod's murder of the Innocents might stick the closer, and in a moderate proportion to act over the crueltie again in kinde." Now a master of his craft might tell much more than this. Our lively neighbours the French extended this practice beyond children; and so common was it, that they even coined a word to designate it — *Innocenter*. Clement Marot does not hesitate to tell his mistress —

> "Si je savais où couche
> Votre personne au jour des Innocens
> De bon matin j'irais à votre couche, &c."

Early rising did not rescue the poorer classes of females from this indecent practice, which a princess of France has not hesitated to record, and *Les Escraignes Dijonnoises* record the subtle scheme of a poor maiden of that city to protect herself from this degrading treatment. We trust we may be pardoned for these allusions, which can only perhaps be justified by the feelings of thankfulness that we live in better times which a knowledge of their former existence ought to awaken in us.

But what a theme does this day present to the antiquary who has leisure to work it out in the history of the *Feast of Innocents*, respecting which Leber has told us so much in his *Monnaies des Fous*, and of which we have traces in this country in our own Boy Bishops, of one of whom there is a monument at Salisbury, and of another at Bindon in Dorsetshire.

More I would have said, but that while I am yet writing there comes across the Atlantic the wail of a great nation for the loss of one of her noblest sons, — Washington Irving is no more. He who with all the humour, refinement, and delicacy of Goldsmith, told so well the Story of Christmas in England, has died full of years and full of honour.

Gentle Reader, in the midst of thy mirth this coming Christmas, let not the memory of Geoffrey Crayon be forgotten! Ambrose Merion.

CHRISTMAS CUSTOMS AND FOLK-LORE.

Old and New Style. — Last Christmas I met with the following scrap of Shropshire folk-lore. It was to determine the question between the Old and New Style; though the prescription would be both a dangerous and a costly one to carry out. It ran thus: If you throw a shovelful of hot coals on the table-cloth they will not burn it, if it is really Old Christmas Day. CUTHBERT BEDE.

A Herefordshire Christmas Custom. — A Herefordshire farmer's wife told me that the first thing on the morning of Christmas Day a good feed of hay (instead of straw, &c.) was given to every beast, and that on that day all the house-servants were given white bread instead of brown.

CUTHBERT BEDE.

The Thirteen Fires on the Vigil of Twelfth Day. — The same farmer's wife told me that where she had lived in Herefordshire, twenty years ago, they were wont on Twelfth Night Eve to light in a wheat field twelve small fires, and one large one. The custom was observed in all its particulars, as mentioned by Brand. But Brand (as quoted in Hone's *Every Day Book*, i. 43.) does not give the reason for kindling the thirteen fires. My Herefordshire informant told me that they were designed to represent the blessed Saviour and his twelve Apostles. The fire, representing Judas Iscariot, after being allowed to burn for a brief time, was kicked about, and put out.

CUTHBERT BEDE.

The Oxen's Twelfth Cake. — The same person also told me that the ceremony of placing the twelfth-cake on the horn of the ox was observed in all those particulars, which, as they are also mentioned by Brand, I need not here repeat. It was twenty years since she had left the farm, and had last observed the custom, and she had forgotten all the words of the toast used on that occasion; she could only remember one verse out of three or four: —

"Fill your cups, my merry men all!
For here's the best ox in all the stall;
Oh! he is the best ox, of that there's no mistake,
And so let us crown him with the Twelfth-cake."

CUTHBERT BEDE.

Michaelmas Goose. — During the last month I have been amusing myself in transcribing some scores of grants from lords of manors to their free tenants in the thirteenth, fourteenth, fifteenth, and sixteenth centuries. In the series which I have had before me, the lord almost uniformly covenants, among other reserved rents and services, for a goose at Michaelmas. To this manorial custom, therefore, we must look for the origin of the "Michaelmas Goose," rather than to nursery tales about Queen Bess, who, like the parish clerk (godfather to all who can find no other), has had to stand sponsor for all the mythical stories and facetiæ to which no parentage can be assigned.

A stubble goose is in prime order at Michaelmas, as the manorial lords, jolly fellows in their day, well knew; so they kept their table well supplied at that season, by reserving one from each of their tenants.

My service to you, my jovial friend, "N. & Q." I hope that you will agree with me that I have found the true solution of this *vexata questio*, and will eat your next Michaelmas goose with me, and wash it down with a magnum of "liquid ruby" — supernaculum — the blood of purple berries mellowed by Lusitanian suns somewhere about the year 1815. V. R.

Minced Pies. — The learned Dr. Parr was asked by a lady on what day in December it was proper to begin eating mince pie. "Begin on O Sapientia," replied the doctor (Dec. 16). "But please to say Christmas pie, not mince pie. Mince pie is puritanical." The following extract from *The Patrician* of Dec. 27, 1845, will serve to confirm the doctor's statement: —

"Even the poor minced pies and the plum-porridge came under the interdict of the Puritans at this season of the year, though they allowed that they might be lawfully and piously eaten in any month except December. Needham, in his *History of the Rebellion*, says: —

"All plums the prophet's sons deny,
And spice broths are too hot;
Treason's in a December pye,
And death within the pot.

"Christmas, farewell! thy days, I fear,
And merry days are done;
So they may keep feast all the year,
Our Saviour shall have none."

THOMAS BOYS.

Hour-glass in Churches.—The following cutting from a Scotch paper is worthy of preservation in "N. & Q." In preaching on the shortness of life, the old preachers had before them a very apt illustration of their subject; and it strikes me I have read repeatedly in the sermons of the older divines pointed allusions to the flecting "sands of time," though I cannot charge my memory with them at present. Perhaps some of your correspondents would favour me, through your pages, with a few illustrative extracts of the kind indicated: —

"A SAND-GLASS USED IN CHURCH.—A sand-glass for marking time having been seen in the Established Church of a parish near Perth, a gentleman residing near Dundee sent to the clergyman requesting particulars about it, and received in reply the following account of its purpose and uses: — 'Our sand-glass is a relic of antiquity. There used to be one in every church in the olden time. Their use was to regulate the length of the long-winded orations with which the ministers of those days were wont to favour their hearers. Watches were not so common then as now; and, as the sermons were not written, the preachers, when once set a-going, did not know when to stop without some reasonable monition. With a view to this, a sand-glass was erected on a stand in front of the precentor's desk, so as to be seen both by minister and people. When the sand ran out, the precentor, whose duty it was to attend to it, held it up in front of the

minister, to let him know how the time was passing. But this did not always suffice to put a stop to their eloquence. There is a story told of an earnest preacher, who, on getting the customary signal, thus parenthetically addressed his hearers—"My brethren, the precentor reminds me that the time is up; but I have still somewhat to add, so if you please, we shall have *one glass more*, and then—" I found our glass among some lumber, along with the tent which was used at the tent preachings, or "Holy Fairs," and got it restored to its ancient position as a curiosity. The stand is rather tastefully made of thin iron plates, and I thought it a pity it should be allowed to fall aside.'"—*Scotsman*, Nov. 7th, 1859.

J. A. P.

Local Superstitions: Cornwall.—A lady who was staying lately near Penzance, attended a funeral, and noticed that whilst the clergyman was reading the burial service, a woman forced her way through the pall-bearers to the edge of the grave. When he came to the passage, "Earth to earth, ashes to ashes, dust to dust," she dropped a white cloth upon the coffin, closed her eyes, and apparently said a prayer. On making inquiries as to the cause of this proceeding, this lady found that a superstition exists among the peasants in that part, that if a person with a sore be taken secretly to a corpse, the dead hand passed over the sore place, and the bandage afterwards dropped upon the coffin during the reading of the burial service, a perfect cure will be the result. This woman had a child who had a bad leg, and she had followed this superstition, with a firm belief in its efficacy. The peasants also to the present day wear charms, believing they will protect them from sickness and other evils.

The wife of the clergyman of the parish was very charitable in attending the sick, and dispensing medicines, and one day a woman brought her child having sore eyes, to have them charmed, having more faith in that remedy than in medicines. She was greatly surprised to find that medicines only were given to her. E. R.

MEALS OF MERSE FARM SERVANTS.

In the county of Berwick, and I believe in other counties of Scotland, it was the universal practice some fifty or sixty years ago, and is continued much the same at the present day, for farm-hinds or labourers to have *six* meals during the day. 1. Before commencing labour in the early morning they had their *Dupiece* or *Dewpiece* *, which consisted of a piece of bread and butter, or bread and cheese, or most usually of bread and milk. The *Dewpiece* is now generally discontinued. 2. *Breakfast*, which invariably consists of oatmeal porridge with milk, or, in defect of the latter article, a piece of butter or treacle, or *treacle-drink*,—a weak sort of beer made with treacle dissolved in hot water, and fermented with *barm* or *yeast*. This meal is usually taken about seven o'clock. 3. On returning from their *yoking* about ten o'clock, during the spring and summer months, they have their *Nockit* *, which consists generally of bread and butter or bread and cheese. 4. *Dinner*, taken usually about twelve o'clock. This meal is generally made up of pork-broth, and sometimes of mutton—a rich stew of pickled-pork, cabbage, greens, barley, minced carrot, turnips, peas, &c. The second course of pork *ad libitum*, with potatoes, bread, &c. This is what our labourers call "a kail and flesh dinner," and such a dinner bulks large in their imagination; and where this is the staple commodity, it is called "a good meat house." In some houses, where *mistresses* are inclined to be niggardly, salted herrings and potatoes alone are frequently given as a substitute; but such a repast the ploughmen hold in contempt and detestation. 5. The *Fourhours*. This is only given at certain times and occasions, as in haytime or harvest: a piece of bread and cheese usually constituted this repast. In winter, when the ploughmen come in about five o'clock, they usually have a meal of bread and milk, or bread and butter, or cheese; and, 6. The day is concluded by *supper* about eight o'clock, after the ploughmen return from cleaning and suppering their horses. The supper generally consists of herrings and potatoes, or of the broth left from dinner heated up, and taken with as much of the "staff of life" as they could eat.

It will thus appear that our agricultural labourers are most abundantly supplied with "the good things of this life." The above remarks, however, apply chiefly to such *unmarried* ploughmen as are boarded in the farmer's house: the *hinds* or *married* ploughmen, who live in the cottages attached to all large farms, are perhaps scarcely so well "meated" as their *single* compeers; but from frequent observation I think their meals seem to be as frequent and as substantial. Menyanthes.

Chirnside.

* *Dupiece* is evidently from *Dew*, or perhaps *Daw*, the dawn, corresponding, says Jamieson, to "O. Teut. *Daghmoes*, jentaculum."

* *Nockit*, a slight repast or luncheon taken between breakfast and dinner. Perhaps, as Sibbald suggests, it is from *nooncate* or *cake*.

MOTET: TENOR.

It has long been a disputed point as to what is the proper etymology of the word motet. I think I can now settle it. The usual derivation is from *motus*, movement, but from a MS. which has lately come into my hands it would appear that long before the regular motet came into fashion there was a species of church music in Biscant which was called *mutetus*. Each mutetus has its accom-

panying "tenor," usually with different words; the tenor being sometimes much shorter and probably repeated, to which the mutetus formed a counterpoint. This is to some extent conjecture, for I have not yet been able to see exactly how the two parts were sung. This much is at any rate tolerably clear, that in this description of music we have the origin of the word motet and also of tenor; the former being derived from muto, perhaps from the change in the words. To give an idea of this change of words I will quote two passages.

Mutetus: —

"Jam Jam nube dissolvitur,
Jam Jam patet galaxia;
Jam flos de spina rumpitur;
Jam Jam oritur Maria;
Jam verum lumen cernitur;
Jam Jam demonstratur via;
Jam pro nobis pia
Exoret Maria
Ut summa fruamur gloria."

Tenor: —

"Jam Jam novum sidus oritur;
Jam Jam patet galaxia;
Jam ex Juda nascitur;
Jam Jam oritur Maria;
Jam nobis cœlum panditur;
Jam det nobis gaudia;
In Cœli curia
Xps cujus filia,
Et Mater est Maria."

The second which I shall quote has not only different, but in the mutetus actually profane, words, viz. a hymn of Jews in praise of money, while the tenor is chanting Kyrie Eleison.

Mutetus: —

"Dum crumena plena tumet ære,
Honoratur qui despectus ante fuit, quando visus est habere:
Nummum discas semper possidere,
Nummus in exilio
Ut filio
Pater novit fidem præbere.
Sic ubique pervalet habere
Nummos in exilio."

Tenor: —

"Kyrie Eleison."

Then comes another mutetus which seems to be a sequel to the former, a reproof to the rascally Jews who have been singing before.

Mutetus: —

"O Natio Nephandi generis,
Cur gratiæ donis abuteris?
Multiplici reatu laberis.
Quod literam legis amplecteris
Et litteræ medullam deseris.
"Gens perfida cœcata deperis,
Si Moysen consideraveris,
Nec faciem videre poteris
Si mystice non intellexeris,
In facie cornuta falleris.
Considera misera quare dampnaberis,
Quod litteram perperam interpretaveris.
Convertere propere nam si converteris
Per gratiam veniam culpæ mereberis."

Tenor: —

"O Natio Nephandi generis."

These will give some idea of the nature of this kind of church composition. The whole book is somewhat interesting, consisting principally of sequences, tropes, verses, and hymns in two parts, i. e. *cum biscantu.* J. C. J.

P.S. I see, in Kiesewether's *History of Music*, a portion of an early Mass in Harmony (No. 2.), in which the second part is called motetus. It would be interesting to know the date of the manuscript from which this was copied.

"MODERN SLANG, CANT, AND VULGAR WORDS."

As the compiler of the Dictionary with the above title solicits (at the end of the preface) any additions or corrections, I shall be complying with his request in making the following Note. I would premise that, with the exception of the *Saturday Review*, I have not seen any of the newspaper critiques on this publication; and I may, very probably, have been anticipated in some of my remarks.

The paper just mentioned has already noticed the erroneous derivations of "*Bobby*" and "*Joey*," though, with regard to the former, the compiler had given the word "*Peeler*, a policeman," which should have led him to its proper derivation. For "*Brick*," a better derivation has been given in these pages. Many theatrical terms are given by the compiler, though he has omitted some that are in common acceptation; e. g. *goose*, *goosing*, for a hiss, and hissing — and, *get-up*, and *to get-up*, as of the decorations of a play.

"There's so much getting up to please the town,
It takes a precious deal of coming down,"

says the manager of the Haymarket Theatre in Planchè's burlesque of *Mr. Buckstone's Ascent of Mount Parnassus.* The phrase is also made use of out of the theatre: "he was got up very extensively," said of a man who is "dressed within an inch of his life," or "dressed to death." Modern burlesque and farces would have supplied the compiler of the Dictionary with many additional instances of modern slang, as well as with amusing illustrations of the use of many words. Thus, "PIPE" means something more than "*to bewail:*"—

"He first began to eye his pipe,
And then to pipe his eye;"—

for, is there not "putting a man's pipe out"?

"By forcing her with tears her love to wipe out,
And putting thus her faithful shepherd's pipe out."
Planchè's *Once upon a Time.*

"CHALKS," *to walk one's chalks*, might, I should imagine, be explained by a person who has run up

a score, or "chalk," at a public-house or shop, walking off without paying for it.

"And if you want fresh liquor, you must pay,
For chalks too often walk themselves away."
Albert Smith's *Alhambra.*

This same burlesque also thus puns on the phrase "saving one's bacon;"—

"Be calm, or I'm mistaken,
This rasher mood will never save our bacon."

Here are some other illustrations of modern slang phrases:—

"A poor widow and her orphan chicks,
Left without fixtures, in *an awful fix.*"
Planchè's *Good Woman in the Wood.*

"I don't like quarrels washed out with *palm-soap.*"
F. Talfourd's *Shylock.*

Grat. "I see then, by your pruning knife, of course,
Though you hate pig, you're partial to prune sauce.
Shy. "A source you'll find for *cooking your* friend's *goose.*"
Ibid.

"Oh! flattering foresight! see
Her bundle made to *bundle off* with me."
Planchè's *King Charming.*

&c. &c., for such examples might be extended *ad infinitum.* But I would especially mention Poole's *Hamlet Travestie*, with its clever annotations after the manner of Johnson, Steevens, and the Shaksperian commentators, wherein many specimens of modern slang are elucidated in the most amusing manner: *e.g.* rig, paws off, gab, diddled, up to snuff, all gammon, mill him, bread-basket, dish'd, dash my wig, all dickey, my eye and tommy. I transcribe the annotation on this last phrase, for the amusement of those who have not the original to refer to.

"*My Eye and Tommy.*

"This is rather an obscure phrase. I suspect the author wrote *my own to me*, and that the passage originally stood thus:—

But I have that without *you can't take from me,*
As my *black clothes* are all my own to me.

The whole passage, which before was unintelligible, is by this *slight* alteration rendered perfectly clear, and may be thus explained;—you may disapprove of my outward appearance, but you cannot compel me to alter it; for you have no control over that which I wear *without, as my black clothes are all my own to me*—*i.e.* my personal property—not borrowed from the royal wardrobe, but made expressly for me, and at my own expense.

"Warburton.

"Here is an elaborate display of ingenuity without accuracy. He that will wantonly sacrifice the sense of his author to a supererogatory refinement, may gain the admiration of the unlearned, and excite the wonder of the ignorant; but of obtaining the praise of the illuminated, and the approbation of the erudite, let him despair.

"*My eye and Tommy* (i.e. *fudge*) is the true reading, and the passage, as it stands, is correct. Johnson.

"In the *Ryghte Tragycall History of Master Thomas Thumbe*, bl. let., no date, I find 'Tis all my eye and *Betty Martin*,' used in the same sense. If the substitution of 'Tommy' for 'Betty Martin' be allowed, Dr. Johnson's explanation is just. Steevens."

Hood's humorous *Poems* would also afford several examples for Mr. Hotten's *Dictionary.* Also Matthews' *At Homes*, and the younger Colman's works would supply some omitted words; *e.g.* casting sheeps-eyes at a person:—

"But he, the beast! was casting sheep-eyes at her,
Out of his bullock head."
Broad Grins, p. 57.

See also (in *Broad Grins*) "Crow-thumping," p. 55.; "Odrabbit," 79.; "Mulligrubs," 85.; "Dollies," 109.; "Jemmy," 116. for illustrations of slang words.

Of the modern sense of the word *Bore*, the Prince Consort made an amusing and effective use in his masterly address to the British Association, at Aberdeen, Sept. 14. 1859. He said (as reported by *The Times*):—

"I will not weary you by further examples, with which most of you are better acquainted than I am myself, but merely express my satisfaction that there should exist bodies of men who will bring the well-considered and understood wants of science before the public and the Government, who will even hand round the begging-box and expose themselves to refusals and rebuffs to which all beggars are liable, with the certainty, besides, of being considered great bores. Please to recollect that this species of bore is a most useful animal, well adapted for the ends for which nature intended him. He alone, by constantly returning to the charge, and repeating the same truths and the same requests, succeeds in awakening attention to the cause which he advocates, and obtains that hearing which is granted him at last for self-protection, as the minor evil compared to his importunity, but which is requisite to make his cause understood."

The *Gradus ad Cantabrigiam* (which the compiler of the Dictionary does not appear to have made use of) suggests the derivation of bore, as probably from Βαρος, *onus*, *molestia*—whence *burden.* * *

". . . It has been proved by quotation from Shakspeare, that the word *bore*, in the above sense, is not peculiar to the moderns. In the historical play of Henry the Eighth, the Duke of Buckingham says to Norfolk, alluding to Cardinal Wolsey,

"'I read in his looks
Matters against me, and his eye revil'd
Me, as his object: at this instant,
He *bores* me with some trick."

This Shakspearian use of the word is worthy of notice. (*Vide Henry VIII.*, Act I. Sc. 1.)

Bags in the Slang dictionary appears to apply to money: but the modern use might have been given, *i. e.* a pair of trousers,—used in conjunction with other words of modern slang, viz. *a pair of loud bags* (of a vulgar flaunting colour or pattern), *quiet bags* (gentlemanly), and *go-to-meeting bags* (one's "best" trousers). In addition to these and similar adjectives, we also now hear of a *fœtid* waistcoat, &c., this expression being the equivalent of *loud.* Bad should have been here inserted in the Dictionary; "he went to the bad." "Bog-trotter, satirical name for an *Irishman*," says the Dictionary. But Camden, speaking of the "debatable land" on the borders of England and Scotland, says, "both these dales

breed notable bog-trotters." Cad should include "a vulgar" as well as "a mean" fellow. Chaunters should include *horse-chaunters*, i. e. those who sell unsound horses for sound ones. Cheek should include *cheek by jowl:*

"To say the truth, a modern versifier
Clap'd cheek by jowl
With Pope, with Dryden, and with Prior."
(G. Colman the Younger.)

Cock should include the "cock of a school," "to cock over a person," "to cock his back."

"Enough to cock the Lickey's back,"

says (alluding to the neighbouring hill) the author (John Crane *) of a very curious book of *Poems* printed at Bromsgrove early in the present century, wherein the writer rhymes in Hudibrastic verse with considerable ease and ability, and indulges in colloquialisms and slang, from which many specimens might be selected for the Dictionary. The term "a Gent" occurs in this book; and in the poem "Jest for Jest" are these lines:—

"Gosh dockett! this is never it;
Odds bobs and sides; this little bit?"
"All loyal men will 'knab the rust.'"
"Unfurnish'd in the upper loft."
"All our strutting bucks
Join hands, like '*heek, heek, all my bucks.*"
"Swell'd till his waistcoat lost a button,
Like Bromsgrove men at 'sugar'd mutton.'"

To return to Mr. Hotten's *Dictionary*. Collar should include *collar'd-up*, i. e., when a person is kept close to his business (see "Out of Collar"). Don should include the College Don; for whom the extinct word *scull* is made to do duty. Fat should include the sense in which a person is said to *cut up fat*, i. e. to leave a large fortune at his death. I believe also that it is a theatrical term: a "part" with *plenty of fat* in it being one that affords the actor an opportunity for effective display. Hand is also used as thus — *a cool hand*, explained by Sir Thomas Overbury to be "one who accounts bashfulness the wickedest thing in the world, and therefore studies impudence." Half should include *half-baked* and *half-cracked*, as well as *half-foolish*. Ivories is a name also for *dice* as well as teeth. Dice, too, are called *bones*, and also *St. Hugh's bones*. (Query, why?) Muck should include *mucker*, "he went a fearful mucker, &c." When a person makes a bad dash at anything, and fails,—whether he is thrown from his horse when taking a leap, or makes "confusion worse confounded" of his college examinations. Peck should be followed by *pecker*, pluck, or courage, — "keep up your pecker;" "never say die!" Pin should include such meanings as are attached to the phrases, "don't care a pin," "not worth a pin." Ploughed has also the same University meaning as *plucked;* also called *gulphed*. Pot should include the meaning contained in the phrase "make the pot boil." "Alas: in classical times, the corpse was reduced to ashes, which were placed in an urn or pot, so that when a man died, it could be said of him 'he is *gone to pot!*'" Shot should include "pay your *shot*," and "to make a shot," when a man gives a guess. "A bad shot" is one of the worst exposures of his ignorance that an University man, when up for examination, can make. Shy should include the sense used in "fighting shy of any person." Snip might also be followed by *Snyder*. Sport. The *Gradus ad Cantabrigiam* (or *Gradus ad* Cant. as it might very properly be termed) says, this is "a word sacred to men of fashion. Whatever they do is nothing but *sporting*. 'One man *sports* a paradoxical walking-stick.' (*Grose's Olio.*) Another *sports* his beaver at noon-day — *sports* his dog and his gun — *sports* his shooting-jacket." "With regard to the knowing word Sport, they (the Cantabrigians) *sported* knowing, and they *sported* ignorant — they *sported* an *Egrotat*, and they *sported* a new coat — they *sported* an *Exeat:* they *sported* a *Dormiat*, &c."—(*Gent. Mag.* Dec. 1794.)

It would fill a not very small volume (though not a particularly interesting one) to give the examples of University slang, both ancient and modern, but I will content myself by a reference to the various uses to which the word *Cut* is put. (Vide *Gradus ad Cant.*, and *Gent. Mag.* Dec. 1794.)

Tick, in the sense of *on ticket*, or on trust,— says the compiler of Mr. Hotten's *Dictionary*, — was "in use 1668." The *Grad. ad Cant.* assigns an earlier date: "No matter upon landing whether you have money or no—you may swim in twentie of their boats over the river upon ticket." (Decker's *Gul's Hornbook*, 1609.) Tied-up should include the meaning of "married"; some jocose connection, perhaps, with the halter (altar). Twig should include "hop the twig," which may be elegantly translated by "cut your stick." Wide-awake: the explanation might be added, that it was so called from never having a *nap*. Wooden-spoon should include the archery term, which also suggests the addition of *Petticoat*. (In this page of the *Dictionary*, p. 117., there is an error of the press,—"pens" for "Fens;" and *Resticus*, p. 84., should be *rusticus*.)

The *English Spy* would afford a rich mine for the working of a Slang Dictionary. Here is a specimen nugget:—

"Most noble cracks, and worthy cousin trumps,—permit me to introduce a brother of the togati, fresh as a new-blown rose, and innocent as the lilies of St. Clements. Be unto him ever ready to promote his wishes, whether for spree or sport, in term and out of term,—against the Inquisition and their bull-dogs—the town-raff and the

* Not mentioned in Chambers' *Biographical Illustrations of Worcestershire.*

bargees—well blunted or stiver cramped—against dun or don—nob or big wig—so may you never want a bumper of bishop." (p. 255.)

An article entitled "Gents," in the *Saturday Review* for Sept. 24, 1859, also directs attention to another likely mine; and *Silk and Scarlet* would appear to be one of the new books of the season from which a gleaning might be made. But my note has already too greatly trespassed upon your space, and I therefore hasten on to notice a few words omitted from Mr. Hotten's *Dictionary*.

Beetle-squashers, large feet. *Buff*, the bare skin.

"When our pair were soused enough, and returned in their *buff*."—(Mr. Hughes' "Magic Lay of the One-horse Chay," *Blackwood*, 1824.)

Bustle, money—"draw the bustle." *Coper*, a horse-dealer. *Crumbs*, "to pick up one's crumbs." *Daddles*, hands—"tip us your daddles." *Fin* is also used in the same sense; and, further, hands are termed *flapper-shakers*. Brandy and port mixed in equal quantities is (in slang) called *flesh and blood*. A *ginger* is a showy, fast horse. *Golgotha*, a hat, "the place of a skull." *Goggles* are spectacles.* *Hangman's wages* is an equivalent for thirteenpence halfpenny (why?). *Slash*, "a regular hash;" "he made quite a hash of it." *Malting*, drinking beer. *Queer*, used as a verb; "to queer a flat, to puzzle or confound a gull, or silly fellow." See *Don Juan* (and also the notes thereupon), Canto xi. 19., where is another word omitted in the Dictionary—*spellken*, a theatre:—

"Who in a row like Tom could lead the van,
Booze in the ken, or at the spellken hustle?
Who queer a flat?" &c.

Rails, as "front-rails," *i.e.* the teeth, also called "head-rails." *Strong*, "to come it strong." *Wool-bird*, a lamb. The "wing of a wool-bird" is a shoulder of lamb.

I will conclude with a few guesses and queries. Is *blowen*, one whose reputation is blown upon or damaged? May not *button* have taken its meaning of "a decoy, sham purchaser," from its connexion with "Brummagem" (*i.e.* Bromwich-ham), which was often used as a synonym for a sham? *Rook*, "a clergyman;" perhaps, not only from the black dress, but from the cock-robin nursery song—

"I says the Rook
With my little book,
I'll be the Parson."

Whence "Parson Rook" came to be a general expression. T, "to suit to a t,"—perhaps, from the T square of carpenters. *Tile*, "a hat"—from its covering-in the head? or, from the square college cap?—also termed "mortar-board" by the profane. Whence the derivation of *Rip*, "a rake, a libertine?" I remember a person reading the letters R. I. P. (Requiescat in Pace) on the top of a tombstone, as one word; and soliloquising, "Rip! well, he *was* an old rip, and no mistake!"

CUTHBERT BEDE.

* In this Slang Dictionary, I find "GIGLAMPS, spectacles. *University*." If the compiler has taken this epithet from *Verdant Green*, I can only say that I consider the word not to be a "University" word in general, but as only due to the inventive genius of Mr. Bouncer in particular. C. BEDE.

Minor Notes.

The Old French Invasion.—I do not know where I picked up the enclosed; perhaps it is in print somewhere. Nevertheless it would not be amiss to put it in "N. & Q." just now, would it?

J. C.

"*Said to be written by Professor Porson, during the Alarm of the French Invasion.*

"Ego nunquam audivi such terrible news
As at this present tempus my senses confuse.
I'm drawn for a miles; I must go cum Marte,
And, comminus ense, engage Buonaparte.

"Such tempora nunquam videbant majores,
For then their opponents had different mores,
But we will soon prove to the Corsican Vaunter
Though times may be changed, Britons never mutantur.

"Mehercle! this Consul non potest be quiet,
His word must be lex—and when he says fiat,
Quasi Deus, he thinks we must run at his nod,
But Britons were ne'er good at running, by G——

"Per mare, I rather am led to opine
To meet British naves he would not incline,
Lest he should in mare profundum be drowned,
Et cum algâ, non laurâ, his caput be crowned.

"But allow that this boaster in Britain could land,
Multis cum aliis, at his command,
Here are lads who will meet—aye—and properly work 'em,
And speedily send them, ni fallor, in Orcum.

"Nunc let us, amici, join manus et cordis,
And use well the vires Dii Boni afford us;
Then let nations combine, Britain never can fall;
She's—multum in parvo—a match for them all."

Sir Walter Raleigh, presumed Relic of.—In the house in which Sir Walter Raleigh is said to have resided at Mitcham, and which has recently been pulled down, was discovered a well staircase of wood. The newel of this staircase tradition says was formed of the mainmast of one of the ships in which Raleigh sailed for the Western Hemisphere. The newel (or mast, if it be so,) lies in Dodd's timber yard at Mitcham, and may easily be examined by those who are curious on the subject. I merely give this as a Note. ROYALIST.

[A resident at Mitcham informs us that this place was pulled down between twenty and thirty years since, when the discovery was made; and, moreover, that at the foot of this well-staircase was a box of nautical instruments, but what became of them is not known.]

Sermons before the Battle of Bothwell Bridge.—I discovered lately, in looking over an old Bible of the "breeches" edition, which has long been in the possession of my family, two marginal notes in old and faded handwriting, which I think

may possess interest enough to insure their preservation in the columns of "N. & Q."

Attached to Joshua, chap. xxii. v. 22.*, is the following:—

"Mr. John Welsh his text 22 Jun. 1679, the morning befor Bothwell bridg."

The second note is attached to Psalm cxlix., and is as follows:—

"Mr. John Welsh his lectur 22 Jun. 1679, att bodwill bridg, from 4th verse to ye end."

Both these passages of Scripture are highly appropriate to the then circumstances of the Covenanters, as rebels against their king for the sake of their religion; and they are admirably adapted to infuse that religious fervour and confidence in the righteousness of their cause, so necessary to nerve them for the struggle in which they were about to engage. Doubtless Mr. John Welsh would draw most comforting assurances of victory from the fact that, though in rebellion against the king, they were, as they believed, fighting the Lord's battles.

Query, was Mr. John Welsh the original of Habakkuk Mucklewrath in *Old Mortality?*

W. D.

Ancient Entry.—The following curious entry is copied from the churchwardens' account book of Bray. The earliest entry in the book is 1602.

"*Money laide out by the Constables, anno* 1620.

	s.	d.
"Imprms for mendinge of the locke house and makinge it cleane	v	ii
Ite laide out by the justices prepte for a whipinge poste	iii	ii
Ite laide out to discharge a prepte for the kinge maties hownde of iiij q^{a}ters of oate, viii trusse of haye, xii trusse of strawe, the 30th of June	xv	iiij
Ite layde out to discharge a prepte for the princes hownde, the 8th of Sept^{br}, 1620, two q^{a}ters of oate	viij	vj
Ite laide out vpon the rogues when they weare had before justices in bread and drinke	0	xj
Ite for havinge the rogues to the howse of correction	v	iiij
Ite to William Markam the tythinge man for goinge wth the rogues at that time to Readinge	ij	0
Ite for makinge of a whipinge coate and hoode	0	viij
Ite for an elle of canvas to that coate	0	vj

The coate w^{ch} was for him that did whipp the rouges [*sic*] is now delivered this vth d. of May, 1622, to Thomas Wynch by Richard Martine."

Δ.

Epitaph of Lieutenant John Western in Dordrecht Cathedral.—The following epitaph is recorded in Dr. G. D. T. Schotel's *Een Keizerlijk, Stadhouderlijk en Koninklijk Bezoek in de O. L. Vrouwe-Kerk te Dordrecht*, Met Platen en het Portret van den Schrijver. (Amsterdam, J. C. Loman Jr., 1859), p. 75.:—

"To the Lamented Memory
of
JOHN WESTERN, Esq.
Lieutenant of His Britannic Majesty's Frigate Syren,
and
As a Testimony of the gallant services performed by Him,
This Monument is erected,
by order of
His Royal Highness the Duke of York.
Lieutenant Western,
After distinguishing himself by his Conduct and Intrepidity,
With which he assisted
The Garrison of Williamstadt.
(in that time besieged by the French),
Fell early in the career of Glory,
Having been unfortunately killed by the Enemy,
off the Moordyck,
On the Twenty-first Day of March, A.D. 1793,
In the Twenty-second year of his Age,
In the service of His Country,
and in Defence of Holland.
His Remains
Were deposited near this place,
Attended by his Royal Highness the Duke of York,
By the Officers and Seamen of the Royal Navy,
The Companions of his
Meritorious exertions,
And by
The Brigade of His Britannic Majesty's Foot Guards
In Garrison at Dordrecht."

J. H. van Lennep.

Zeyst, near Utrecht.

Book-stalls.—The great lawyer, Francis Hargrave, amassed his extensive and valuable library merely by "picking up" at book-stalls, seldom or ever purchasing a volume at what is called a "regular" bookseller's. Parliament granted 8000*l.* for the purchase of his library for the British Museum. Charles Butler was also a hunter after book-stalls, and many a rare book he has secured for a few shillings, worth as many pounds. This was his frequent boast, and his friend, Serjeant Hayward, caught the mania of him. Some years since a very early MS. of the Pentateuch, formerly belonging to the learned Ludolph, was picked up at a book-stall for a trifling sum. It is now in the library of Sion College. I remember a book-slaughterers, as it was called, at the Drury Lane end of Wych Street, where the most valuable books were constantly being cut up for the buttershops and other waste paper marts. There are many *opera desiderata* wanting in the British Museum. It is to be regretted that its management does not secure the services of some indefatigable bookworm, who knows thoroughly these *preserves* of literature, so that rare and curious works might be added at a small cost. It would be money laid out to advantage.

Abracadabra.

* "The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel himself shall know, if by rebellion or transgression against the Lord we have done it, save us not this day."

Minor Queries.

John Parkinson.—I wish to get information relative to the family and descendants of John Parkinson, the celebrated herbalist. The date of his death is stated in all biographical dictionaries as unknown, and nothing is said of his family. He was, I believe, a native of Nottinghamshire, and there he was accustomed to retire for recreation in the latter years of his life. H. F. H.

William Fynmore arrived in England from Jamaica, 12 July, 1767. What rank in the law did he hold? and any other information will oblige J. R.

Literæ Regiæ. — In Crockford's *Clerical Directory* for 1860, the Bp. of London's degrees are stated thus, — M.A. 1836, D.C.L. 1842, *D.D.* (*per literas regias*) 1856. What are these *literæ regiæ?* I have heard of degrees by royal mandate at Cambridge, and of Lambeth degrees conferred by the Abp. of Canterbury. But there is no such thing that I am aware of at Oxford; and in the Oxford Calendar the Bp. of London is D.C.L. Has the Sovereign the power to grant degrees *per literas regias*, independently of Universities? and if so, how, and by what document is it exercised? Perhaps some of your readers can enlighten me on this point. D. C. L.

Earl of Northesk.—Can any of your readers supply the epitaph of Rear-Admiral the Earl of Northesk, who died May 28, 1831, which is, I believe, in the crypt under St. Paul's Cathedral? I know of no work in which it can be found: Sir Henry Ellis's edition of Dugdale's *St. Paul's* gives the epitaphs in the crypt to the date of publication, "1818." Perhaps there may be a more recent edition. F. G. W.

Historical Narrative.—The following is from *The Times* of Dec. 6, reporting a meeting of the Christian Doctrine Association, held on the Sunday before at the Carmelite church, Dublin.

"The oratory was wound up by Father Fox, who garnished his speech with a telling historical narrative:—

"He might relate to them that on one occasion an important city was besieged, and about being entered by a hostile army. In the terror and dismay thus occasioned, it was recommended by a holy man that the inhabitants should assemble in prayer, and that a slip of paper should be furnished to each, inscribed with the pious aspiration, 'O! Mary, Immaculate Mother of our God; O! Mary, conceived without sin, pray for us, who put our trust in thee.' This was done, and from the entire multitude arose that fervent prayer to the Mother of God. What followed? Lo! in the silence of the night the host of their enemies retired from before the city, no one could tell how. (Immense cheering.) There was no fact in history better vouched for or more fully authenticated than this. (Cheers.) Therefore he would say to them, pray earnestly. Let them pray to God, and invoke the help of the glorious Virgin in behalf of the Vicar of Christ on earth — in behalf of him whose devotion for Mary had been so nobly signalised in adding another bright gem to her crown of glory. (Cheers.) Let them pray that his temporal, as well as his spiritual, power should be secured to him, that he and his successors may prosperously rule over our Holy Church, and that he and they may meet hereafter to dwell in an eternity of bliss for ever." (Loud cheers.)

Where and when is this said to have occurred, and by what historian? A. A. R.

Æneas Smith, "factor to the Earle of Moray," in 1760. Who was he? Sigma.

Passage in "Claudian." — In an old album of newspaper cuttings is one from, I think, a Northamptonshire paper of 1781, entitled *The Kentish Yeoman, imitated from Claudian.* In it are the following lines: —

"Who though but bred in Norwood's neighbouring town,
Egregious novice, knows no more of town
Than what from thence the distant view presents
Of glittering towers and lofty battlements;
From harvests, not Lord Mayors, the year computes,
And change of season marks by change of fruits."

"Lord Mayor" is no doubt the equivalent of *consul*, but I have not been able to find the passage imitated in Claudian. Can any reader of "N. & Q." direct me to it there or elsewhere? A. A. R.

Ferdinand Smyth Stuart. — The Duke of Monmouth (natural son of Cha. II.) married, first, the Duchess of Buccleuch; and, secondly, Henrietta Maria *Wentworth*, Baroness of Nettlested, and by her had one son, who was deemed illegitimate, and was consequently disinherited. But one Col. Smyth, an adherent of his father's, took him to Paris and had him educated, and subsequently left him his property, upon which he took the name of *Smyth* in addition to his own. In after life he took part in the Rebellions of 1715 and 1745, and at the age of seventy-two was attacked on a bridge in the Highlands by three royalist soldiers in expectation of reward, when he fell over the parapet and was drowned, together with two of his assailants. This Col. Wentworth-Smyth left a son Ferdinand (six years old) by Eleanor, daughter of Sir Robert Needham, a great-granddaughter of the Duke of Monmouth. He, Ferdinand Smyth-Stuart, spent some time at the University of Edinburgh, where he studied medicine, but afterwards emigrated to America, and settled in Maryland, where he acted in the twofold character of physician and planter.

When the American war broke out he became a captain in the West Virginian regiment, and was taken prisoner and kept in irons for eighteen months in Philadelphia. Afterwards he was captain in the Loyal American Regiment, and was afterwards transferred to what is now the 42nd Highlanders. He had landed property to the extent of 65,000 acres, which he valued at 244,000*l.*, which he lost, for which the British government gave him 300*l.* a year as a compensation, which was after

a while withdrawn. He was then reduced to great poverty, and was glad to accept the office of barrack-master. After that he returned to this country, and settled in Vernon Place, Bloomsbury Square. He was unfortunately knocked down and run over by a carriage at the corner of Southampton Street, and killed, December 20, 1814, leaving a widow destitute, two sons, and a daughter.

Can you give me any information concerning those *sons* or their descendants? Bristoliensis.

Captain Thomas Rudd. — Can any of your readers supply me with the date and places of death and burial of this officer, or any particulars of his services and history? By the *Army List* he seems to have been appointed chief engineer July 4, 1627, which office he retained, very probably, till the death of Charles I. In 1650 he published a work called *Practical Geometry* in two parts; and in 1651 *Euclid's Elements of Geometry;* in both of which he styles himself "Chief Engineer to his late Majesty." M. S. R.

Snuff boxes in Memoriam of Robert Emmett. — A friend has lately shown me a snuff box, made of box-wood, in the fashion of a coffin, with a death's head and cross-bones inlaid in ivory on the immoveable part of the lid. He has informed me, on the information of others, that the snuff boxes of which this is one, were conceived and made at Dublin on the occasion of the execution of Robert Emmett, and were greedily bought by the friends of that agitator, and the enemies of the existing government.

Is this information correct? Can any reader of "N. & Q." give me any farther light upon this subject? H. C. C.

The Murder of Sir Roger Beler, and the Laws of Chivalry. — On the 29th of January, 1326, Sir Roger Beler, of Kirby-Belers in this county, one of the Barons of the Exchequer, was waylaid and murdered, when on his way to Leicester, by his neighbour Sir Eustace de Folville, between whom a deadly feud existed, or rather on the part of the latter against the former.

Sir Roger was killed on the spot; but in the affray Sir Eustace was wounded with an arrow by one of the Judge's attendants, which caused his death shortly afterwards.

Alicia, the widow of De Beler, prosecuted the appeal of murder; and the king granted a commission of oyer and terminer for the trial of the offenders; all the survivors, however, fled the country, and escaped the penalty of the crime in which they had participated.

The two deceased knights were interred in the south aisle of their respective churches of Kirby-Belers and Ashby-Folville, in which their tombs may yet be seen; their effigies, in alabaster, being almost identical in design. Sir Roger Beler is represented as clad from head to foot in the rich and picturesque armour of the period, whilst on his surcoat appears the outline of a lion rampant (argent), his heraldic device. He wears a jewelled girdle, but neither shield, sword, nor dagger; whilst above the tomb are suspended portions of his funeral atchievement, consisting of helmet and crest, and a gauntlet and spur, but no offensive weapons.

In like manner no weapons are represented on the tomb of Sir Eustace de Folville, whilst the fragments of his helmet form the only part of his funeral atchievement now remaining.

I seek to be informed why *both* the knights should be represented as unarmed. I can understand why Sir Eustace de Folville, as a felon and a convicted murderer, should, by the laws of chivalry, be thus degraded by being deprived of his arms; but why is his victim similarly represented, with the exception of the heraldic device on his surcoat? William Kelly.

Leicester.

"*The Load of Mischief.*" — Can any of your readers explain a sign once in the city of Norwich, termed "The Load of Mischief?"

It represented a man carrying his drunken wife on his shoulders, who has a bottle in one hand, a glass in the other, with a monkey on her shoulders and a magpie on her head. X. Y.

E. Farrer.—Can you give me any biographical particulars regarding E. Farrer, a gentleman of Oundle, who published *The Trial of Abraham*, a dramatic poem, 1790, 8vo.? Was the author of the same family as Nicholas Ferrar (or Farrer), the friend of George Herbert? R. Inglis.

Lopez de Vega. — Who is the translator of *Romeo and Juliet*, a comedy written originally in Spanish by that celebrated dramatic poet, Lopez de Vega, 8vo., 1770. (London?) R. Inglis.

Minor Queries with Answers.

"*Puppy-Pie.*"—What is the origin of the slang question which is said so especially to infuriate bargees on the Thames, viz., "Who ate the puppy pie under Marlow Bridge?" P. J. W.

[A gentleman residing at Marlow, whose larder was occasionally robbed by the "bargees," had a puppy-pie prepared, and planted as a trap. The larder was again assailed, and the pie carried off and eaten with great relish under Marlow Bridge on board a barge. Hence the galling interrogatory, "Who ate the puppy-pie under Marlow Bridge?" At some parts of the river we understand the question is, "Who ate the cat?" Where Father Thames flows by Cookham in Berkshire, the inquiry addressed to the bargees is peculiar: — "Has he got his shoon on?" (Shoon = shoes.) The facts are these. It having been remarked that the bargees were "after" a calf grazing in the churchyard, the calf was withdrawn

after dark, and a donkey substituted. Sheltered by shades of night the bargees came, and walked off with the donkey, which they slaughtered, and partook of with much satisfaction. The dire repast concluded, not before, one of the party took up a foot of the supposed calf, and exclaimed, "He has got his shoon on!" "Who ate the leg of mutton?" "Who stole the goose?" are libellous insinuations addressed to the police. All this is English, and very English indeed; but "Who ate the donkey?" is Spanish. When the French troops were escaping from Spain after the battle of Vittoria, a party of stragglers entered a Spanish village, and demanded rations. The villagers, always hostile to the French, and now emboldened by the success of the British arms, slaughtered a donkey, cut it up, and served it to their hated foes (who were in a starving state and very glad to get it) *as veal*. Next morning the French, pursuing their march to the frontier, were waylaid by the villagers in a ravine, and many of them cut off; the Spaniards, during the murderous assault, shouting perpetually, "Who ate the donkey?"].

A Harrington. — In Ben Jonson's *The Devil is an Ass*, Act II. Sc. 1., Meercraft says, —

> "Yes, Sir, it's cost to penny hal'penny farthing,
> O' the back side, there you may see it, read;
> I will not bate a Harrington o' the sum."

What is the meaning of the phrase "I will not bate a Harrington?"

Colman, in his notes to the comedy, merely observes that the author's contemporaries used the expression as he does, and for example quotes from Sir Henry Wotton's *Letters*, "I have lost four friends and not gotten the value of one Harrington;" but confesses his ignorance of the original of it. SANDGATE.

[John Harington, created in 1603 Baron Harington of Exton in the county of Rutland, obtained a patent on terms highly discreditable to James I. for the issue of these pieces, which were forced into circulation by the King's proclamation, May 19, 1613. Hence the derisive name of "Harringtons." These tokens encountered the contempt and scorn of all persons to whom they were tendered, as being of the smallest possible value, and were the objects of sarcastic allusion by dramatists, poets, and wits. *Drunken Barnaby* (Part III. p. 83. edit. 1820) mentions this coin, on his arrival at the town of that name: —

> "Thence to *Harrington*, be it spoken,
> For namesake I gave a token
> To a beggar that did crave it," &c.

The currency of the tokens issued in the reign of James I. was by proclamation, May 30, 1625, confirmed by Charles I.; and, on the decease of Ann Countess of Harington, the patent was granted, July 11, 1626, to Frances Duchess of Richmond, and to Sir Francis Crane, Knight, who was the King's representative. *Vide* Beaufoy's *London Tradesmen's Tokens*, p. 9. 2nd edit., and Nares's *Glossary*, *s. v.*]

The Flower Pot, Bishopsgate Street Within. — I am curious to learn whether this is an historic sign, *i. e.* whether it dates from "the counterfeit association" to restore James II., for which Bishop Sprat was taken up, and the Duke of Marlborough sent to the Tower, in 1692. The existence of the plot is treated by the Duchess of Marlborough, in her *Memoirs*, with unequivocal contempt. "Soon after the Princess' going to Sion," she says, "a dreadful plot broke out, which was said to be hid somewhere in a flower-pot, and my Lord Marlborough was sent to the Tower." It appears that the signatures to this paper of the duke, the bishop, and others, were forged by two men of infamous character, one of whose emissaries found means to conceal the paper in Bishop Sprat's house at Bromley in Kent, where it was found in a flower-pot by the king's messenger, who thereupon secured the prelate. Now "the very flower-pot" was, in Horace Walpole's time, preserved at Matson, near Gloucester, the family seat of the Selwyns, and the relic I dare say is there still. But what I am anxious to learn is, whether "the Flower Pot" sign at Bishopsgate dates from this event. Bishopsgate is noted for its old inns, and possibly "the Flower Pot" may be one of them. JOHN TIMBS.

Sloane Street.

[The Flower Pot was formerly a symbol of the Annunciation of the Blessed Virgin, as stated by the editor of Beaufoy's *London Tradesmen's Tokens*, pp. 141., 153. 2nd edit. He says, "A vase of flowers in the field, *vulgò*, the Flower Pot, is derived from the earlier representations of the Salutation of the angel Gabriel to the Virgin Mary, in which either lilies were placed in his hand, or they were set as an accessory in a vase. As Romanism declined, the angel disappeared, and the lily-pot became a vase of flowers; subsequently the Virgin was omitted; and there remained only the vase of flowers. Since, to make things more unmistakable, two debonnair gentlemen, with hat in hand, have superseded the floral elegancies of the olden time, and the poetry of the art seems lost."]

David Lewis. — Can you give me any information regarding David Lewis, author of *Philip of Macedon*, a tragedy, 8vo. 1727? The play is dedicated to Pope, who seems to have thought highly of it. There is in 2 vols. 8vo. London, 1726—30, *Miscellaneous Poems by Several Hands*, edited by D. Lewis. R. INGLIS.

[The author of *Philip of Macedon*, and the editor of *Miscellaneous Poems*, we take to be the same person, as both works were published by J. Watts. We cannot discover any biographical particulars of David Lewis, who was favoured with the esteem and friendship of Alex. Pope. Whincop states that he was living in 1747. Probably he is the individual memorialised in the following epitaph on a flat stone at Low Leyton in Essex: "Sacred to the memory of DAVID LEWIS, Esq., who died the 8th day of April, 1760, aged seventy-seven years: a great favourite of the Muses, as his many excellent pieces in poetry sufficiently testify.

> 'Inspired verse may on this marble live,
> But can no honour to thy ashes give!'

He married Mary, daughter of Newdigate Owsley, Esq. a merchant, whose monument is near this place in the church."]

Anne Cromwell: Mary More. — Can you give me any account of the two following poetesses and their works? 1st. Ann Cromwell, author of

"Poems," Harleian MS. 2311.; 2nd. Mary More, author of "Poems," Harleian MS. 3918.

R. Inglis.

[Anne Cromwell was the daughter of Richard Cromwell, Esq., son and heir of Henry Cromwell, Esq., of Upwood. She married her second cousin Henry Cromwell, *alias* Williams, Knight of the Royal Oak. Mrs. Anne Williams seems really to have been attached to the Royal cause and family, a merit her husband only affected, as he was courtier both to his cousin Oliver the Protector and King Charles II. She survived her husband, and resided at Ramsey upon a narrow income, where she was buried, Jan. 10, 1687-8. For the contents of her MS. volume in the British Museum consult the Index to the Harl. MSS., also Noble's *House of Cromwell*, i. 73. 250. — Mary More, according to Walpole, "was a lady who painted for her amusement, and was grandmother of Mr. Pitfield; in the family are her and her husband's portraits by herself. In the Bodleian Library is a picture that she gave to it, which, by a strange mistake, is called Sir Thomas More, though it is evidently a copy of Cromwell Earl of Essex. Robert Whitehall, a facetious poetaster and Fellow of Merton College, wrote verses to her in 1674, on her sending the supposed picture of Sir Thomas More."—*Anecdotes of Painting*, ii. 622., edit. 1849; consult also Wood's *Athenæ*, by Bliss, iv. 178.]

Bocase Tree. — In Northamptonshire, at one of the boundaries of Brigstock Forest, formerly no doubt included in the great forest of Rockingham, there is an old stone standing, 3 ft. 9 inches high, 1 ft. 9 inches wide, called "Bocase Stone." It is of a kind found in the neighbourhood, called "Raunds," or "Stanwick stone," full of shells. One side is very smooth; and on this, quite at the upper part, is this inscription in capital letters: —

"JN THIS PLAES
GREW BOCASE
TREE."

And lower down, just above the ground:

"HERE STOOD
BOCASE
TREE."

The stone is mentioned in the histories of the county, but without any explanation of the meaning. I cannot hear of any local tradition, nor do I know of any ancient name of place or person that might elucidate the matter. Perhaps some of your readers may be able to say why a tree was called *Bocase?* H. W.

[In the following passage there is an apparent allusion to the tree in question: — "Upon the Borders of the Forrest here, next *Brigstock* and Sudborough, there is an Oak called King *Stephen*'s Oak, now an old hollow Trec, which is famous . . . . because, according to Tradition, King Stephen shot a Deer from this Tree." — *Magna Britannia*, vol. iii. p. 478. (Northamptonsh.) It is hazardous to attempt explanations and etymologies of local terms, without a due amount of local information. But if we may be permitted to suppose the "*Bocase Tree*" to have been identical with the tree from which the King shot the stag, we would understand by it "*Buck-case Tree*," the tree near which a *buck* was deprived of its "*case*," *i. e.* skinned or flayed. "Case, to skin an animal. Cases, skins." (Halliwell.) The skinning the slaughtered deer was a standing rule of the chace. "The Harte and all manner of Deare are *flayne*." (*Noble Art of Venerie or Hunting*, p. 241.) Hence the very particular directions how, when a "Harte" is killed, "to take off his skinne." The skin of a wild animal was frequently called his *case*, and flaying was called *casing*. "The flaying, striping [stripping], and *casing* of all manner chaces." "You must beginne at the snowt or nose of the beast, and so turne his skinne ouer his eares all alongst the body, vntill you come at the taile . . . . . This is called *casing*." (P. 241.) So Shakspeare, "We'll make more sport with the fox, ere we *case* him;" and again, in a double sense, "But though my *case* be a pitiful one, I hope I shall not be *flay'd* out of it."

Amongst the old terms corresponding to *buck* were *bouc*, *bucca*, and *bock*. On the whole, then, we are disposed to regard *bocase* as equivalent to *bock-case*, or *buck-case*, and as appertaining to the spot where a *buck*, having been slain by a royal hand, was according to due form deprived of his *case*, or flayed. The buck-case, then, would be simply the buckskin, or buck's skin.

Be it observed, however, that, according to the strict rules of mediæval nomenclature, which with respect to all matters connected with hunting were very precise, the *proper* name of the hart's and deer's *case* was *skinne* or *coate*. This may explain why we find bocase (or buck-case) only as a *local* term, though we have buckeye, Buckstone, buckstall (a net for catching deer), &c., all words of more general use.]

A Soldier's Epitaph. —

"Whilst I was young, in wars I shed my blood,
Both for my King and for my Country's good;
In elder years it was my care to be,
Soldier to *Him* who shed his blood for me."

Can you tell me in what church the above noble epitaph is placed? I believe it to be one of very old date. Centurion.

[This epitaph will be found in Waddesdon church, Bucks, and reads as follows: "Guy Carleton, the second son of Thomas Carleton of Carleton in Cumberland, was born in the year of Christ 1514, and dying the 1st of June, 1608,

Saluteth the Reader:

Whilest I was yong in warres I shed my blood
Both for my King and for my Country's good:
In elder years my care was chief to be
Soldier to Him who shedd his blood for me.
Now restinge here in hope a whyle I lye,
Farewell, good reader, never fear to die."

He was probably father of George Carleton, successively Bishop of Llandaff and Chichester. *Vide* Lipscomb's *Bucks*, i. 509.]

Replies.

THE UNBURIED AMBASSADORS.

(2nd S. viii. 377. 443.)

When A. A.'s Query appeared, I decided on waiting the chance of some communication furnishing an answer to his inquiry, "who they were." In default of which I had determined to offer my reasons for considering the story of the ambassadors as altogether a myth. Dr. Rimbault's Note, however, has rather shaken my theory, and that is strengthened by a book which I have raked up,

called *London in Miniature*, without any author's name, but published in 1755 by C. Corbett in Fleet Street, from which, in the description of Westminster Abbey, I make the following extract: —

"In a small chapel adjoining to this is a noble monument of brass, on the side of which lie the bodies of Don Pedro Ronquillo, Ambassador from Spain to King William III., and the Count de Briancon, Minister from the Duke of Savoy to Queen Anne, who, having never paid the debts they contracted here, lie in their coffins, unburied."

Here is apparently a circumstantial answer to A. A.'s inquiry; but nevertheless I am induced to make some observations tending to raise a doubt as to the actual facts stated. I should first observe that Dr. Rimbault's authority is from a book dated in 1724, in which the death of the Spanish ambassador is alluded to as a recent event, whereas, if he died in the reign of William III., it must have occurred at least twenty-two years previously. The only way to account for this is by supposing the publication of 1724 to be a new edition of a book originally published many years before.* I have no knowledge of the book in question, and cannot therefore judge whether this is probable.

In the further observations which I have to make, I should premise that the coffins were not, as A. A. states, in one of the chapels on the south-east side of the choir, but in the small chapel on the south-east side of Henry VII.'s chapel, which contains the large brass tomb of Lewis Duke of Richmond and Lenox. This tomb so entirely occupies the space of this chapel that there was barely room for the two coffins in question to lie on the pavement at the base of two sides of the tomb. They were both of very large size, and both originally covered with crimson velvet, but so much faded, decayed, and soiled, that they bore all the appearance of having been exhumed after many years of actual interment.

The chapel in question (as well as the corresponding opposite one, which contains the tomb of Villiers Duke of Buckingham) is inaccessible otherwise than by scaling the stone screen by which it is enclosed, about four feet in height, and it was only by looking over the screen that the coffins could be seen, as I have often done on my visits to the abbey for a period of a quarter of a century previous to the coffins having been removed, and as I presume interred, or, according to my notion, re-interred, and which I believe to have been about the year 1820. On these occasions I sometimes ventured to ask the vergers (who always repeated without variation the same story about the ambassadors) what were their names, what courts they represented, and when they died? But I was always put off with a slight bow and a motion of the hand, as much as to say "ask no questions, but follow on with the rest of the company."

Now, with all its failings and peculiarities, I have always considered Dart's *Westmonasterium* as the best authority for all that relates to the abbey up to the time of its publication, of which it gives no actual date, but in the title-page it is stated to be "from a Survey taken in the year 1723;" and the work must have issued from the press within four years from that time, as it is dedicated to George II. when still Prince of Wales. It must, therefore, be nearly cotemporary with the edition of Macky's *Journey through England* quoted by Dr. Rimbault. Yet Dart takes no notice whatever of the coffins, or of the story of the ambassadors, which, from the minute details he gives of all that was then visible above ground, and his general tendency for gossip, I think it scarcely probable he would have omitted, if they were then existing. And it is to be observed that at least ten years had then elapsed since the death of Queen Anne, in whose reign the most recent of the two occurrences is stated to have taken place.

Dart gives a minute account of all the interments which had taken place in the vaults of Henry VII.'s chapel down to his time, and it is evident from his accounts that they were then very much overcrowded. Now if any one would take the pains to ascertain how many farther interments took place therein, between the year 1723 and till towards the end of the reign of George II., which I have not the leisure or means of doing, but which I have good reason to believe to have included a great many, I do not think it would have been possible to make room for them without displacing some of their preoccupants, and I think it more than probable that this may have been the case. Dart mentions several foreigners who had been thus interred, most probably Dutch noblemen who had died in England in the reign of William III., and who may have been thus extruded some forty or fifty years afterwards, having no family connexions or representatives in England to resist such an act of violation, which may in fact have been intended as only a temporary expedient, but being deposited for the nonce in a place where they were not likely to be molested, they were suffered so to remain from year to year; and these being known to be the coffins of foreigners, of whom little else was known, the story about the unpaid debts might have been a matter of surmise, which by degrees became an established fact.

I am aware that my theory is in itself in a great measure founded on surmise. If the tradition is really founded on fact, it might, I should think, be set at rest by any one who has the opportu-

[* This work was first published anonymously in 1714, and has been frequently confounded with De Foe's *Tour through Great Britain*. Vide Gough's *British Topog.* i. 39., ed. 1780, and "N. & Q." 1st S. i. 205. — Ed.]

nity of consulting the archives of the Foreign Office or the State Paper Office.

In conclusion, I cannot but observe how strongly is herein verified the proverb, "Out of sight, out of mind." A. A. (than whom I believe there is no one better qualified to throw light on most subjects connected with the abbey) seems to treat the very existence of these coffins as a matter of tradition: whereas scarcely forty years have elapsed since their disappearance, which was after the coronation of George IV. in 1821. In setting matters to rights after the abbey had been fitted up for that occasion, many removals and alterations took place, some of them judiciously, amongst which these may be reckoned, but many of them very far otherwise. This might constitute an interesting subject of inquiry to those who are disposed to take it up. M. H.

If one of the bodies were that of Don Pedro Ronquillo, as Dr. Rimbault with great probability informs us, it must have been that of the Spanish ambassador in the time of James II., whose house was sacked by the mob in December, 1688, and who was afterwards lodged at St. James's in almost regal state. That he was very much in debt we have several authorities cited by Baron Macaulay, vol. ii. 560.; but if the body was arrested for debt, how came it in the church? In old times we hear of corpses being arrested in the way *to* the church, but surely when once *within* the consecrated ground they were privileged. Farther on, in his admirable *History* (vol. ii. 599.), the Baron tells us that Ronquillo (who by the way had always in some degree opposed Father Peters and the ultra party) reported to his court very favourably on the part of William. Is it possible he could have so far offended the Papal See by this as to have incurred the censure of excommunication? If so, his own people would not have buried him, and there might have been some difficulty on the part of the Church of England. Can any of the readers of "N. & Q." inform us farther on this point; can they give any particulars as to the law of arrest as regarded dead bodies; and can they tell us who was the tenant of the other coffin, if there were two, as my informant states? A. A.

As I do not think that the Query on this subject propounded by A. A. has as yet received any answer, perhaps the following extract from *The Letters of Horace Walpole to Sir Horace Mann*, concluding series, vol. i. p. 193., may help him: —

"But pray, has the Marshal consigned to you the revenues of the duchy? I tell you, you will be *bankrupt*; you will lie above ground in a velvet coffin, like the *Spanish* ambassadors in Westminster Abbey!".

John Pavin Phillips.

Haverfordwest.

EIKON BASILIKE.

(2nd S. viii. 356. 444.)

In "N. & Q.," 1st S. vi. 361., I described a very choice copy of this book in the original morocco binding, and with the royal arms on the sides (inadvertently stated to be those of the Stuarts *before*, instead of *after* the Union), and containing some very curious MS. chronosticha and verses.

This is, no doubt, as well as B. H. C.'s copy, of the first edition. The pagination of my copy, however, is so excessively irregular that I think it better to give an account of it, with a view of affording a means of comparison with other copies.

The title is exactly as B. H. C. gives it, except that the text in the Romans is denoted by an 8 instead of viii. Then follow four pages of Contents, six of a Relation of the King's Speech to his Children, one of an Epitaph upon King Charles, signed I. H. (Qu. Jos. Huit?) Then Marshall's folding plate, but no Errata, as described in the editor's communication. The pagination goes on regularly up to p. 129, save that p. 9 has no numeral at all; 79 is put for 76, and 72 and 73 are transposed. Instead of 130, 134 follows 129, then 135 for 131, 133 for 132, 12 for 133, 131 and 132 for 134 and 135; then 136 follows, and all is correct up to p. 150, for which 110 is substituted, and 111 for 151, 114 and 145 are put for 154 and 155, and so on up to 148, which stands for 158. Then 19 does duty for 159, 150 for 160, and so on ten less till we come to 173, for which 137 stands; then all regular, on the same plan, up to 208 (except that 200 is misprinted for 203, and p. 209 has no pagination). Suddenly, for p. 210, we find 108, and this continues, with the exception of 14 for 149, till we come to p. 154, after which follows p. 255, which brings the pagination tolerably, but not quite correct. Only one other misprint occurs, 239 for 293. The *Eikon* concludes with p. 302, but four unpaged leaves are bound up with the book, containing "A Perfect Copie of Prayers used by His Majestie in the Time of His Sufferings," delivered to Bishop Juxon immediately before his death, and a "Copie of a Letter which was sent from the Prince to the King," dated from the Hague, January 23. 1648.

Although the pagination is thus irregular, the catchwords show that no leaf is missing or misplaced, and I should like to know if copies are to be found in other libraries with the same peculiarities, and whether these probably denote the first hastily thrown off impressions. I should add that what is technically called the "register" of the volume is particularly bad.

Allow me to ventilate a second time the suggestion that these copies bearing the royal arms, of which several have occurred, might have been presented by Charles II. to the old Cavalier adherents of his father. Certainly, the custom of

impressing arms and heraldic insignia on book covers was prevalent at the time. I have a 4to. Prayer-book of 1620, said to have been King Charles the First's own when Prince of Wales, bearing on its black and worm-eaten covers the "Oestreich" feathers, and the initials C. P., but there is here a direct probability of a royal connection. The constant recurrence of the arms on copies of the *Eikon* necessitates another supposition. E. S. Taylor.

PRISONER'S ARRAIGNMENT: HOLDING UP THE HAND.

(2nd S. viii. 414.)

When an oath is taken by a witness in a French court of justice, the President tells him *to hold up his hand*, and *to speak the truth*. "Quand on fait serment devant le Juge, il faut lever la main." Hence "holding up the hand" is considered equivalent to "swearing." "En ce sens, on dit, j'en leverois la main, pour dire, j'en ferais serment." (Alberti.)

This practice may possibly be, in part, the origin of the *prisoner's* holding up his hand, when pleading guilty or not guilty. But the custom goes much farther back. In the early jurisprudence of Germany, the original rule was that the hand, in swearing, *touched* some sacred object, generally relics after the introduction of Christianity. Swearing in criminal cases (in peinliches Gericht) was, α. with the mouth (mit mund), β. with the *hand* (mit hand). The right hand was laid upon the sacred object, whatever it might be. "Der rechten wurde der heilige gegenstand angerührt." (Grimm, *D. R. Altert.* 1828, p. 903.) But mark the progressive change. Instead of the whole hand, in time it became the practice to touch the sacred object with two fingers only; and this, again, passed to simply *lifting them up*. Accordingly, Grimm asks the question, "May we not infer that they were not always laid upon [the sacred object], but only held up?" And he adds, "as, *at this day*, the use of relics having passed into desuetude, *it is the practice to swear*." That is, in swearing, the lifting up of the hand or fingers continued, though the use of relics was dropped.

There is another mediæval custom which throws light upon the practice of pleading to an indictment by holding up the hand. A person who became surety was called *manulevator*. To be bound as surety is *manulevare*. These terms of mediæval Latin reappeared, in old Italian, as *mallevadore*, *mallevare*. The explanation is that parties, in becoming surety, used to *lift up the hand*. "Mallevare. Spondere. Quegli ch' entravan mallevadori, *alzavan la mano* in segno di promessa." (Ménage.)

Would we go back to the common origin of these various practices, we must turn to the pages of the Old Testament, where we shall find that lifting up the hand is the oldest form of an oath recorded in the Bible. (*Gen.* xiv. 22. Cf. *Deut.* xxxii. 40., *Ezek.* xx. 5, 6, and marg. renderings of *Ex.* vi. 8. and *Num.* xiv. 30.)

It does not, however, exactly follow that, when a prisoner in a criminal court with uplifted hand pleads guilty or not guilty, he is *put upon his oath*. Were that so, it would be a very wrong thing; especially as the plea of not guilty is sometimes technical. The uplifted hand would seem rather to be simply a recognition of the fact that he was there to be tried and to stand the issue; in short that, identifying himself as defendant, he was his own mallevadore, responsible if convicted, and to be dealt with in due course of law. There is a great deal more that might be cited upon the present subject. Thomas Boys.

The practice of a prisoner on arraignment holding up his right hand arose thus: a prisoner found guilty of a felony, on pleading his clergy, was branded on the brawn of the right thumb, and discharged. Benefit of clergy could not be claimed more than once; a prisoner, therefore, on arraignment was made to hold up his right hand, that the court might judge whether he had been branded previously. J. C. M.

HENRY SMITH'S SERMONS.

(2nd S. viii. 254. 330.)

I am possessed of a copy of Henry Smith's Sermons, of which I subjoin a description.

A volume without title-page, the first part of which contains 632 pages, and the second a fresh pagination of 176 pages.

"The Life of Mr. Henry Smith," by Thomas Fuller.
An Address "to the Reader," signed "H. S."
"The Epistle to the Treatise of the Lord's Supper."
The Contents.

Then the Sermons, &c., in the following order:—

"A Preparative to Marriage, pp. 1—32.
A Treatise of the Lord's Supper, in Two Sermons, pp. 33—71."

Then comes a title-page:—

"The Examination of Usury, in Two Sermons, by Henry Smith. London: Printed by A. Maxwell, for Edward Brewster, at the Crane in St. Paul's Churchyard, and John Wright in Little Britain, 1673."

There is an Address to the Reader before the two Sermons, signed "H. S.," pp. 77—96. Then follows "The Christian's Sacrifice," with an Address "to my late auditors, the congregation of Clement Danes all the good-will which I can wish," pp. 97—109.

"The True Trial of the Spirits, pp. 111—124.
The Wedding Garment, pp. 125—134.

The Way to Walk in, pp. 135—140.
The Pride of Nebuchadnezzar (with a short Address, stating that former copies had been imperfect), pp. 141—151.
The Fall of King Nebuchadnezzar, pp. 152—161.
The Restitution of Nebuchadnezzar, pp. 162—172.
A Dissuasion from Pride, and an Exhortation to Humility, pp. 173—183.
The Young Man's Task, pp. 184—195.
The Trial of the Righteous, pp. 196—209.
The Christian's Practice, pp. 210—216.
The Pilgrim's Wish, pp. 217—228.
The Godly Man's Request, pp. 229—242.
A Glass for Drunkards, pp. 243—254.
The Art of Hearing, in Two Sermons, with an Address, pp. 255—275.
The Heavenly Thrift, pp. 276—289.
The Magistrates' Scripture, pp. 290—302.
The Trial of Vanity, pp. 303—316.
The Ladder of Peace, pp. 317—330.
The Betraying of Christ, pp. 331—340.
The Petition of Moses to God, pp. 341—348.
The Dialogue between Paul and King Agrippa, pp. 349—364.
The Humility of Paul, pp. 365—374.
A Looking-glass for Christians, pp. 375—386.
Food for New-born Babes, pp. 387—400.
The Banquet of Job's Children, pp. 401—410.
Satan's Compassing the Earth, pp. 411—420.
A Caveat for Christians, pp. 421—427.
The Poor Man's Tears, pp. 428—439.
An Alarm from Heaven summoning all Men unto the Hearing of the Truth, pp. 440—448.
A Memento for Magistrates, pp. 449—456.
Jacob's Ladder, or the Way to Heaven, pp. 457—473.
The Lawyer's Question, pp. 474—482.
The Lawyer's Answer to the Lawyer's Question, pp. 483—495.
The Censure of Christ upon the Lawyer's Answer, pp. 496—501.
Three Prayers:
'One for the morning, another for the evening, the third for a sick man; whereunto is annexed a Godly letter to a sick friend, and a comfortable speech of a preacher upon his death-bed.'"

Then follows a fresh title-page:—

"Eight Sermons by Henry Smith, viz.:

1. The Sinner's Conversion. 2. The Sinner's Confession. 3, 4. Two Sermons on the Song of Simeon. 5. The Calling of Jonah. 6. The Rebellion of Jonah. 7, 8. Of Jonah's Punishment. Prov. 28. 13. . . . . London: Printed in the year 1674.'" (pp. 511—626.)

Then follow "Godly Prayers for the Morning and Evening."

Then another title-page, and three Sermons, with fresh pagination, viz.: 1. "The Benefit of Contentation." 2. "The Affinity of the Faithful." 3. "The Lost Sheep is Found:" followed by "Questions gathered out of his own Confession, by Henry Smith, which are yet unanswered," (pp. 1—44.)

Next comes "God's Arrow against Atheists," with another title-page (pp. 45—122.)

Lastly, with another title-page:—

"Four Sermons preached by Mr. Henry Smith:
1. The Trumpet of the Soul.
2. The Sinful Man's Search.
3. Marie's Choice.
4. Noah's Drunkenness."
Two zealous Prayers.

These conclude the volume, which is a small 4to.

HENRY P. SMITH.

East Sheen, Surrey.

At least *three* editions of Henry Smith's Sermons, &c., have already been mentioned in your pages:—

1. That of 1590, 1591, 1594, if these publications are to be counted as one edition.

2. The later one of 1675.

3. That of which MR. BINGHAM has a copy. I presume of 1624, 1625, as it agrees with an imperfect copy in my possession.

I have also one of 1632, imperfect, but in fair condition.

These more recent editions are not, I believe, very rare.

EDWD. H. KNOWLES.

St. Bees.

The best edition of Henry Smith's Sermons is that of 1675. It is more complete than the former editions, and no other has appeared since. It contains a Life of the author by Thomas Fuller. A complete list of the contents of this volume will be found in the *Cyclopædia Bibliographica*, AUTHORS.

D.

Replies to Minor Queries.

Son of Pascal Paoli (2nd S. viii. 399.)—The suicide to which A. A.'s informant referred was probably that of the unfortunate Colonel Frederick, son of Theodore King of Corsica, who died the 11th Dec. 1756. The unhappy end of Col. Frederick is thus described by Dr. Doran, in his *Monarchs retired from Business*:—

"Nearly forty years after King Theodore was consigned to the grave in St. Anne's, an old man, one night in February, 1796, walked from a coffee-house at Storey's Gate to Westminster Abbey. Under one of the porches there he put a pistol to his head, pulled the trigger, and fell dead. The old man was the son of Theodore, Colonel Frederick. The latter had been many years familiar to the inhabitants of London, and remarkable for his gentlemanlike bearing and his striking eccentricities. He had fulfilled many employments, and had witnessed many strange incidents. Not the least strange, perhaps, was his once dining at Dolly's, with Count Poniatowski, when neither the son of the late King of Corsica, nor he who was the future King of Poland, had enough between them to discharge their reckoning. Distress drove him to suicide, and his remains rest by the side of those of his father."

J. A. PN.

The unhappy suicide alluded to by A. A. was not the son of Pascal Paoli; but Colonel Frederick, the reputed son of Theodore, King of Corsica, who shot himself in the west porch of

Westminster Abbey, Feb. 1, 1797. See an account of the event in the *Gentleman's Magazine* for 1797, p. 172. J. B. N.

Portrait of a True Gentleman (2nd S. viii. 397.) —This is, with certain variations, a paragraph from *The Gentile Sinner; or, England's Brave Gentleman, &c.*, by Clem. Ellis, M.A., Fellow of Qu. Coll. Oxon. Oxford, 1664. (Third edition.) The correct reading is (p. 178.) —

"The true gentleman is one that is God's servant, the world's master, and his own man. His virtue is his business, his study his recreation, contentedness his rest, and happiness his reward. God is his Father, the church is his mother, the saints his brethren, all that need him his friends, and heaven his inheritance. Religion is his mistress, loyalty and justice her ladies of honour, devotion is his chaplain, chastity his chamberlain, sobriety his brother, temperance his cook, hospitality his housekeeper, providence his steward, charity his treasurer, piety his mistress of the house, and discretion the porter, to let in and out as is most fit. Thus is his whole family made up of virtues, and he the true master of his family. He is necessitated to take the world in his way to heaven, but he walks through it as fast as he can; and all his business by the way is to make himself and others happy. Take him all in two words, he is a man and a Christian."

J. G. Morten.

Cheam.

Francis Mence (2nd S. viii. 470.) —A pious Nonconformist, born at Hambleton, near Worcester, educated at Pembroke College, Oxford. After the Restoration, became minister of a congregation in Wapping, London. Died about 1696, æt. fifty-seven. (Darling's *Encyclop. Bibliograph.*)

A government Minute Book in MS., containing names, residences, and movements of Nonconformists, written about A.D. 1663–66, being apparently the information of some spy, has the following entry: —

"Minze, a layman and elder to Saml Bradley's church, who broke from him by reason of Strainge, and meets with Glide at Readriffe [*Ratcliffe*] and Horsley Downe."

Perhaps these two individuals may be identical.

Cl. Hopper.

The Electric Telegraph foreshadowed (2nd S. iv. 266. 318. 392. 461.; v. 356.; cf. vi. 265. 359. 422.) —In support of this opinion, a writer in the *Navorscher* (viii. 156.) cites a *Dutch* translation of the *Deliciæ Physico-Mathematicæ*, the *fifth* edition, from *the French*, in 1672. It is called *Mathematische Vermaecklycheden, getranslateerd uyt Françoys in Nederduytsche Tale, en verryckt, vermeerderd enz.*, door Wynant van Westen, Mathem. der Stadt Nymegen, Arnhem, small 8vo. The extract, copied by Mr. N. S. Heineken in "N. & Q." (iv. 461.), is to be found in the *Vermaecklycheden*, vol. i. p. 123.

It is remarkable that, whilst *feeling* the impossibility of a correspondence by means of unconnected dials, provided with magnets, the inventor yet cannot forego the pleasure of giving *his* perspective view of the nineteenth-century-magnetic-telegraph.

The *Algemeene Konst-en Letterbode* for 1859 (vol. lxxi. p. 285.), points to an invention by Johannes Hercules de Sonde, which is found recorded in a work of Johannes Fredericus Helvetius, D.M., bearing the title of *Theatridium Herculis Triumphantis, ofte Klein Schouwtooned van den Triumpherenden Hercules.* It contains the description of a dial-telegraph, constructed after the principles of *electro-statien.*

A somewhat similar plan to the sympathetic needles some years ago went the round of the newspapers in the form of *sympathetic snails*—the animal, proverbial for slowness, being thus represented as the means for a correspondence almost as quick as thought. With whom originated this hoax? or was it really believed to be the truth?

J. H. van Lennep.

Zeyst, near Utrecht.

Epigram to a Female Cupbearer (2nd S. viii. 292.) — Oxoniensis will find this fine Epigram along with some other small poems in a quarto volume of translations from the Arabic published by a learned orientalist, Joseph Dacre Carlyle, of the University of Cambridge. The volume, which I have not seen for many years, was I think entitled *Specimens of Arabic Poetry*, and published at Cambridge about 1796.

Oxoniensis may admire the following poem, imitated from the Arabic by Shelley: —

"My faint spirit was sitting in the light
Of thy looks, my love;
It panted for thee like the hind at noon
For the brooks, my love.
Thy barb whose hoofs outspeed the tempest's flight
Bore thee far from me;
My heart, for my weak feet were weary soon,
Did compassion thee.

"Ah! fleeter far than fleetest storm or steed,
Or the death they bear,
The heart which tender thought clothes like a dove
With the wings of care;
In the battle, in the darkness, in the need,
Shall mine cling to thee,
Nor claim one smile for all the comfort, love,
It may bring to thee."

Sir William Jones translates in French several poems of the Persian Anacreon, Hafiz; and D'Herbelot's *Oriental Dictionary* is an inexhaustible mine of romance and wildness.

Kirkwallensis.

These lines I have seen quoted as from Carlisle's *Specimens of Arabian Poetry*. W. H. Husk.

Peel Towers (2nd S. viii. 378.)—The word which E. A. B. writes *Peël* should be spelt *Peal*, and you have the meaning at once. In some parts of the Borders, which, in bye-gone days, were liable to hostile incursions from English or Scottish

enemies, or from lawless freebooters, high towers were erected, in which watchmen were stationed to give notice of an enemy's approach; and on these occasions the large bell or bells suspended in the tower pealed forth their notes of alarm to the inhabitants of the district, and enabled them to prepare for their unwelcome visitors. The remains of one of these interesting towers still stands near my native town, Berwick-on-Tweed, and the last time I saw it, four or five years ago, its walls were in a pretty good state of preservation. Its walls are about twenty feet high, but being built on an eminence outside of the ramparts of the town, it commands a good view of the surrounding country. It is there called the Bell Tower, but in other of the Border districts the name may have been changed to *Peal*.

HENRY MELROSE.

Guardian Office, Brighton.

The word *Peel*, variously written Pile, Pille, Piil, Pele, Peyll, Peill, Paile, is derived from the Ancient Brit. and Gaul. *pill*, a stronghold, fortress, secure place. There is the Pile of Foudray in Furness, Peel Castle, Isle of Man; Pill, in Devon, &c. R. S. CHARNOCK.

In the Glossary at the end of vol. v. of the *Waverley Novels*, published by Robert Cadell, Edinburgh, 1847, I find: —

"Peel, a place of strength, or fortification, in general. In particular it signifies a stronghold, the defences of which are of earth mixed with timber, strengthened with palisades.

"Peel, Peel-house, in the Border Counties, is a small square tower, built of stone and lime."

S. L.

Ringing Bells backwards: the Tocsin (2nd S. viii. 18.) — It has always been a puzzle to understand what there could be so terrible about ringing bells the contrary way to that which is usual. In general they are rung commencing with the highest note, and going downwards. If your readers will open a pianoforte, and run down an octave, C, B, A, G, F, &c., and afterwards do the same the contrary way, C, D, E, F, &c., they will find nothing inharmonious nor terrible in it. Perhaps some light might be thrown on the expression if some of your readers could inform us as to the manner in which the tocsin, that dreadful signal of tumult and slaughter, was rung in France? Was it on one or more bells? A. A.

Poets' Corner.

Jest Books (2nd S. vi. 333.; vii. 95.) — It is a striking instance of the differences of the opinions men may form concerning books, that whilst your correspondent G. N. places *Scotch Presbyterian Eloquence Display'd* among Jest Books, the compiler of the "Supplement to the Catalogue of the Library of the Newcastle-on-Tyne Literary and Philosophical Society," places the work at the head of "Class 1. THEOLOGY!" of a donation of books presented by the family of a quondam alderman of that borough. The entry is as follows, p. 184.: "Curate's (Jacob) * Scotch Presbyterian Eloquence Displayed, or the Folly of their Teaching discover'd, 8vo. 1789;" with no hint that poor Jacob is other than a real personage. Y. B. N. J.

Bishop Sprat's Retort (2nd S. vii. 373.) — Your correspondents would save your readers infinite trouble if they would be a little more precise in their references. MR. TRENCH quotes simply "Note to Burnet's History." I have searched the six vols., Oxford edition (1823) of Burnet's *History of his own Time*, and the index thereto attached fails to help me to any such note. From what edition does MR. TRENCH cite it? I should have been content to enjoy the story without inquiry, had not the joke been so manifestly the same as that in Goldsmith's Epigram: —

"John Trot was desired by two witty Peers
To tell them the reason why asses had ears.
'An't please you,' quoth John, 'I'm not given to letters,
Nor dare I pretend to know more than my betters;
Howe'er, from this time, I shall ne'er see your graces,
As I hope to be saved, without thinking on asses!'"

H. L. TEMPLE.

Ploughs (2nd S. viii. 431.) — In Dorsetshire a waggon itself, or a waggon and team of horses, are still generally called a *plough*. Mr. Barnes, in the Glossary appended to his beautiful "Poems in the Dorset Dialect" (which, by the way, I rejoice to see, are beginning to attain some of the reputation they deserve), says: —

"A waggon is mostly called a *plough* or *plow* in the vale of Blackmore, where the English plough, *aratrum*, is a *zull*, the Anglo-Saxon *syl*."

And he adds the following illustration: —

"These are in his Mtes name to require you forthwith, on sight hereof, to press men and *plowes*."—Colonel Kirk's order to the parish of Chedzoy in the Monmouth rebellion.

Halliwell gives this explanation: —

"1. Used for oxen kept to draw the plough, not for horses; 2. A wheel-carriage drawn by oxen and horses."

I know not whence he obtained his first meaning; but it is strongly corroborated by a letter from an ancestor of my own, dated 1661, and published in the Right Hon. G. Bankes's *Story of Corfe Castle*, p. 259.: —

". . . had not the horse-plague swept away my horses I would have sent these to you; beside yt disease have carried away most *plowes* hereabouts, by which *plowes* or horses were never in my days soe hard to be got as now."

C. W. BINGHAM.

Witchcraft in Churning, &c. (2nd S. viii. 67.) — The *et cetera* enables me to notice some *superstí-*

[* Pseud, Robert Calder? — ED.]

tions in Ireland while churning, which I believe are still cherished in the West and South.

In the county of Galway they will not allow anything to be given or lent out of the "cabin" during the process. I remember some harsh words passing between a friend who went into a cabin to light his pipe, and one of the women there. She would neither give him a light, nor allow him to take it; and her voluble tongue poured forth a torrent of eloquence — "hot and heavy" — on my friend for asking "a light" while churning. In some places the visitor is expected "to take a turn at the dash," if of their own class; but the "quality" merely touches it, with the expression — "God bless your work." This last salutation is universal. It sounds very odd to hear one say, while admiring your new gig or car, "A fine gig, God bless it."

GEORGE LLOYD.

"*Three Kings of Colon*" (2nd S. viii. 431.) — The anthem of the "Three Kings" was probably the following, which is printed, with other devotions to the "Three Kings," in the *Parva cœleste Palmetum*, Coloniæ Agrippinæ, 1764: —

"Sancti tres Reges Caspar, Melchior et Balthasar, orate pro nobis peccatoribus nunc et in hora mortis nostræ, Amen.

"V. Tria sunt munera pretiosa.
R. Quæ obtulerunt Magi Domino.
Oremus.

"Deus, qui tres Magos Orientales Sanctosque Reges Casparem, Melchiorem et Balthasaram, ut recens natum in Bethlehem Filium tuum invîserent ac honararent, mirabiliter illustrasti, quæsumus, ut eorum exemplo et intercessione adjuti, veraque fide in hujus mundi tenebris illuminati, te lumen æternum agnoscamus, atque inter prospera et adversa tuto gradiamur, donec ad te, qui lucem habitas inaccessibilem, remotis impedimentis omnibus expeditè perveniamus. Per Christum Dominum, etc."

F. C. H.

"*Travelling of sound experimentally proved*" (2nd S. vii. 380.) — In his account of a visit to the Asylum for the Deaf and Dumb at Paris, Sir Francis Head relates what follows: —

"All of a sudden a drum beat, on which, just as if they heard its roll, they all instantly desisted from their games, fell into line, and by beat of drum with which their feet kept perfect time, they marched away following the drummer-boy, who was also deaf and dumb. 'They cannot be perfectly deaf,' I said, 'if they hear that drum.'

"In reply my guide informed me its roll had no effect on their ears, but created an immediate vibration in their chests, which, although in describing it he had put his hand thereon, he termed *dans l'estomac*." — *Faggot of French Sticks*, ii. 130.

E. H. A.

The Excellent Woman (2nd S. viii. 432.) — My copy of this book is an octavo, in two parts, pp. 304. and 336. Printed for John Wyat, 1695. At the end of the second part, two books by *Theophilus Dorrington*, are advertised, which is, to me, a sufficient key to the T. D. on the title-page of the *Excellent Woman*. J. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Diaries and Correspondence of the Right Hon. George Rose; containing Original Letters of the Most Distinguished Statesmen of his Day. Edited by the Rev. L. V. Harcourt. 2 Vols. 8vo. (Bentley.)

This new contribution to the history of this country during a very eventful period in the reign of George III., is extremely valuable in three distinct points of view. In the first place, it adds greatly to our knowledge of the personal character and administrative zeal of that eminent and thoroughly English minister, Mr. Pitt, and fully justifies his policy in the great struggle upon which he was so long engaged, — a struggle in which it is clear from these volumes he was most unwillingly compelled to enter, — for he desired peace, that he might develop the energies and resources of England, — but which when engaged in, he carried on with all the vigour and energy which became the son of Chatham. In the next place these volumes throw new and pleasing light on the character of the honest, intelligent, but certainly obstinate monarch, George III. And lastly, they do justice to one of the most valuable public servants which this country has ever known, George Rose himself — the sincere and devoted friend of Pitt — and as such the constant butt of all Whig witlings — but who here stands revealed as an able, clearheaded, straightforward, honest man of business, whose steady industry, devoted for years to the service of the State, won for him, and most deservedly, not only political importance, but the personal regard of his sovereign, and indeed of all who knew him. The friends and family of George Rose may turn with pride to this record of his political life, this proof of his high character.

Becket, Archbishop of Canterbury. A Biography. By James Craigie Robertson, M.A., Canon of Canterbury. (Murray.)

Canon Robertson, the learned author of the *History of the Christian Church*, has in this small volume reproduced, with certain changes as to form, and additions, the result of fresh materials, the subject of two papers which appeared some years since in the *English Review*. The result is a biography of the great Churchman, narrated with great skill and impartiality, more complete, and certainly more interesting, than any which has yet been laid before the English reader. Never was a piece of our early history more pleasantly and instructively set forth.

Memoirs of Early Italian Painters, and of the Progress of Painting in Italy from Cimabue to Bassano. By Mrs. Jameson. *A New Edition, revised throughout by the Author, and with much additional matter.* (Murray.)

These last words, pointing out the claims of this new edition to attention, render it almost superfluous on our part to do more than chronicle the appearance of a book so well calculated to furnish that part of the entertainment derived from the contemplation of a work of art which springs from our knowing to whom to attribute it, and then to know its history. Mrs. Jameson does this in a way which leaves her without a rival.

Tragic Dramas from Scottish History: Heselrig, Wallace, James the First of Scotland. (Constable & Co.)

Shakspeare's great example of making the incidents of his country's history the subject of Historical Dramas, has been judiciously followed by the author of the present

volume, who exhibits considerable poetic feeling, and a strong sense of dramatic effect.

The Reliques of Father Prout, late P.P. of Watergrasshill in the County of Cork. Collected and arranged by Oliver Yorke, Esq. (Rev. Francis Mahony), *Illustrated by Alfred Croquis, Esq.* (D. Maclise, R. A.) *New Edition, revised and largely augmented.* (Bohn's Illustrated Library.)

This is a Christmas Book for Scholars. Those who would at this season put on their shelves a volume replete with quaint humour, ripe scholarship, and an unrivalled readiness of versification, have here one to their hand, illustrated with a series of etchings by Maclise which add greatly to its value and interest.

Stories of Inventors and Discoveries in Science and the Useful Arts. A Book for Old and Young. (*With Illustrations.*) *By* John Timbs, F.S.A. (Kent & Co.)

We have often had occasion to compliment Mr. Timbs on the happiness with which he chooses a subject, and the success with which he brings his curious stores of information to bear upon it. This new book is a fresh instance of both these qualities, and no better present could be put into the hands of an intelligent lad than these *Stories of Inventors and Discoveries.*

Shakspeare's Household Words. A Selection from the Wise Saws of the Immortal Bard. Illuminated by Samuel Stanesby. (Griffith & Farren.)

A dainty little volume. The gems from Shakspeare are here enshrined in a casket of rich and fantastic beauty. The manner in which Mr. Stanesby's illuminations are printed is very creditable to Messrs. Ashbee & Dangerfield.

Popular Nursery Tales and Rhymes, with One hundred and seventy Illustrations by Weir, Absolon, Corbould, Wolf, Zwecker, H. K. Browne, &c., *engraved by the Brothers* Dalziel. (Routledge.)

It is hard to say which portion of this beautiful book will be most attractive to the *Spelling public* for whom it has been prepared — the good old English Nursery Tales, or the 170 exquisite illustrations by which they are embellished. Children of a larger growth may well relish the beauty of the latter. The work will unquestionably prove that it has been rightly named.

The Human Face Divine and other Tales. By Mrs. Alfred Gatty. (Bell & Daldy.)

Instructive and clever, Mrs. Gatty never fails to amuse and elevate her readers, and this new Christmas Book will fully sustain her high reputation. The first story is marked by that thorough originality which is so strong a characteristic of all Mrs. Gatty's writings.

The Children's Picture Book of Good and Great Men. With Fifty Illustrations. (Bell & Daldy.)

We predict that this entertaining volume will be a great favourite during the present season on account both of the simplicity of its narrative, and the beauty of its illustrations.

The Children's Picture-Book of Scripture Parables, in Simple Language for Children. By the Rev. J. Erskine Clarke. *With Illustrations.* (Bell & Daldy.)

Mr. Clarke knows how to write for children. The volume is simple, yet elegant, in style, and will be a welcome addition to every juvenile library.

The History of Sir Thomas Thumb. By the Author of the Heir of Redcliffe. Illustrated by J. B. (Constable & Co.)

This is a reissue in a cheaper form of Miss Yonge's graceful version of that old favourite of the nursery, the story of *Tom Thumb*, to which the fanciful pencil of J. B. has lent additional grace.

Nightingale Valley. A Collection of many of the choicest Lyrics and short Poems in the English Language. Edited by Giraldus. (Bell & Daldy.)

Giraldus tells us he has edited this volume for our delight; and certainly he has succeeded well; for we can hardly imagine a more suitable volume either for a present, or to make us acquainted with the lyric masterpieces in our language.

The Literary and Scientific Register and Almanack for 1860, *&c. By* J. W. G. Gutch. (Kent & Co.)

For nineteen years has this very useful volume made its appearance. It contains now so large an amount of useful information, that it would be hard to say what a reasonable man could seek for in it, and not find.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Johnson's Cottage Gardener. 4to. Green cloth. Vol. I.
Harwood's Lichfield. 4to.
Pitt's Staffordshire. 8vo.
Davenant on the Colossians. Vol. II.
Shaw's Staffordshire. Vol. II. Part I.

Wanted by *J. H. W. Cadby*, Birmingham.

A Courteous Conference with the English Catholickes Romane, Written by John Bishop, a Recusant Papist. London. 1593.

Wanted by *Rev. S. R. Waddelow*, Berkley, Staplehurst.

Old Ballads, by R. H. Evans. Vol. I. London. 1810.

Wanted by *Rev. E. S. Taylor*, Ormesby St. Margaret, near Yarmouth.

Notices to Correspondents.

We are compelled, notwithstanding that we have enlarged our present Number to Thirty-six pages, to omit several interesting Papers, among others, Notes on Leighton's Works; Destruction of Records during French Revolution; Frangipani, &c., *and many of our* Notes on Books.

H. A. O.'s *Query we hope to answer in our next.*

Clammild: Mr. Bolton Corney's *work on Shakspeare was never published.*

J. O. N. and R. H. S. *We have letters for these correspondents. Where can we address them?*

H. S. G. *The seal of which you forwarded us an impression, is modern, and one of the kind brought to England by almost every traveller who visits Jerusalem.*

C. (Legacy.) *There are no records kept of Legacies. The only way of ascertaining whether such a legacy has been left would be by an inspection of the will of the supposed testator.*

A. F. *will find the subject of* Cockades *treated of fully in our* 1st *Series*, vols. iii. *and* xi.

Vicar of Bray. G. W. M. *will find this famous old song in Chappell's* Popular Music of the Olden Time, vol. ii. p. 653.

May Marriages. H. H. W. *is referred to* p. 52. *of* vol. ii. *of our* 1st Series *for illustrations of the belief in the ill luck attendant on these, which is older even than Ovid's time, who said —*

"Mense malas Maio nubere vulgus ait."

J. L. P. *The church of St. John the Evangelist,* "de insula missarum," *appears to be Inchafray Abbey at Maderty, about eight miles from Perth, said to have been founded.* circa 1200, *by Gilbert Earl of Strathern. See Spotiswood's* Account of the Religious Houses in Scotland. *The whole seal (of which the impression sent by you was but one side) is engraved in Laing's* Scottish Seals.

Cotgrave's Dictionary. *In our notice of this work* (antè, p. 453.) *we stated that there was an edition in fol.* 1773-2, *which we found entered in the new Catalogue of the British Museum. The date, however, is* 1673-72, *the work being in two parts. The first* French and English Dictionary *published in this country was by M. Claudius Desainliens, or as he chose to call himself in England, Hollyband, a teacher of languages in London. Hollyband's was the basis of Randle Cotgrave's valuable* Dictionary.

R. S. Charnock. *Cumberworth's will appeared at* p. 375. *of our present volume.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, DECEMBER 24. 1859.

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Notes.

ARCHBISHOP LEIGHTON'S WORKS.

(*Continued from* p. 64.)

It is very remarkable, and not easy to account for, that Leighton's eminent position as a great English Classic is not generally recognised. A striking illustration of this is furnished by Mr. Robert Chambers's *Cyclopædia of English Literature*, a second edition of which has recently appeared under the editorial care of Mr. Robert Carruthers, who also assisted in the preparation of the former edition. I am well acquainted with the edition of 1842, and do not hesitate to characterise it as one of the most valuable works in the English language — a work standing by itself, and of singular excellence. The new edition I have not yet had time to examine, but can well imagine that it is admirable. Now in this bright Circle, Leighton shines not; in each edition he is *passed over!* We have Tillotson, and Paley, and Blair, *et hoc genus omne*, — but Leighton is ignored, and that by his own countrymen, highly intelligent and cultivated though they be!

Archbishop Leighton calls forth our warmest affection and admiration, whether we regard him as a Divine, or (to use his own expression), Θεόσοφος, as a Philosopher and Christian Platonist, or as an English Author. He had essentially the genius of a Poet — all a Poet's imagination, vivid sense and ardent love of the Beautiful, felicity of diction, and power of expression. His learning too, so rich and rare, and so happily applied, contributes largely to the charm of his writing, and affords "matter of most delightful Meditation." But that which adds so peculiar a zest to his compositions, as Mr. Pearson rightly observes (p. clxvi.), is the quality usually denominated Unction. His mouth spake out of the abundance of his heart; and he strikingly exemplifies his own quotation from St. Bernard, — *Utilis Lectio, utilis Eruditio, sed magis Unctio necessaria, quippe quæ sola docet de omnibus.** Indeed, we may apply to *all* of Leighton's Works what Dr. Fall says in speaking of the Prælections, and that without hyperbole: —

"Surely, even those who have the least divine disposition of mind, will make it the principal business of their life, and their highest pleasure, to stray through those delightful Gardens, abounding with such sweet and fragrant Flowers, and refresh their hearts with the Cœlestial Honey that may be drawn from them; nor is there any ground to fear that such supplies will fail; for how often soever you have recourse to them, you will always find them blooming, full of juice, and swelled with the Dew of Heaven; nay, when by deep and continual Meditation, you imagine you have pulled the finest Flower, it buds forth again; and what Virgil writes concerning his fabulous Golden Bough is, in strictest truth, applicable in this case:

"'. . *Uno avulso, non deficit alter,*
Aureus.'"

Abp. Leighton lives in his Works†, and they accordingly breathe the spirit of his Life, which was indeed what Plotinus calls *A Flight of the Alone to the* Alone.‡ He was *in* the World yet not *of* the World, but apart from it; and realised, as fully as ever man did, the truth of that profound saying of the Ancients — *Nascentes morimur: Morientes nascimur.* Thus it was that he regarded the World as an Inn, and himself as a Pilgrim travelling towards Eternity. His feelings on the subject are well expressed in his own description of a Christian Traveller: —

"There is a diligence in his calling, and a prudent regard of his affairs not only permitted to a Christian, but required of him. But yet in comparison with his great and *high calling* (as the Apostle terms it), he follows all his other business with a kind of coldness and indifferency, as not caring very much which way they go; his Heart is elsewhere! The Traveller provides himself as he can with entertainment and lodging where he comes; if it be commodious, it is well, but if not, it is no great matter. If he find but necessaries, he can abate delicacies very well; for when he finds them in his way, he neither *can*, nor, if he could, *would* choose to stay there. Though his Inn were dressed with the richest hangings

* *Comment on St. Peter*, iii. 19., Pearson's edit., vol. ii. p. 227.

† Mr. Wogan (not Dr. Fall, as I inadvertently said), in prefixing *Some Account of the Life of Abp. Leighton* to his valuable edition of the XVIII. Sermons, observes: "Indeed our Author so lives in his Works, that the History of his Life would appear less necessary to be inserted, were it not of use to throw some light on many passages in these Sermons."

‡ The celebrated passage in Plotinus, ending with "Φυγὴ μόνου πρὸς MONON," has been most happily and appropriately chosen as the Motto for Leighton's Works in Mr. Pearson's edition. One is almost tempted to translate it *A Flight of the Sole to the Alone.*

and furniture, yet it is not his Home; he must and would leave it."*

Diodorus, I may observe, tells us that the Egyptians used to style the dwellings of the living "Inns," regarding this Life as the Journey of a Traveller towards his Home. Cowley has a similar thought in one of his *Pindarique Odes*, of which I give the first stanza:—

"Life.

"*Nascentes Morimur.* Manil.

"We're ill by these Grammarians used,
We are abused by *Words*, grossly abused;
From the Maternal Tomb
To the Grave's fruitful Womb,
We call here *Life*; but *Life's* a Name
That nothing here can truly claim:
This wretched Inn, where we scarce stay to bait,
We call our *Dwelling-place*;
We call one *Step* a *Race*:
But Angels, in their full enlightened state
Angels who *Live*, and know what 'tis to *Be*,
Who all the nonsense of our Language see,
Who speak *Things*, and our *Words* (their ill-drawn *Pictures*), scorn:
When we by a foolish Figure say,
Behold an old Man dead! then they
Speak properly, and cry, '*Behold a Man-child born!*'"

Yes, Leighton's Life was indeed "hid with Christ in God;" he had passed through the mystic grades of Mortification and Annihilation† into that sublime Absorption which he so well describes in his *Rules for a Holy Life*:—

"Entering into Jesus, thou casteth thyself into an infinite Sea of Goodness, that more easily drowns and happily swallows thee up, than the Ocean does a drop of water. Then shalt thou be hid and transformed in Him, and shalt often be as Thinking without Thought, and Knowing without Knowledge, and Loving without Love, comprehended of Him Whom thou canst not comprehend."—§ v. 10.‡

I may remark here that these few lines contain the sum and substance of the writings of the great Mystics, and may be verified over and over again in their works. I would especially compare, not only this passage, but the whole tract, with Norris of Bemerton's *Discourse concerning Heroic Piety*, and with the works of Tauler, à Kempis, St. John of the Cross, Fenelon, Guion, and Marsay.

Abp. Leighton's *Works* might receive much beautiful and suitable illustration from those of a kindred spirit — the sweet Poet and Platonic Divine, Norris of Bemerton.§ For instanee, compare Leighton's Lecture "Of the Happiness of the Life to Come" with "An Idea of Happiness," one of Norris's charming *Miscellanies*; and Leighton's remarks on the Beatific Vision and the Scholastic questions about it, in the same lecture, with Norris's "short and methodical account" of the matter in his *Idea.* (*Miscel.* 6th ed. pp. 282—88.) Again,— that Happiness implies consciousness of it, *Non est beatus qui se non putat* — cf. Leighton, vol. i. 21., ii. 497., with Norris, p. 284. One parallel passage I would fain quote at length. Leighton, speaking of unreasonable and childish Desires, asks:—

"And what would we have? Think we that Contentment lies in so much, and no less? When that is attained, it shall appear as far off as before. When Children are at the foot of a high Hill, they think it reaches the Heavens, and yet if they were there, they would find themselves as far off as before, or at least, not sensibly nearer. Men think, Oh, had I this, I were well; and when it is reached, it is but an advanced standing from which to look higher, and spy out for some other thing."—*Comment on St. Peter*, v. 7., vol. ii. p. 430.; cf. p. 148.

Compare Norris's fine poem entitled *The Infidel*:—

"Farewel Fruition, thou grand cruel cheat,
Which first our Hopes does raise and then defeat;
Farewel thou midwife to abortive Bliss,
Thou mystery of Fallacies.
Distance presents the object fair,
With charming features and a graceful air,
But when we come to seize th' inviting prey,
Like a shy Ghost, it vanishes away.

II.

"So to th' unthinking Boy, the distant Sky
Seems on some Mountain's surface to rely;
He with ambitious haste climbs the ascent,
Curious to touch the Firmament:
But when with an unweary'd pace
Arrived he is at the long-wished-for place,
With sighs the sad defeat he does deplore,
His Heaven is still as distant as before."
P. 19. Cf. pp. 13. 32. 133. 215. 276. 288.

Parallel passages occur in the works of Dr. Johnson (who makes the primitive Arcadians take the place of children), Thompson, Campbell, Hood, and many others. I cannot refrain, however, from quoting a beautiful passage from Bishop Hickes's *Devotions*:—

"'Tis to be happy that we run after Pleasures; and cover [*sic*] in everything our own proud Will. But we, alas! mistake our Happiness; and foolishly seek it where it is not to be found. As silly Children think to catch the Sun, when they see it setting at so near a Distance. They travel on, and tire themselves in vain; for the thing they seek is in *another* World."—Lond. 1706, p. 446. *Mattins for Commem. of Saints.*

The Simile of the Soul and the Magnetic Needle, or "The Magnetism of Passion" as Norris calls it, has already been illustrated in the pages of "N. & Q." On this point compare

* *Comment on St. Peter*, ii. 11., vol. i. p. 274. Cf. vol. ii. pp. 110. 347. 402. Cf. also Norris's poem, *The Elevation*, pp. 42. 46.

† See the preliminary Letter on Mystics and Mystical Terms prefixed to Marsay's *Discourses relating to the Spiritual Life*, Edinb., 1749.

‡ Elsewhere he says: "It is but little we can receive *here*, some drops of Joy that enter into us; but *there* we shall enter into Joy, as Vessels put into a Sea of Happiness."—Vol. i. p. 194.

§ Norris's *Collection of Miscellanies* is one of the most delightful, and, at the same time, badly-printed books in our language; both type and paper are wretched. I trust Mr. J. R. Smith will ere long include it in his admirable *Library of Old Authors.*

Leighton, vol. i. pp. 22. 223., iii. p. 187., with Norris, pp. 91. 200. 208—9.

The Simile of Christ's Purity and the Sun shining unpolluted on pollution has also been traced in "N. & Q."; I may add Leighton, *Serm.* v. vol. iii. p. 141. Cf. Cawdrie's *Treasurie of Similies*. Lond. 1609, p. 551.

The Simile of the Wounded Deer (Med. on Ps. xxxii. 4. vol. ii. p. 306.), is very beautifully drawn out in one of Wither's Emblems; cf. also Cowper's lines beginning "I was a stricken Deer." *Task*, B. iii.

Leighton, commenting on 1 Peter, i. 3., observes: —

"*A living Hope*, living in death itself! The World dares say no more for its device, than *Dum spiro spero*; but the Children of God can add, by virtue of this living Hope, *Dum expiro spero*," &c. vol. i. p. 35.

Cf. the following passage which occurs in *The Three Divine Sisters, Faith, Hope, and Charity*, by Thomas Adams of Willington. — *Workes*, Lond. 1630, folio: —

"Hope is the sweetest friend that ever kept a distressed Soul company; it beguiles the tediousness of the way, all the miseries of our Pilgrimage. Therefore *Dum spiro spero*, said the Heathen; but *Dum expiro spero*, says the Christian. The one, 'Whilst I live I hope;' the other also, 'When I die, I hope;' So Job, *I will hope in Thee tho' Thou killest me.*"—Repr. 1847, p. 8.

All Things attend and serve Man — Fragm. on Ps. viii. vol. ii. p. 346. Cf. G. Herbert's Poem on "Man."

The Elixir —Comment on St. Peter, iv. 2. 11.; vol. ii. pp. 294. 353—4. Cf. G. Herbert's poem of that name.

Leighton's account of True Philosophy is very striking: —

"The exactest Knowledge of things is to know them in their causes; it is then an excellent thing, and worthy of their endeavours who are most desirous of Knowledge, to know the best things in their highest causes; and the happiest way of attaining to this Knowledge is, to possess these things, and to know them by experience."—Vol. i. pp. 13—14. Cf. ii. 120.; iv. 120. 275—6. 324. 348.

The above is a beautiful expansion of Virgil's

"Felix qui potuit rerum cognoscere causas."
Georg. ii. 490.

Eirionnach.

(*To be concluded in our next.*)

LEGEND OF JERSEY: THE SEIGNEUR DE HAMBIE.

In the island of Jersey, upon an artificial mound facing the coast of Normandy, is a chapel called La Hogue-bie. Hogue is a word synonymous with *tumulus*, and answers precisely to what we term a sepulchral barrow. There are many of the kind in the isle, but this is the largest. There is a tradition that a Norman nobleman, the Seigneur de Hambie, being killed in the island, was interred here; and the mound raised over him that from Normandy his widow might daily view the burial-place of her departed husband. The chapel was added, wherein to say masses for the repose of his soul. A strong spice of romance pervades the story, which is printed in Latin, from the original MS., in Falle's *Jersey*, continued by Morant (4to. edit. 1798), and in substance is as follows: —

"It is related that once on a time, in the marshes of St. Laurence, in the island of Jersey, there existed a serpent (or dragon) which greatly troubled the islanders with its ravages. Upon its coming to the ears of the Lord of Hambie in Normandy, he, instigated by the report, and to add glory to his name, repaired thither — killed and decapitated the dragon. He had a servant who accompanied him, and who was to have carried home the news of this valiant action, but, envious of the renown of so great a deed, turning suddenly treacherous, he slew his master and buried him. Returning to Hambie he persuaded his mistress that his lord had been killed by the serpent, and that he himself had avenged his death by despatching the monster. He moreover instructed her that he was charged with his lord's dying wish to the effect that she should marry the servant: a concession to which the lady for the pious love that she bare to her liege lord yielded. The servant, now elevated to the position of Lord of Hambie, raved frequently in his sleep, and seemed agitated in dreams, constantly exclaiming, 'Alas, wretch that I was to kill my master.' A reiteration of this excited her suspicions: she consulted her friends, taxed him with the fact, and brought him to justice, when he acknowledged the crime. The lady, as a memorial, erected a mound upon the spot where he was killed and buried, in the parish of St. Saviour, and it was called Hogue Hambie, otherwise by corruption Hogue-bie, *Hogue* being an obtuse pyramid of earth of the sort called by the French *Montjoyes*."

These tales of valiant knights combating with fierce and pestiferous dragons have been common in history, and I should be glad to have some theory of their origin. The old serpent, the arch-enemy of the human race, may have been the idea to build on, but it would be hardly consistent to drag in the Apocalypse to help us out, as Pagandom would furnish doubtless as many examples.

A friend once imaginatively suggested to me that mankind having some oral tradition of the pre-adamite monsters, may have furnished material for such fables, which lost nothing in the perpetual telling of successive generations.

Is this edition of Falle's *Jersey* rare? I cannot meet with a copy in the British Museum.

This romantic story has been versified by a writer in the *European Magazine*, vol. lxxii. (1817), whose initials are R. A. D., Esq. Is it known to whom these initials appertain?

Ithuriel.

FRANGIPANI.

This is the name of a composition sold as a perfume, and which of late, through the enterprise of its vendors, has been much pressed on the at-

tention of the public through the advertising columns of our newspapers, periodicals, &c. The origin of the term seems worthy of a Note; especially as many, I doubt not, have like myself supposed it to be without more signification than the names of other perfumers' nostrums: as, for instance, *Guards' Bouquet*, *Jockey Club*, and the like. It is also the more necessary since an explanation, which I believe to be without foundation, is circulated by one of the vendors of the perfume, under semblance of a quotation from "N. & Q."*

Frangipani is the name of a very ancient and illustrious family of Rome, one member of which, Mutio Frangipani, served in France in the Papal army during the reign of Charles IX. The grandson of this nobleman was the Marquis Frangipani, Maréchal des Armées of Louis XIII.; and he it was who invented a method of *perfuming gloves*, which, when so perfumed, bore the name of "Frangipani gloves."† Ménage, in his *Origini della Lingua Italiana*, published at Geneva in 1685, thus notices the Marquis and his invention: —

"Da uno di que' Signori Frangipani, (l' abbiam veduto qui in Parigi) furono chiamati certi guanti porfumati, *Guanti di Frangipani.*"

From the following passage in Le Laboureur's *Mémoires de Castelnau*‡, it appears that the brother of the Marquis Frangipani had a share in the invention: —

"Ce dernier Marquis Frangipani, et son frère mort auparavant luy, inventèrent la composition du parfum et des odeurs qui retiennent encore le nom de Frangipane."

What the composition of the perfume was that gained for the Marquis so much reputation, I have not been able to discover. Ménage, who, it will be observed, was a contemporary, and had met the Marquis in Paris, alludes merely to *perfumed gloves*, and I am inclined to think that this was the only form in which the invention at first appeared. Le Laboureur speaks of his inventing "la composition du parfum et des odeurs," which perhaps may be understood to refer to some essence, powder, or pommade. This much, however, is certain, that various compositions, as *pommade*, *essence*, and *powder*, distinguished by the name of *Frangipani* or *Frangipane*, were sold by perfumers down to the early part of the present century, when they gradually fell into disuse. During the last few years, however, the name has again found its way into the list of perfumes, and *Frangipani* is now more sold than it probably ever was before. The *formulæ* for the various compounds, as "Pommade à la Frangipane," "Esprit de Frangipane," &c., are so utterly discrepant, and have such slender pretensions to represent the original, that it is needless to quote them, and I shall only refer the reader who wishes for them to the works named below.*

The subject of *perfumed gloves*, which I may remark have long since disappeared from use, introduces us to some curious particulars regarding the trades of glover and perfumer. Savary, in his *Dictionnaire Universel de Commerce* (Genève et Paris, 1750), tells us that the glovers of Paris constitute a considerable community, having statutes and laws dating back so far as 1190. These statutes, after receiving various confirmations from the kings of France, were renewed, confirmed, and added to by Louis XIV. under Letters Patent in March, 1656. The glovers are therein styled "Marchands Maîtres Gantiers-Parfumeurs." In their capacity of glovers they had the right of making and selling gloves and mittens of all sorts of materials, as well as the skins used in making gloves; while as perfumers they enjoyed the privilege of perfuming gloves, and of selling all manner of perfumes. Perfumed skins were imported from Spain and Italy, and were used for making gloves, purses, pouches, &c.; they were very expensive and "fort à la mode," but their powerful odour led to their disuse. With regard to gloves, Savary remarks: —

"Il s'en tiroit autrefois quantité de parfumés d'Espagne et de Rome; mais leur forte odeur de musc, d'ambre et de civette, qu'on ne pouvoit soutenir sans incommodité, a fait que la mode et l'usage s'en sont presque perdus: les plus estimés de ces Gans étoient les Gans de Franchipane et ceux de Neroli."†

Many receipts are extant for the perfuming of gloves, and though some of them are curious, they are too lengthy for me to quote more than the titles. Here, in the *Secreti de la Signora Isabella Cortese, ne' quali si contengono Cose Minerali, Medicinali, Arteficiose ed Alchimiche, e molte de l' Arte Profumatoria, appartenenti a ogni gran Signora* (Venet., 1574, 12mo.), we find directions for "Concia di guanti perfettissima, con musco ed ambracan," and again "Concia di guanti senza musco perfetta." I have also before me, from an old French work published at Lyons in 1657‡, the precise directions for "Civette très-exquise pour parfumer gands et en oindre les mains." In these compositions musk, ambergris, and civet, were the chief perfumes; and as they were applied inside the gloves, combined with some sort of oil or grease, their use at the present day would be thought intolerable. The gloves of Frangipani were also prepared with grease, as I

[* Who informs us that the paragraph originally appeared, as a quotation from "N. & Q.," in a country paper." — Ed. "N. & Q."]

† Vide Bayle, *Dictionnaire Historique et Critique*; Moreri, *Grand Dictionnaire*, ed. 1740, tome iv. p. 183.

‡ Ed. Bruxelles, 1731, tome ii. p. 651.

* Celnart, *Nouveau Manuel, complet du Parfumeur*, Paris, 1854, 18mo.; Piesse, *Art of Perfumery*, London, 1856, 8vo.

† Tom. ii. p. 619.

‡ *Les Secrets du Seigneur Alexis Piemontois.*

think we may gather from the following lines of Cerisantes*: —

"Amice, nil me sicut anteà juvat
Pulvere vel Cyprio
Comam nitentem pectere;
Vel quas Britannus texuit subtiliter
Mille modis varias
Jactare ventis tænias;
Vel quam *perunxit* Frangipanes ipsemet
Pelle, manum gracilem
Coràm puellis promere."

The word *Franchipanne*, or *Frangipane*, is applied in French cookery to a sort of pastry composed of almonds, cream, sugar, &c. In the West Indies it is used to designate the fruits of *Plumiera alba* L., and *P. rubra* L., because, according to Merat and De Lens†, "on retrouve dans ces fruits mûrs le goût de nos franchipanes." If these fruits are eatable, it is remarkable that neither Sloane nor Lunan mentions the fact. *Frangipanier* is, however, the French name of the *Plumiera*. DAN. HANBURY.

Plough Court, Lombard Street.

Minor Notes.

Contents of Old Book Covers. — J. R. F.'s account of the discovery of a picture within the boards of a book cover, reminds me of an anecdote I heard in conversation some years ago. I have forgotten who my authority was, but have a strong impression that my informant had means of knowing the details of the discovery from the finder.

I was told that a good many years ago, when several of the books in the library of Lincoln cathedral were being examined for the purpose of selecting those that were in bad repair to be rebound, a slight inequality was detected in the paper covering internally one of the boards of a folio volume. Curiosity caused this paper to be removed, and displayed a number of thin gold coins packed closely together. If my memory does not betray me my informant said that they were mostly ten shilling pieces of James I. and Charles I. DR. DRYASDUST, F.S.A.

Nicknames on Members of Parliament. — Perhaps some correspondent would furnish additions to the following: — The late Nicholas Fitzsimon, son-in-law of the late Daniel O'Connell, at one time represented the county of Dublin in Parliament. At the same time another Nicholas Fitzsimon (afterwards Sir Nicholas, since dead) represented the King's County. The latter was an exceedingly obese person, whilst his namesake had a very deformed short leg and foot, and was lame. In order to distinguish them in the "House," the latter was called Mr. *Foot-Simon*, whilst the member for the King's County was known as Mr. *Fat-Simon;* nothing in the shape of "nicknames" could be more appropriate. The late Pierce Mahony, an attorney of Dublin, who had an extensive practice, represented the borough of Tralee (in Kerry) for a short time in Parliament, and contrived, in a few months, to introduce so many Bills, that he was called *Bill* Mahony, a name that he carried with him to his grave. Two of the Wynns of Wales, uncle and nephew, were in the "House;" one was called *Bubble*, from the extraordinary manner in which he spoke, whilst the other had a thin whistling sort of utterance, which procured for him the name of *Squeak*. No doubt hundreds may be added to the above. S. REDMOND.

Liverpool.

Beltane. — Numerous observances, relics of the ancient Beltane festival, the Beal fire-worship of the Celtic nations, are described as being still practised on the 1st of May in the end of last century and the beginning of the present. How far are observances of this class still kept up? such as extinguishing the fires of a district on the 1st of May, and then kindling a *need-fire?* Is the lighting of bonfires on May-day, or on Hallowe'en (the 1st of Nov.), still kept up in many localities? A. F.

Edinburgh.

Square Words. — Having been defied to square QUEEN and CRIMEA, I have assayed and done them. As they are difficult, I send them as a contribution to the selection you have published: —

Q	U	E	E	N		C	R	I	M	E	A
U	S	A	G	E		R	E	M	A	N	D
E	A	S	E	S		I	M	A	G	E	D
E	G	E	S	T		M	A	G	P	I	E
N	E	S	T	S		E	N	E	I	D	S
						A	D	D	E	S	T

There are, I am satisfied, no other solutions.

CLAMMILD.

Athenæum Club.

Machine Hexameters (1st S. xii. 470.; 2nd S. i. 57.) — I have taken the liberty of having a few copies of this ingenious puzzle printed, under the title of *Carminarium Latinum;* and any of your correspondents who may desire a copy can have one by applying by letter to Mr. Heming, printer, Stourbridge, and enclosing 1*s.* 1*d.* in postage stamps.

It will be ready very shortly, but early application should be made to ensure a copy. H. S. G.

* They form part of an ode addressed "Ad Vincentem Victurum," which may be found at the end of the Latin letters of Balzac (*Balzacii Carminum Libri tres: ejusdem Epistolæ Selectæ*, ed. Æg. Menagio, Paris, 1650, 4to.)

† *Dict. de la Matière Médicale*, tom. v. 405.

Queries.

"FAMILIAR EPISTLES ON THE IRISH STAGE."

Who was the author of a 12mo. volume, entitled *Familiar Epistles to Frederick E. Jones, Esq. on the Present State of the Irish Stage*, pp. 178? It attracted no small amount of public attention in its day; and having reached a fourth edition, "with considerable additions" (Dublin, 1805), it has been usually attributed to the pen of the late Right Hon. John Wilson Croker. But regarding its authorship, "sub judice lis est."

In Mr. Wm. J. Fitzpatrick's recent publication, entitled *The Friends, Foes, and Adventures of Lady Morgan*, p. 137., the following words may be found:—

"An unadorned slab, almost smothered by rank weeds, in the churchyard of St. Werburgh, Dublin, communicates to the reader the melancholy fact, that Edwin, one of the most promising Irish actors, died in 1805, from a broken heart caused by an illiberal criticism in Croker's *Familiar Epistles on the Irish Stage*."

But Mr. Gilbert's statement, as given in his *History of the City of Dublin*, vol. ii. pp. 221. 226., differs from the foregoing:—

"Early in 1804 the dramatic world of Dublin was thrown into a state of commotion by the appearance of a small anonymous pamphlet, entitled *Familiar Epistles to Frederick Jones, Esq. on the Present State of the Irish Stage*. The authorship of this production, which was kept a profound secret, has been ascribed to John Wilson Croker, who, however, pledged his honour to Jones that he had not written it . . . . . Jones always considered the *Epistles* to have been written by the late Baron Smith [Sir Wm. Cusack Smith, Bart.], and ascribed the greater part of the notes to a barrister named Comerford, editor of the *Patriot* newspaper."

Some reader of "N. & Q." may perhaps be able and willing to set the question at rest.*

Abhba.

Minor Queries.

Hymns.—Can any of your correspondents tell me where to find the *originals* of the well-known hymn—"Lo! He comes with clouds descending" by Oliver, a Methodist shoemaker (?); of "Great God! what do I see and hear;" and of the modern hymns, "Glory to thee, O Lord," for Innocents' Day, in the collection of the Society for Promoting Christian Knowledge; and "Our blest Redeemer ere He breathed a tender last farewell," in Mercer's book? H. W. B.

The Book of Hy-Many.—In Dr. O'Donovan's valuable work on *The Tribes and Customs of Hy-Many*, printed by the Irish Archæological Society from the *Book of Lecan*, the learned editor, in his introductory remarks, observes that "the *Book of Hy-Many*, supposed to contain various tracts relating to the territory, is still in existence, and is believed to be in the possession of a private collector in England; it is, however, inaccessible to the editor."

Can you, Sir, or any of your numerous correspondents, inform me whether Dr. O'Donovan's belief is correct? and, if so, in whose custody this doubtless highly curious ancient MS. is at the present time? William Kelly.

Leicester.

Terence.—Can you oblige me by answering the two following Queries regarding English translations of Terence? 1st. *Terence's Comedies, made English*, 12mo., 1694, by Mr. L. Echard *and others;* revised and corrected by Dr. Echard and Sir (Roger?) L'Estrange. Who were the "other" translators. 2nd. There is an edition of Terence, Latin and English, 8vo., 1739, by John Stirling. Is Mr. Stirling the author of the English translation in this edition? R. Inglis.

Spoon Inscription.—

"AN. NO. 1669.
DASBLVT . ESV CHRIST . GOTESSOHN. DERMA GVNSREIN VONALLEN SVNDEN
CHRIST TVML. BABEN. ASTF. ALBES SER DENALENS. WASSEN."

The above is an inscription on a curiously carved spoon, the handle of which represents the Virgin and child, with two little cherubs clasping her robe, standing on Sin, represented by a nude female with long hair and a serpent's tail. At the back is a head with long flowing wig. I should be grateful if any of your numerous correspondents would tell me whether it is probable that this spoon was used in the rite of baptism, and who the head might represent? W. P. L.

Greenwich.

Was Lady Jane Grey buried at Bradgate?—A Query on this subject was inserted in 1st S. ix. 373., from my friend Mr. T. R. Potter, which has not yet received any reply. As it would be interesting to ascertain the last resting-place of the remains of this unfortunate lady, permit me to renew the Query; and to ask whether there is any evidence to invalidate the tradition that "her body was privately brought from London by a servant of the family, and deposited in the chapel at Bradgate?" William Kelly.

Leicester.

Henry Maclellan.—Can you give me any information regarding Mr. Maclellan, who is author of an alteration of *Romeo and Juliet*, which seems to have been acted at Norwich about 1757. This author is not noticed in the *Biographia Dramatica*. In the *Gentleman's Magazine*, 1823 (vol. xciii. Part ii. p. 605.), I find the two following

[* The work is attributed, without any Query, to John Wilson Croker in the Catalogue of the British Museum. — Ed.]

paragraphs in a paper entitled "Extracts from Old Newspapers": —

1. "*To the Public.* — As it has been remarked by some persons, that the favourite play of *Romeo and Juliet* would give much more satisfaction to the audience in general, if it ended happily, accordingly it has been entirely altered. The 5th Act made almost a new one, saving their lives, and the life of every vertuous unoffending character, preserved also (except Mercutio), and rewarded. All this too is brought about by nothing even bordering upon the miraculous, but by plain, natural, and far from improbable means, &c. The play is now in rehearsal."

2. "*The Inventory, a whimsical moral piece.* — N.B. As there happened a great error in the first night's representation, in the 5th Act of *Romeo and Juliet*, as lately altered, the scene of reconciliation between the families being thro' accident almost entirely omitted, this is to acquaint every lady and gentleman, that the MS. is ready to be produced, on their sending for it to Mr. Maclellan's." *

R. Inglis.

"*The Death of Lord Chatham.*" — How is it that Copley's picture of the sad scene in the old House of Lords, on April 5, 1778, when Lord Chatham fell into a swoon whilst addressing the House, is designated in the official Catalogue of our National Gallery, "The *Death* of Lord Chatham"? Walpole, in his *Last Journals*, states that the Earl "fell down in a second fit of apoplexy, and lay some time *as dead*. He was carried into the Jerusalem Chamber, and in about twenty minutes recovered his speech." Walpole is in error as to the chamber; it was the Painted, not the Jerusalem Chamber. The latter is not adjoining the House of Lords, but at the west end of Westminster Abbey. The official Catalogue is also in error in stating "the scene represented in this picture took place in the old House of Lords (the Painted Chamber);" whereas the old House of Lords was the old Parliament Chamber, which then occupied the site of the Royal Gallery, built by Soane, when the old Court of Requests, or White-hall of the palace, was fitted up for the House of Lords. It is true that the official Catalogue corrects itself by adding that "the Earl was carried home, and never again rose from his bed: he died on the 11th of May following." Still, "The Death of the Earl of Chatham," is a misnomer for Copley's picture. T.

Anno Regni Regis. — Which is the tenth year of a king's reign? When engaged in historical pursuits one is frequently obliged to turn the *Anno regni regis* into the *Anno Domini*. Suppose, for instance, a king comes to the throne in 1850, which will be the fifth or tenth year of his reign? This may seem to be a very foolish question; nevertheless, as I am disposed to be foolish at this moment, I will ask it. But should any of the numerous readers of "N. & Q." be good enough to answer me, I shall be prepared to explain why I have put forward the Query.

P. Hutchinson.

Quotation. — Can any of your correspondents inform me where I shall find a piece of poetry on Time with these words (published twelve or fifteen years ago in an almanack): —

"Years roll on years impatient to be gone,
The stately palace and the marble hall," &c.

T. G. G.

Richard Harliston. — Can any of your correspondents add to my scanty notes on Richard Harliston, sometime Governor of Jersey, or refer me to any works in which he and his family are mentioned? He is described by insular historians as a native of Hunberston, co. Lincoln, a vice-admiral in the English service, a knight, and as flourishing in the reign of Edward IV. In the Harleian MS. 433. he is mentioned with William Hareby as being named joint captains of Jersey, and in which mention they are described as "Sqyres." He is said to have died in Flanders in the service of Margaret, sister of Edward IV.

J. Bértrand Payne.

Minor Queries with Answers.

Βασίλικον Δωρον. — Some of your correspondents (2nd S. viii. 356. 444.) have made inquiries concerning the first edition of *Eikōn Basilikē* by Charles I. It would appear from the subjoined passage that a "Basilikŏn" was also written by James I.: —

"Our unthankfulnesse may remove him as it did the mirror of Princes, our late famous Elizabeth. She rests with God; the Phœnix of her ashes reignes ouer us, and long may he so doe to God's glory, and the churches good which his excellent knowledge beautifieth and gouernment adioyned will beatifie it. An hope of this last we conceiue by *his written* Βασίλικον," &c.

This passage occurs in a preface to a work written in 1625, now before me; and my desire is to find out any particulars connected with this book. What is its full title? When published? Where to be seen now? C. Le Poer Kennedy.

[This work is entitled "ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ. Devided into Three Bookes. Edinbvrgh: Printed by Robert Walde-graue, Printer to the Kings Majestie, 1599, 4to." At the four corners of an ornamented title-page are the words, "Amor," "Pax," "Pacis alumnis," and "Infesta malis." This is the first edition of the work, which has been supposed to have contributed more than any other

[* A copy of *The Inventory*, by Henry Maclellan, now before us, contains the following MS. notes in his own handwriting: —

"July, 1755.

"The following pieces are most humbly Dedicated to the Ladies, Gentlemen, and other worthy Inhabitants of the town of Liverpool, by their already much obligated and most obedient Servant, Henry Maclellan."

Again, at the bottom of the title-page: "Maclellan (if wanted) may be heard of at Mr. James Hall's, Taylor, in Rosemary Lane." — Ed.]

to smooth James's accession to the crown. Its rarity and literary value will be appreciated by the following extracts from M'Crie's *Life of Melville*, ii. 489.: "Fond of seeing this work in print, and yet conscious that it would give great offence, James was anxious to keep it from the knowledge of his native subjects until circumstances should enable him to publish it with safety. 'With this view, the printer being first sworn to secresy (says he), I only permitted SEVEN of them to be printed, and these SEVEN I dispersed among some of my trustiest servants to be kept close by them.' I have now before me (adds M'Crie) a copy of the first edition [now in the Grenville library, British Museum], and I have no doubt that it is one of the *seven* copies (perhaps the only one existing) to which that edition was limited. It is beautifully printed in a large Italic letter. Prefixed to it are two sonnets, the first of which, entitled 'The Dedication of the booke,' is not to be found in the subsequent editions. On comparing this with the subsequent ones, I find that alterations were made in the work. For though all the charges against the Scottish preachers are retained, James found it necessary to drop or to soften some of his most unguarded and harsh expressions, and to give an ambiguous turn to the sentences which had created the greatest offence. For example, in the original edition he says, 'If my conscience had not resolved me, that all my religion was grounded upon the plaine words of the scripture, I had never outwardly avowed it, for pleasure or awe of the *vaine pride of some sedicious Preachours.*' In the edition of 1603, that sentence stands thus, 'I had never outwardlie avowed it, for pleasure or awe of *any flesh.*'" Several other alterations of the text are quoted, and the following among other sentences is omitted, speaking of the Islanders of Scotland, "Thinke no other of them all, then as Wolves and Wild Boares." The other editions, entitled ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, *or His Maiesties Instrvctions to his Dearest Sonne, Henry the Prince*, are those of Edinb., 1603; Lond. 1603, 12mo.; Lond. 1682, with portraits of the King and Prince Henry by White: Latin, Lond. 1604, 8vo.: French, Poictiers, 1603, 12mo.; Rouen, 1603; Paris, 1604, 12mo.]

Founders of Wesleyan Methodism.—The following cutting from *The Times* of Nov. 30, 1859, is worthy of being embalmed in your pages, for the sake of the future historians of Wesleyanism: —

"It is not a little singular that the town of Epworth, Lincolnshire, should have produced both the Rev. John Wesley, the founder of the Wesleyan Society, and the Rev. Alexander Kilham, the founder of the Methodist New Connexion. Wesley was born in 1703, and Kilham in 1762. No monument of either has been erected in the town; but the Conference of the New Connexion have approved a proposal to erect a monumental chapel in memory of the latter. The site selected for the building is almost in the centre of the town, facing the High Street."

Wesley died March 2, 1791, aged eighty-eight. When did Kilham die? and what was his age at his death? A. T. L.

[According to a marble monument erected in his chapel at Nottingham, where he was interred, Alex. Kilham died on Dec. 20, 1798, aged thirty-six.]

"*March Hares.*" — Can you inform me of the origin of the saying, "As mad as a March hare?" W. E. M.

[In Nares's *Glossary*, ed. 1858, we read that "Hares are said to be unusually wild in the month of March, which is their rutting time." An old sportsman, however, informs us, that hares in the month of March, when the winds are usually high, quit the *cover* to avoid the continual disturbance arising from the falling of decayed twigs and the rustling of dried leaves.

> "And neither took the gifts he brought here,
> Nor yet would give him back his daughter,
> Therefore e're since this cunning archer,
> Hath been as mad as any *March hare.*"
> *Homer à la Mode*, 1665.

"*As mad as a March hare;* where madness compares,
Are not Midsummer hares *as mad as March* hares?"
Heywood's *Epigrammes*, 1567.]

Thomas Aquinas. — I wish to identify two volumes containing works of Thomas Aquinas. The books were formerly in the library of Dr. Kloss, the "Bibliophilist" of Frankfort, and now are in my collection. Any information regarding them will be acceptable. Both are in black-letter: the first, 4to., not paged; initials in rubrical MSS. Text occupies 64 pages; no "explicit" or "finis"; no registers; fullstop only point used. Watermark, lamb of St. John, with banner, in a circle. On reverse of first leaf is a table containing headings of the chapters; headings numbered consecutively from 1 to 18,—the shapes of figures 4, 5, 7, 14, 15, 17, are curious. In a MS. note, on the fly-leaf, in handwriting of Dr. Kloss (?), the book is described thus: "Editio incognita (Coloniæ, Therhoem, 1474:) confrond duo En:" This note requires explanation: — Is it still "incognita editio"? What is the meaning of "duo En:"? Is the printer's name rightly spelt? Does Panzer mention this edition? The other book is "Thomas Aquinas de Articulis Fidei," etc., folio; no initials; not paged; colon and fullstop used; "Et sic est finis" at end; occupies 35 pages. On the cover is the following note by Dr. Kloss: "Panzer, i. 90. 480. (Argintorati, Martinus Flach, 1475,) typis Sallustiis." Will some of your readers kindly refer to Panzer, and copy any information he may offer concerning either of these works? I would feel obliged for any notes concerning their identity. I endeavoured, but unsuccessfully, to obtain a copy of the Sale Catalogue of Dr. Kloss's library. It was for sale in Mr. Miller's List for last month, but sold off before I could get it. C. Le Poer Kennedy.

[Can the former of the two volumes respecting which our correspondent inquires be No. 304. in the Sale Catalogue of Dr. Kloss's library?

"304. [Aquino (S. Thomæ de)] Tractatus de Periculis contingentibus circa Sacramentum Eucharisticæ (Coloniæ, *Arn. Ther. Hoernen*, 147½."

We think the "duo En:" to be a memorandum of the price at which the book was purchased = "two engelgroschen"? Each engelgroschen was worth about sixpence sterling. But there was also the engelthaler, worth about five shillings.

The other book appears to be No. 397. of the Sale Catalogue, unless it be No. 398.: "Aliud exemplar, *uncut.*" The following is from Panzer, i. 90.: —

"* 480. S. Thomæ Summa de Articulis Fidei et Ecclesiæ Sacramentis. Tractatus de Periculis quæ contingunt

circa Sacramentum Eucharistiæ. *Adhær.* Ejusd. Epistola de Judæis ad Petitionem Comitissæ Flandriæ. *In fine: Et sic est finis. Char. eodem goth. maior. sine cust. sign. et pagg. num. fol.* 1. 33 *habet lineas; foll.* 18 fol. — *Laire Ind.* i. p. 203."]

"*Irish Pursuits of Literature.*"—Who was the author of an 8vo. volume, entitled *Irish Pursuits of Literature*, in A.D. 1798 and 1799 (Dublin, 1799)? ABHBA.

[Tho above work was followed by another from the same pen, entitled *Pursuits of Literature*, Translations by Octavius, Dublin, 8vo., 1799. Both works are by Dr. William Hales, Fellow of Trinity College, Dublin, and Rector of Killesandra. These clever brochures are very fully noticed by Mr. Gough in the *Gent. Mag.* lxix. 1135. 1144. Consult also Nichols's *Illustrations*, viii. 318.]

Replies.

WHY IS LUTHER REPRESENTED WITH A GOOSE?

(2nd S. viii. 243. 277. 298.)

A late distinguished antiquary has the following note on "Luther and his goose:"

"While travelling in the North of Germany in Aug. 1838, I noticed the portraits of Luther and Melancthon in all churches. When Luther was represented full-length, there was almost always the figure of a swan or a goose at his feet. In Germany nobody could give me a satisfactory reason why those birds should accompany Luther's portraits. In March, 1842, I inserted in the *Gent.'s Mag.* a request to any of its correspondents to give me some information on the subject. In the following month (p. 346.) this answer is given:—'It is said John Huss asked his executioner, are you going to burn a goose—such is the meaning of Huss in the Bohemian language; in one century you will have a swan you can neither roast nor boil? This was afterwards interpreted to mean Luther, who had a *swan* for his arms. This seems to be the reason that a swan is generally placed by Luther's side in his whole-length portraits.' (This interpretation does not satisfy me. I cannot imagine that Luther, the son of a poor miner of Eisleben in Saxony, could ever have borne an aristocratic coat of arms. Born 10 Nov. 1484; died at Eisleben, 18 Feb. 1546, aged 61 years 3 months 8 days.) The writer in the *Biog. Univ.*, under 'Huss,' observes 'Quelques protestants du 16me siècle, jouant sur le mot Huss, racontent gravement, qu'avant d'expirer, il avoit prophetisé la venue de Luther, en s'écriant qu'on faisoit mourir une *Oie*, mais que cent ans après il renaîtroit de ses cendres un *Cygne*, qui soutiendroit la vérité qu'il avoit defendue.' Since writing the annexed statement of my doubts as to Luther bearing an armorial shield, I find that he certainly did. In the *Hist. de Martin Luther*, par J. M. V. Audin (vol. ii. p. 535.), after mentioning the death of Catherine Bora, wife of Luther, which occurred at Torgau (Upp. Saxony), 20 Dec. 1552, M. Audin adds, 'Les restes de Catherine reposent dans l'église paroissialc de Torgau. Une pierre les recouvre, sur laquelle la compagne de Luther est representée de grandeur naturelle, tenant en main une Bible ouverte. Audessus de la tête, à droite, sont les *Armes de Luther*; à gauche, celles de sa femme; un lion, dans un champ d'or, et dans le heaume, une queue de paon.' The lion in the field of gold and crest of peacock's tail are the arms of Catherine Bora. The arms of Luther are not described—Martin Luther, son of Hans Luther, a poor labourer, afterwards a miner, born at Eisleben, in Upper Saxony, in the county of Mansfeld, 10 Nov. 1483, ordained priest 2 May, 1506, aged 22 y. 5 m. 22 d.; married at Wittemberg, 13 June, 1525, aged 41 y. 7 m. 4 d., to Catherine Bora, Bore, Bohre, of a noble but needy family of Grimma, on the Muldau, between Dresden and Leipsig. She had in infancy been placed in a convent at Nimptsch, near Grimma, from which, with eight others, she made her escape with the assistance of Leonhard Kœppen, a senator of Torgau, and Wolf Tomitzch, on 4 April, 1521, and fled to Wittemberg. She was born at Grimma, 29 Jan. 1499, and died at Torgau, 20 Dec. 1552, aged 53 y. 10 m. 21 d., having survived her husband 6 y. 10 m. 2 d. (Audin.) From *Memoires de Luther*, trad. par M. Michelet, 2 vols. 1837, 'Martin Luther ou Luder, ou Lother (car il signe quelquefois ainsi), naquit à Eisleben le 10 Nov. 1483, à onze heures du soir.' (vol. i. p. 3.); and a note, p. 295., 'Lotharius, *lut-her, leute-herr*, chef des hommes, chef du peuple.' Audin (*Hist. Luther*, vol. i. p. 79.) states that Erasmus says, in *Epist. ad Groc.*, that the real name of Martin Luther was Ludder or Luder, which he abandoned, because in Saxon it signified 'a worthless fellow'—'qu'il quitta, parcequ'en Saxon *luder* signifie mauvais garnement' (G. *luder*, riot, lewdness, to lead a lewd life. Flügel). In the Matriculation Books of the University of Erfurth in 1501, the name is written 'Martinus Ludher ex Mansfeld,' and afterwards, in 1502, 'Martinus Luder, ex Mansfeld, Baccalaureus Philosophiæ.' 'Jean (Hans) Luther, père de celui qui est devenu si célèbre, étoit de Mœhra, petit village de Saxe, près d'Eisenach. La mère étoit fille d'un bourgeois de cette ville, ou, selon une tradition que j'adopterais plus volontiers, de Neustadt, en Franconie. Le père, qui n'était qu'un pauvre mineur, avait de la peine a soutenir sa famille. Jean Luther laissa une maison, deux fourneaux à forge, et environs mille thalers en argent comptant. Les *Armes* du père do Luther, car les paysans en prenaient à l'imitation des armoiries des nobles, étaient tout simplement un marteau. Luther ne rougit point de ses parens.' (*Memoires de Luther*, par Michelet, vol. i. p. 3.) 'Hans Luther avait des *Armes* à l'instar des nobles de son temps, un marteau de mineur, dont Martin était fier comme un Sickingen de son epée.'" (Audin, *La Vie de Martin Luther.*)

Wachter derives Lotharius, Luderus, Lutherus, Lotherus, from O. G. *lauter*, clarus, lucidus, fulgens; but all these names might also be from O. G. *laut-herr*, "illustrious master."

The name Melancthon or Melanthon is the Greek translation of his real G. name Schwarzerde, "black earth," which, if from locality, might account for our name Sweetland, which is possibly a corruption of *Svart-land.* John Huss was born at Hussenitz, Hussinatz, or Hussinecz in Bohemia. I shall be glad of the derivation of the name Calvin or Cauvin. I fancy it may be from O. G. *culf-win*, for *hülf-win*, which would either translate "a helping friend" or "a help in war." The O. G. *hulf*, *hülf*, changes, not only into *ælf*, *elf*, *olf*, *ulf*, and *wolf*, but also into *chilp.* As a *final*, it takes the form of *gehülf*, which corrupts into *culf* and *calf.* R. S. CHARNOCK.

DR. JOHN ANDERSON.

(2nd S. vii. 435.; viii. 255. 358.)

I am glad your correspondent, SIGMA THETA, has, in addition to my meagre reply to his Query

about Rev. John Anderson, received from Mr. Irving (2nd S. viii. 358.) so much interesting matter on the subject. By way of increasing, and it may be supposed completing the subject, I now send you all I have noted, as I have hunted up all my memoranda. Mr. Irving will find the correction of my supposition as to Mr. Anderson's being presented to a parish by Montrose. The Rev. John Anderson was born in Edinburgh on the 10th of January, 1670 (in a house in the Cannongate, I believe); he was educated in the Cannongate School, was chosen one of the masters of the school about 1692. He was elected head master of the Grammar School in South Leith in 1693. He was chosen by the Lord Provost and magistrates of Edinburgh as one of the classical teachers of the High School of Edinburgh in 1695. He became private tutor, or, as he is phrased on his monument, "Preceptor to the famous Duke of Argyle and Greenwich," somewhere about 1696 it is probable. It has been said that he was also, in 1697, private tutor to the no less celebrated James Duke of Montrose, and was instrumental in saving his life on one occasion, but of this there is no record. In 1698, he was ordained parish clergyman of Dumbarton. In 1711, he received a call from the parish of Dundonald, and a presentation thereto from Lord Cochrane, but declined. In 1713 he received a presentation to the parish of East Kilbride from the Duke of Montrose, which he also declined. In 1718 he was removed to the west parish of Glasgow; and at his house in Glasgow, on the 19th of February, 1721, "at half past 5 o'clock in the morning," he breathed his last. On the 22nd of February his body was interred in the churchyard attached to the north-west parish church, at the head of the Candleriggs in Glasgow, where it now lies. Shortly afterwards a monument to his memory was placed in the church, I believe by his son. When the old church (known, I never could discover *why*, in common parlance as the *Ramshorn Kirk*,) was demolished, the monument was removed and placed in the wall of the new church (built on the same site) by Professor John Anderson, the grandson of the Rev. John Anderson. On the death of Prof. John Anderson, in 1796, he was buried beside his grandfather; and six months after his interment, the *present* monument, containing the epitaph of grandfather and grandson, was put into the outside wall of the church (now known as St. David's), the former stone having probably decayed and become illegible. The enclosed copy (by the Session Clerk Dep. of St. David's) of the inscription on the present monument, obtained through the courtesy of the pastor, Robt. Paton, D.D., completes, I think, all that is ever likely to be forthcoming as to the life and labours of John Anderson. Mr. Irving will see that Samuel Royse's "Verses" fixed the date of the death: short, indeed, was Mr. Anderson's tenure of the north-west parish of Glasgow, and his life must have been embittered by the contention preceding his removal to Glasgow. The date of the removal is some two years earlier than Mr. Irving states it, 1718 instead of 1720 (which is correct?). I presume before the 1715 "row" Montrose and Argyll were on fair terms; and it is by no means impossible that Anderson was tutor to both, and that both gave him a helping hand. And it is worth noting, as an instance to add to those already noted in "N. & Q." and of "Remote Events through few Links," that John Anderson, though only fifty-one years of age at his death, was born in the reign of Charles II., and lived in the reigns of James II., William and Mary, Anne, and George I.

I trust you will excuse the length of this, and insert the copy of the inscription in "N. & Q.," as it is a point settled and final, so far as this matter is concerned, from C. D. Lamont.

Paris, 94. Rue de Lourcine.

"Near this place lie
The remains of the
Rev. John Anderson,

Who was Preceptor to the famous Duke of Argyle and Greenwich, and Minister of the Gospel in Dumbarton, in the beginning of the Eighteenth Century,—and, in this Church, in the year 1720. He was the Author of the Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians; and of several other Ecclesiastical and Political Tracts. As a pious Minister, an eloquent Preacher, a Defender of Civil and Religious Liberty, and a Man of Wit and Learning, he was much esteemed. He lived in the reigns of Charles II., James II., William III., Ann, and George I. Such times, and such a Man, forget not Reader, while thy Country, Liberty, and Religion are dear to thee.

"Mingled with the dust of the above-mentioned Mr. John Anderson, is that of his Grandson Mr. John Anderson, who died on the 13th of January in the year 1796, in the Seventieth year of his age, and Forty-first of his Professorship. The Eldest Son of Mr. Anderson, who was Minister in this Church, was the Reverend James Anderson, who was Minister in Roseneath, and his Eldest Son was the above-mentioned Mr. John Anderson, who was Professor of Natural Philosophy in the University of Glasgow and the Founder of an Institution in the City of Glasgow for Lectures in Natural Philosophy, and in every branch of Knowledge.

"Erected July 1796."

The above is copied from a tablet on the outside of the wall of St. David's church, Glasgow.

"DOMINUS REGNAVIT A LIGNO."

(2nd S. viii. 470.)

If B. H. C. will consult "S. Bible en Latin et en François, avec des Notes tirées de Calmet. De Vence," &c. vol. vii. p. 283. (edit. Paris, 1770, in 17 vols. 4to.), he will find an excellent disser-

tation "sur ces paroles du Pseaume xcv. v. 10., 'Dominus regnavit à LIGNO.'" The question is argued at length, Whether those words were omitted by the Jews or added by the Christians. In closing a long controversy on the subject, the *editor* is of opinion that those words were originally written in the margin by way of annotation, and inserted in the text by some copyist.

The following collations may assist B. H. C.:—

De Lyra, Alia litera. Regnavit à ligno.

Quincuplex Psalterium, Regnavit à ligno is in the text of the versions called "Romanum," fo. 144., and Vetus, fo. 269., Paris, H. Stephens, 1509.

Polyglot Psalter, P. P. Porrus, 1516, marginal note, "Quod legit in Romana psalmodia," "regnauit à ligno Deus, non est de hebraica ueritate sed christiana deuotione ut arbitror additum."

Le Fevre, in his first French version from the Vulgate, 1530, "Le Seigneur dieu a regne." It is the same in the "Bible Historiée," 1487, by Verard.

I have examined ten fine MS. Vulgate Bibles, and two beautiful Psalters in my library, but cannot discover the words "à ligno" in any of them.

GEORGE OFFOR.

Hackney.

The interpolation "*à ligno*" may well be termed "celeberrimum additamentum" (De Rossi, *Var. Lect. V. T.*); for few various readings have excited more earnest discussion amongst mediæval critics.

1. Of the questions proposed by your correspondent, the first is, "What account can be given of the *introduction* of the words *à ligno*, as part of the sacred record" (Dominus regnavit *à ligno*, Ps. xcv. 10., Heb. and Eng. xcvi. 10.)? Le Moyne has suggested that the Hebrew word in Greek characters, μέες (of old, or from eternity), was mistaken for μέετς (*à ligno*), and that thus the reading *à ligno* crept in. This explanation has been pooh-pooh'd; but it really seems to be the simplest way of accounting for the blunder. Thus in Psalm xciii. 2. we read the parallel passage, "Thy throne is established *of old*" (μέες), where "Thy throne is established *à ligno*" might be easily substituted.

2. Who is the earliest Father who quoted in this form (*à ligno*)? The words are found in Tertullian, *Adv. Marc.* cap. xix., "Age nunc, si legisti penes David (Ps. xcv. 10.), *Dominus regnavit a ligno;*" also *Adv. Jud.* cap. x., and *cf.* cap. xiii. They occur, too, in Justin Martyr (*Dial. cum Tryph.*, ed. Thirlby, pp. 294–5.) who taxes the Jews with suppressing them! Εἰρημένου γὰρ τοῦ λόγου, Εἴπατε ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, ἀφῆκαν, Εἴπατε ἐν τοῖς ἔθνεσιν, ὁ Κύριος ἐβασίλευσεν. And, what is still more remarkable, the reading appears to be recognised in the epistle attributed to S. Barnabas: οτι ἡ βασιλεία τοῦ Ἰησοῦ ἐπὶ τῷ ξυλῷ. (*S. S. Pat. Apost. Op. Gen.*, 1746, I. 36.)

3. The Vulgate has simply "Dicite in Gentibus, quia Dominus regnavit." But the Versio Antiqua, which is supposed to have been made in the first century of the Christian æra, has "Dicite in Gentibus, Dominus regnavit *à ligno*."

How shall we account for the *very early* appearance of the reading *à ligno?* Perhaps we must come to Cassiodorus, who, writing in the sixth century, says, "*A ligno* alii quidem non habent translatores; sed nobis sufficit quod SEPTUAGINTA INTERPRETUM auctoritate firmatum est." (Ed. Migne, vol. ii. col. 680.) Possibly then there still existed, at the period when Cassiodorus wrote, some copies or copy of the LXX. which countenanced the old reading *à ligno*. Yet could any such copy be authentic?

De Rossi says that the reading is confirmed by the "*Psalterium Græcum Veronense.*" Is anything now known of this Greek Psalter?

THOMAS BOYS.

It appears that these words are a translation of the original text of the Septuagint; and as the Latin Church, until the time of St. Jerome, used no versions of the H. Scriptures but those translated from the Septuagint, the adoption of the text above quoted by the ancient Latin Fathers can be accounted for. The Septuagint, indeed, as we now have it, gives only the words Ὁ Κύριος ἐβασίλευσε· but the text, it seems, is incomplete. Perhaps the following commentary by Tirinus will satisfy your correspondent; it is, though short, comprehensive, and meets, as far as it goes, all his three Queries:—

"*Dominus regnavit*] scilicet *à ligno;* et licet hoc non sit in Hebræo, tamen addiderunt LXX Spiritu prophetico plusquam 200 annis ante adventum Christi: et veteres Patres sic legerunt, Justinus Martyr, Tertullianus, Cyprianus, Lactantius, Arnobius, Augustinus, Cassiodorus, et Psalterium vetus Romanum et Gothicum. Ex nostris LXX interpretum exemplaribus id sustulerunt Judæi, æmuli Crucis Christi (inquit Justinus contra Typhon.) vel alii quidam scioli, cùm id in Hebræo non reperirent. Sensus ergo est, quod Christus, non vi et armis, non etiam sanguinis successione, aut publicâ universi electione, consequetur regnum suum, sed *à ligno*, id est, per et post lignum, seu merito mortis suæ in *ligno* Crucis toleratæ."

The idea, moreover, was familiar to the primitive church, as is evident from the ancient liturgies. Thus, down to the present day, the Catholic church in the very ancient Preface appointed to be sung during the time of the Passion, thus addresses the heavenly Father:—

"Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur per Christum Dominum nostrum."

I should like also to quote some beautiful passages to the same effect from the ancient *Sacramentarium Gallicanum*, edited by Mabillon in his

Museum Italicum, but I am unwilling to encroach on your space.

In fine, it is the idea of St. Paul, Colossians, c. ii. vers. 14 and 15. John Williams.

Arno's Court.

The hymn "Vexilla Regis" is incorrectly printed in this Query. The second line should be "David fideli (*not* fidelis) carmine." And now to the three Queries of B. H. C.

1. The introduction of the words *à ligno* will be accounted for by the answer to the following Query.

2. The earliest Father who refers to the expression is a very early one indeed, St. Justin, who was martyred in the year 167. In his dialogue with the Jew Trypho, he complains of the Jews having removed the words *à ligno* from the Psalm xcv. 10., leaving only the words *Dominus regnavit.* Καὶ ἀπὸ τοῦ ἐνενηκοστοῦ πέμπτου Ψαλμοῦ τῶν διὰ Δαβὶδ λεχθέντων λόγων, λέξεις βραχείας ἀφείλοντο ταύτας, Ἀπὸ τοῦ ξύλου. To this Tryphon made no other answer than: "Whether, as you assert, the princes of the people have taken away any thing from the Scriptures, God knows."

3. It does not appear that any MSS. of the Latin Vulgate now existing contain the words *à ligno*, but the Fathers Tertullian, Lactantius, and others, read them in copies extant in their time; and the words were so well known and generally received, that the Church retained them in the divine office, and Fortunatus in the sixth century introduced them into his hymn, *Vexilla Regis.* F. C. H.

HENRY LORD POER.

(2nd S. viii. 378.)

In replying to Abhba's inquiry, which I have only just seen in "N. & Q.," I believe I have already answered it on a personal application; as, however, repeating the information here affords to an author an opportunity for the *puff direct*, I must not miss it. Richard Poer, Viscount Decies and Earl of Tyrone by creation of 1673, ranked as Colonel of Infantry on that *Army List of King James the Second*, the enlarged edition of which shall be put to the press next month, not for general sale, but for the subscribers only.

This John, the first earl, died immediately after the fall of Limerick, as did John, his son, second earl, in 1693, unmarried; when the honours devolved upon his brother James, who, having married, died in 1703, leaving a daughter his only issue: the earldom consequently became extinct in that line. The daughter, Lady Catherine Poer, married in 1717, Sir Marcus Beresford, who was subsequently created Earl of Tyrone, and farther raised in the peerage, in 1789, to the Marquisate of Waterford.

In 1703, the year of Earl James's death, a petition was presented to Queen Anne, as from John Power, "commonly called Lord Power," who had been Mayor of Limerick during the celebrated siege, but was then an exile in France, setting forth sundry matters to vacate an outlawry. The Henry Power, of whom Abhba inquires, appears to have been son of this John, and he actually claimed the estates of Curraghmore, &c., against Sir Marcus Beresford, as that he, the claimant, was the next heir male of Lady Catherine's father. The attempt was, however, denounced by the Irish House of Commons as "bold and dangerous." In the Civil Establishment of 1727, the name of this Henry Power, as "commonly called Lord Power," appears for a pension of 550*l.* per ann. He died in 1742, and was buried at Ringsend as stated by Abhba.

I cannot resign the place to which Abhba's Query has called me without adding, that besides Colonel Richard, the Earl, John Power was a Lieut.-Colonel in Lord Kilmallock's Infantry. Four peers were colonels of the regiments of horse, two of the dragoons, and eighteen of the infantry; while the captains and subalterns of all the force were no less distinguished in rank and respectability. Lord Macaulay, in his recently published *History* (vol. iii. pp. 155. and 418.), has described the officers of this service as "*coblers, tailors, butchers, footmen*," *&c.* My *monster* volume (1500 pages) will have memoirs or notices of *each of these adherents* of the Stuarts, and I confidently rely that his lordship cannot discover one as of the *ranks* to which he would lower them; whatever trades or occupations the attainders and confiscations of that civil war may have forced them into. Dean Swift gives sad testimony to their decadence in the time of Queen Anne.

John D'Alton.

48. Summer Hill, Dublin.

As the inquiry of Abhba has failed to elicit any information with regard to the personage called Henry Lord Power, I may perhaps be permitted to call his attention to the following fact. Towards the end of the last century Baron Power, a distinguished judge on the Irish Bench, and Usher to the Court of Chancery, received an order to appear in court to answer certain charges made against him in reference to the contest between the Duke of Chandos and his tenants. The baron refused or rather hesitated to obey this order, which had been issued by Lord Chancellor Fitzgibbon, alleging his station as a judge, and his holding a seat with the Chancellor in the Exchequer, as reasons for his refusal. The Chancellor was, however, peremptory in his order, and fixed a certain day on which Baron Power should appear in court. The baron brooded over this, and some days before the time fixed for his trial

went out as if for a ride, and proceeding to the end of the South Wall, one of the piers of the harbour of Dublin, committed suicide by drowning himself. His body was picked up on the Strand below Ringsend, and was probably buried in the chapel of that village. Might not this *Baron* Power, found drowned close to Ringsend, be the personage known to Abbra as *Lord* Power who was buried in Ringsend church?

C. Le Poer Kennedy.

St. Albans.

SKELMUFEKY.

(2nd S. viii. 431.)

The title of the book is: —

"Schelmuffskys wahrhaftige curiose und sehr gefahrliche Reisebeschreibung zu Wasser und Lande, erster Theil, und zwar die allervollcommeneste und accurateste Edition, in hochdeutscher Frau Mutter Sprache, eigenhaftig und sehr artig an den Tag gegeben, von E. S. gedruckt in Schelmerode in diesem Jahr." 8vo. pp. 160.

The second part is: "Gedruckt in Padua eine halbe Stunde von Rom, bey Peter Marteau, in diesem Jahr," pp. 104.

There may be a covert satire in this book which the King of Prussia found out, though to me it seems extravagant and pointless. I supposed that the fictitious places, date, and printer were traps, as our disreputable booksellers fold over the most decent part of a loose frontispiece, and I almost suspect that the note about the author's imprisonment was a puff collusive of an unsaleable work. I have not seen the translation, but "thrice deceived" in the poem shows that a third part was published as promised at p. 84. of the second. I have a copy which contains only the first and second. At the end of the second is a copious index to both.

The "nosing" of John de Bart occurred as Schelmuffsky, on board a Spanish ship, was chased by the great corsair (caper) Hans Barth. The Spaniards would not fight: —

"Ich war nun mit meinem vortreflichen Hau-Degen welches ein Rückenstreicher war, auch nicht langsam heraus und über die Capers mit her. Da hätte man sollen schön hauen und fechten sehen, wie ich auf die Kerl hinein hieb, den Hans Barthe sebelte ich der Tebelholmer ein Stücke von seiner grossen Nase weg, dass er weit in die See hinein flog, und wird die Stunde noch bey ihm zu sehen seyn, dass er eine strumpffigte Nase hat," i. 147.

He killed fifteen corsairs, but, being unsupported, was taken prisoner and carried into St. Malo, whence, after much suffering, he got back to his mother, "ragged and dirty" (i. 160.).

His visit to the Great Mogul is told at i. 119.

On landing in India he inquired for the Great Mogul, and was directed to the residence at Agra about a league off (*eine Stunde hin*). He was well received, pressed to stay, and on departing the Great Mogul's portrait was hung by a golden chain round his neck.

In the second part he tells how he visited Venice, Rome, and other places to the great increase of his importance; but in passing through the Black Forest he was robbed and stripped, and so obliged to beg his way home again, "ragged and dirty" (ii. 84.).

Returning from India Schelmuffsky visited London, and put up at "The Alamode Topfer's," near the gate. He staid in England three years; Lord Toffel's daughter fell in love with him; and he saw Jacob's stone, and an axe which had cut off the heads of many great persons, whose names he could not remember.

In Rome he kissed the Pope's toe, of which he speaks in a very Protestant manner. Hearing that Hans Barth was off the mouth of the Tyber, where he had robbed a fishing-vessel (*Drechschute*) of forty tons of herrings, Schelmuffsky took the command of the ship, attacked Hans Barth, and held him under water by the ears till he was almost drowned and his ship emptied; and afterwards wrote an epigram upon him which seems less punishing than the ducking.

This is enough to show that the book which I have described is that to which the author of *The Republic* refers; but there are chronological difficulties in the way of its having given offence to the King of Prussia. The paper and print look old; but that is no certain test in German books. I do not find any direct means of fixing the date; but at ii. 83. is a letter from Schelmuffsky's mother dated "Schelmerode, 1 Januari, 1621." Prussia was made a kingdom in 1700. Jean Bart was born in 1651, and died in 1702.

Possibly a modernised edition may have been published, and the translation made from it. Having answered F.'s Query as far as my means allow, I shall be much pleased if any other correspondent of "N. & Q." can supply what is wanting, especially the date of any editions of the original, and of the translation. Fitzhopkins.

Garrick Club.

The epigram on Hans Barth is: —

"Es mag der Rauber Barth mit seinen Capers prangen,
Wie er auf wilder Fluth viel Beute sich gemacht,
So wird er doch den Ruhm bei weiten nicht erlangen,
Als wie durch Reisen es Schelmuffsky hoch gebracht."

DR. HEWETT'S SON.

(2nd S. viii. 391. 455.)

I have much pleasure in responding to Mr. Denton's request concerning the family of Dr. John Hewytt, although I am surprised at none of your correspondents having mentioned the following works as containing notices of this divine: Winstanley's *Loyal Martyrologia* (ed. 1665), Lloyd's *Memoires*, and Lloyd's *State Worthies*.

The first of these works contains his portrait, as does also a broadside entitled *State Martyrology*, published May 23, 1660.

It appears he was of a Norfolk family, was educated at Cambridge, and became chaplain to the Earl of Lindsay, whose sister he married. The notorious *Frontless* Lisle condemned him, and he was executed June 8, 1658. His widow after his decease married Sir Abraham Shipman.

A letter signed S. Moreland, dated Whitehall, 27 May, 1658, states:—

"Our high Court of Justice sits to-morrow upon one Dr. Huet, a notorious Cavaleer, but those who should be the greatest evidences against him are lately broke out of prison."

I have a memorandum that Marvell's *State Poems* also contain some allusions to him.

In the State Paper Office there are extant two petitions of John Hewytt, who calls himself "the sole surviving son and child of the late murthered John Hewytt, Doctor in Divinity," written probably about four or five years after the Restoration, as he alludes to a grant of a pension of 100*l.* made him by the king "about four years since." He sets forth therein that he was put to considerable charges in soliciting the same, for which, being in indigent circumstances, he had to rely upon his friends. Having nothing to depend upon but the said pension, *of the which no part has been yet received*, and being encumbered with a wife and two small children, he admits that he is greatly in debt, and desires payment of the same, with arrears, as he wants to return the borrowed money. There is also a petition of the son of the above (grandson to Dr. John Hewytt), who styles himself John Hewytt, student, in which he alludes to the sufferings of his grandfather under the Usurper. It further shows that his parents are dead, and that he has no means to go on with his university studies. He craves therefore "some peice of charitable benevolcnce towards y^e^ present releiving of his necessities, settling and maintenance of him at the university."

I think it highly probable that I may be in a position to furnish some additional matter in a future number of "N. & Q." Cl. Hopper.

I believe the following information, which I have gleaned from the Records of the Exchequer and of the Treasury, will furnish some answer to the inquiry of the Rev. William Denton relative to the son of Dr. Hewet mentioned in "N. & Q." Dr. Barwick, in 1660, presents a petition, praying, among other things, that "the fatherless son" of Dr. Hewett's widow might have some place given him: soon after this, viz. on the 19th February, 13 Car. II., letters patent were issued whereby the king, "in consideracõn of the faithfull scrvice to us done and pformed by John Hewyt, Doctor in Divinity, deccased, and for other consideracõns" granted to "o^r^ wclbeloved subject John Hewyt, sonn of the said Doctor John Hewyt, deceased," an annuity of 100*l.* per annum for his life. (*Exchequer Records*; Pell's *Patent Book*, No. 13. p. 140.)

Some few years after the date of this patent, the payments of Hewytt's pension would appear to have been suspended for some reason that I cannot discover; for on consulting the Minute Books of H. M. Treasury, I find these entries:—

"Tuesday 26 Nov. 1667. Son of D^r^. Hewit, to be payd — a warr^t^."

"Wednesday, 7 October, 1668. John Hewit's Peticõn to be moved in Councell to pay him 100^li^, & that his Pension may be p^d^ for y^e^ future."

The Issue Books of the Exchequer would show all the payments of the pension, and how long they continued. William Henry Hart.

Folkestone House, Roupell Park, Streatham.

Replies to Minor Queries.

Arithmetical Notation (2nd S. viii. 411. 460.).—In the MS. from which the extract thus headed was transcribed, it is perfectly clear that the word *compotus* is not a contraction of *compositus*, nor of anything else. It is extremely improbable that so serious a mistake as the substitution of an unextended for an extended form in a professedly extended transcript of a clearly-written MS. should have been made by any person possessing even the most elementary acquaintance with palæography, and a second reference to the MS. has perfectly satisfied me that no such mistake has been committed by me. The same remarks apply to the word *computa*, which commences the extract; it is decidedly not a contracted form of any other word in the present instance. But for the assertion of Professor De Morgan, whose authority in these matters is deservedly very high, I should have been inclined to think that *compõitus*, or some such form, would have been a much more probable MS. contraction of *compositus* than *compotus* without any mark of abbreviation.

With regard to the meaning of *compotus*, which is perhaps a corruption of *computus*, a very common interpretation, common enough indeed to be called the usual meaning, is "an account of money."

H. F.

Mr. Willett, Pictures purchased by, &c. (2nd S. viii. 308. 337. 443.) — It may be interesting to your correspondents, as above, to be furnished with some authentic particulars on the points adverted to by them.

Ralph Willett died at Merly House in January, 1795, and was succeeded by his paternal cousin John Willett Adye (afterwards styled J. W. Willett, whose town residence was in Grosvenor

Square). The collection of pictures (containing specimens originally purchased out of the Orleans Gallery, one or more of which are now in the National Collection) was disposed of by auction by Peter Coxe & Co. on 31st May, 1813, and two following days. A priced catalogue in my possession has the following autograph mem.: "This catalogue was made by me Geo. Stanley." One or two of the pictures were bought in; amongst them a very fine specimen of Paul Potter, originally purchased in Holland by Ralph Willett. The fine library was sold about the same time by Leigh and Sotheby & Co. (Dec. 6, 1813.)

The second surviving son of J. W. Willett, viz. Henry Ralph Willett, died in the Albany exactly two years ago. His valuable collection of coins were, as I have heard, disposed of about the year 1826. He left, however, at his death a few cabinets of miscellaneous coins, including a complete assortment of Pope's medals, which fetched high prices at Sotheby's on April 24, 1858. He seems to have shown much judgment in forming a collection of pictures, the whole of which are now at Merly, embracing about twenty-six pictures and sketches by Hogarth, two specimens of Albert Durer, together with the fine Paul Potter above-named.

Willett L. Adye.

Merly House, Dorset.

William Andrew Price (2nd S. ii. 466.; viii. 379.)—Although Glwysig failed to obtain replies to *his* former Queries as to the above, if J. F. C. will communicate his *private address to* Glwysig, with his Queries, very probably Glwysig may be able to furnish some replies to J. F. C., and be the means of some correspondence thereon.

Glwysig.

Glannant y Llan, Llanffwyst, Abergavenny.

Malabar Jews (2nd S. iv. 429.; viii. 232. 418.)—Mr. J. H. Van Lennep, to his reply (2nd S. viii. 418.) adds an extract from the *Literary Gazette* for 1832 on "The Jews of Thibet." The following is from Baron Haxenthausen's *Tribes of the Caucasus*.

"The Ancient or Black Jews are scattered over the interior of Asia from China to the Caspian Sea; but their chief seat is at Bokhara, where they reside in great numbers, having a mysterious political organisation under native princes. There is hardly any doubt of their being descendants of the lost ten tribes."

Whether there is any ground for the baron's theory respecting the lost ten tribes or not, I should think it extremely probable that Malabar had at some time been colonised by the Jews of Asia.

G. W. P.

Triforium (2nd S. iv. 269.)—I do not know whether the correspondents of "N. & Q." who have written articles in elucidation of this refractory word, are aware that it appears in some old writers, bearing a sense manifestly different from, though possibly connected with that to which their articles refer. In Warton's *History of English Poetry*, vol. ii. p. 432. (1824 edition), an extract from *La Lai du Corn* is given. It commences thus:—

". . . . Un dauncel
Mout avenaunt et bel,
Seur un cheval corant,
En palleis vint craunt.
En sa main tint un Cor
A quatre bendel de or,
Ci com etoit diveure
Entaillez de ad *trifure*."

Thus translated:—"He bore in his hand a horn having four bandages of gold; it was made of ivory, engraved with *trifoire*." In explanation of *trifoire*, the editor supplies the following note:

"Or rather *trifore*, undoubtedly from the Latin *triforium*, a rich ornamented edge or border. The Latin often occurs, under Dugdale's *Inventory of St. Paul's*, in the Monasticon, namely 'Morsus (a buckle) W. de Ely, argenteus, cresta ejus argentea, cum triforio exterius aureo et lapillis insitis, &c.' (Tom. iii. *Eccl. Cath.* p. 309.")

The note continues, but as it is to the same effect, and as Warton's book is readily met with, I need not give more than the above. I confess I do not see how it explains the triforium in question. The correspondents of "N. & Q." may discern a connexion, though I cannot. J. P.

Francis Pole (2nd S. viii. 451.)—This gentleman served the office of sheriff for Derbyshire in 1707, and a pedigree in Glover's *Derbyshire* states that he died in 1758, aged seventy-two, "one of the greatest book-collectors of his time;" but the year is certainly wrong, for I have before me a document dated 1 Feb. 1750, in which he is mentioned as then deceased. Probably a reference to the *Gentleman's Magazine* for 1748 or 9 might satisfy W. J. P.'s curiosity; but I cannot think Mr. Pole deserves the name applied to him, from the circumstance of a mastiff's collar being found upon the premises of a house of ill repute more than a century after his death. W. St.

Owenson the Player (2nd S. viii. 416.)—

"Lady Morgan's father, Owenson, was the favourite Pan of the Irish stage, and he performed it with great applause so late as 1807."

So says the writer of some remarks on Kane O'Hara's *Midas*, prefixed to the copy of that burletta contained in *Cumberland's British Theatre*.

W. H. Husk.

Ephemeral Literature (2nd S. viii. 131. 196.)—The author of the essays inquired after by J. J. does not live where pointed out by Mr. Septimus Piesse, but the former may obtain all required information by addressing as below. J. C. F.

3. Myrtle Street, Queen's Road, Dalston.

The Battiscombe Family (2nd S. viii. 453.) — Writing from memory, away from books and papers, I yet think I can safely inform Mr. A. S. Ellis, that Christopher Battiscombe had a brother *Peter*, who was M.P. for either Lyme or Bridport. The property of Vere Wotton, and some other property in Dorsetshire, passed (upon Peter Battiscombe's death) to a Mrs. Sansom, who was probably also one of the Battiscombe family. Who this lady's husband was, I am uncertain; but in the Bury accounts, preserved among the Gough MSS., a family of the name of Sansom (or Sampson) is frequently mentioned, as having charge of the sequestration of the tithes of Sherborne Abbey, and other property belonging to the Earl of Bristol. Thomas Sansom also appears to have taken some part in the siege of Sherborne Castle. They probably lived at a place (still called after their name) in the parish of Milborne Port. There was also a Thomas Sampson, who gave evidence in the Tyrone rebellion, who was a native of Sherborne. If the Battiscombe property did not pass to a member of this Milborne Port family, it is possible the lady may have married into a family of the same name at Colyton in Devonshire, of whom some account may be found in Sir W. Pole's MSS., and who may be conjectured to be another branch of the same family. B. S. J.

Meaning of the Word "End" as applied to Places (2nd S. viii. 432.) — In Hampshire on the borders of Berks is the extensive and picturesque parish of East Woodhay, with a very scattered population. Portions of the parish are known by the names of East-End, North-End, Heath-End, Highclere-End, &c., according to their situation; the first being east, and the second north, of the ancient village of Wydhey (now called Woodhay); Heath-End, that part on or near the Heath, and Highclere-End that part adjoining the parish of Highclere. W. H. W. T.

Imitation of Claudian (2nd S. viii. 495.) — This is the imitation of part only of the beautiful second epigram, "The Old Man of Verona." The lines alluded to are 9—12: —

> ". . . vicinæ nescius urbis,
> Adspectu fruitur liberiore poli.
> Frugibus alternis, non consule, computat annum;
> Autumnum pomis, ver sibi flore notat."

A. A.

Poets' Corner.

Plough (2nd S. viii. 431.)—Your correspondent J. G. L. B., after stating that in the Civil Wars Lord Feversham commanded the constables of Butlcigh to provide a number of *ploughs* for the conveyance of ammunition, adds that in Somersetshire waggons are still vulgarly called ploughs; and then asks, "Is this use of the word general, and how did it originate?"

I should gather from J. G. L. B.'s own words, that it is not *general* even in Somersetshire; and certainly it is not *general* elsewhere.

But in old times the words were synonymous. *Caruca*, which is the Latin for a *cart* or carriage, is also the law-Latin for a *plough*: "(Fr. *charrue*), from the old Gallic *carr*, which is the present Irish word for any sort of wheeled carriage; hence *charl* and *car*, a plowman or rustic" (*vide* Tomlins *in loco*); and a *carucate*, a *plough land*, comprehended as "great a portion of land as might be tilled in a year and a day by one plough." (*Ibid.*) And in the *Synonymorum Sylva*, rendered from the Belgic language into English by H. F., and printed at London, "apud Johannem Billium, 1627," under the term "*to plow*," the reader is referred to "*to carte*." P. H. F.

Passage in Grotius (2nd S. viii. 453.) — The writer of a very able review of Mr. Emerson's "Representative Men" in the *British Quarterly Review* for May, 1850, has made the following observations upon the passage in Emerson to which your correspondent refers: —

> "It is no disparagement of Mr. Emerson's learning to remark in passing that the notion which he derives from Grotius of the selections in the petitions in the Lord's Prayer from the Rabbinical forms in use in the time of Christ, is one of those fancies which melt away before the light of larger information. The simple truth is that there is a casual resemblance between the address, 'Our Father,' with the first two petitions and some miscellaneous passages industriously fished up from the Talmud and the Book Sohar, *but the closest resemblances are found in Jewish prayers which are not older than the middle ages.*"

It is no mean argument, upon this question, that the Jews themselves have never made any claim which clashes with the general notion of the *originality* of the Lord's Prayer. H. C. C.

William Marshall (2nd S. viii. 431.) — Some account of William Marshall (engraver) and his works will be found in pages 74—78. of the fifth vol. of *Walpole's Anecdotes of Painting*, &c. by Dallaway, 5 vols. 8vo. London, 1828, and also in *Bryan's Dictionary of Painters and Engravers*.

W. H. W. T.

Stratford Family (2nd S. viii. 376. 477.) — Dr. William Stratford, Commissary of the Archdeaconry of Richmond, was born at Northampton in 1679, and was the nephew of Dr. Nicholas Stratford, Bishop of Chester. At an early period of his life the bishop seems to have adopted and befriended him, and afterwards made him his secretary, in which office he was continued by Bishops Dawes and Gastrell. His relationship to Lord Hardwicke was perhaps not very close, nor are any members of that family mentioned amongst his numerous legatees. Philip Yorke of Dover, attorney-at-law (father of the Lord Chancellor), married Elizabeth, daughter and heiress of Richard

Gibbon of Rolvenden, gent., by his wife, Deborah, daughter of Mr. —— Stratford. The precise degree of relationship between the commissary and the last-named lady has not been discovered. See *Notices* of Dr. William Stratford in the Rev. Canon Raines's *Introduction to Bishop Gastrell's Notitia Cestriensis*, vol. ii. Part II. pp. liv. *et seq.*, printed for the Chetham Society, 4to. 1850. The editor names having in his possession many of Dr. Stratford's unpublished letters, a copy of his funeral sermon, and a privately printed account of his extensive charities. F.

Death Warrants (2nd S. viii. 433.)—In answer to your correspondent I have to state that it was not the custom for the sovereign to sign death warrants. Prisoners capitally convicted at the Old Bailey were reported by the Recorder of London to the sovereign in council, by whom each case was separately considered, and in those instances where the sovereign in council could not interfere, the law was left to take its course, the Recorder afterwards making out and signing and sealing the warrant for execution. In all other instances where the sovereign could interfere, the prisoners were directed to be transported or imprisoned according to circumstances.

A Statist is reminded that it is the law which condemns, but that the sovereign, being the fountain of mercy, can interpose, by the advice of the council, to save life.

This was the practice prior to 1837, but I have been informed that when the Queen came to the throne it was thought desirable to discontinue these reports, cases sometimes arising that were unfit to be reported to our youthful Queen.

Should your correspondent wish to see the form of a death warrant I will furnish him, through your columns, with a copy of one. J. Speed D.

Sewardstone.

Seals (2nd S. viii. 376.) — The seal referred to by Aliquis is the corporate seal of the ancient borough of Hedon in Yorkshire. This seal, although dated so recently as 1598, is no doubt a renewal of a seal of a much older date. The device, a ship, no doubt refers to the period at which the town was incorporated, *temp.* Henry II., which is confirmed by the fact that the seal of the borough of Scarborough has a ship of a similar form, with the addition of a watch tower; the borough of Scarborough as well as Hedon having received its first charter of incorporation from King Henry II., and this is in all probability the date of the ancient seal. The legend "H. Camera Regiss" without doubt means "Hedon Regiæ Cameræ," chambers of the king, or, in other words, a king's port. This might be thought strange in the present day, were it not clear from well-authenticated evidence that Hedon was, before the port of Hull was called into existence, a place of considerable note. Leland, in his account of this place, says —

"The Towne hath yet greate privileges, with a Maire and Bailives, but when it had in Edwarde the 3. dayes many good Shippes and rich Merchaunts, now ther be but a fewe Botes, and no Merchaunts of any Estimacion."

Camden also remarks —

"It fell by the nearnesse of Hull, and by the silting up of the Harbour is so sunk as to have scarce the least traces of its former splendour."

G. R. P.

Registration without Baptism (2nd S. viii. 469.) — It has never been the duty of clergymen of the Church of England to act as registrars of births. In some instances perhaps during the Commonwealth and the Protectorates of Oliver and Richard Cromwell, the parish minister may have been appointed also the parish registrar, but the two offices were quite distinct, and if there are any instances on record of both being held at the same time by one person they are very rare. Of course at any period from the establishment of parish registers the clergyman has had the power to make entries therein in addition to those which he was legally bound to make. It is, therefore, not at all uncommon, as many of your readers know, to find events of local importance, such as battles, floods, and high winds chronicled in their pages. It is not surprising, therefore, now and then to find that the minister has complied with the wish of his dissenting parishioners by registering their children's births. In most cases, however, the clergymen have refused this courtesy, to the great annoyance doubtless of the parents at the time, and of genealogists at the present day.

I append an extract from the parish register of Scotter, co. Lincoln. I have frequently met in other registers with memoranda of similar purport: —

"1665. Multi hoc anno in parochia nati sed non baptizati, per schismaticam Sacramenti Baptismatis denegationem apud parentes suos ideoq; secundum Ecclie constitutionem non Registratum.

"Guilielmus Carrington, Rector Ecclie ibid."

Edward Peacock.

Bottesford Manor, Brigg.

Heraldic Drawings and Engravings (2nd S. viii. 471.) — It is stated in most of the ordinary books of reference that the tinctures in heraldry were first indicated by lines in the sixteenth century. The invention is attributed to an Italian named Petrasancta. Edward Peacock.

Rings, their Uses and Mottoes (2nd S. viii. 329.) — The only book on this subject with which I am acquainted is *The History and Poetry of Finger Rings*, by Charles Edwards, Councillor at Law, New York; Redfield, 110. 112. Nassau Street, New York—a most amusing volume, with numerous illustrations, and containing a vast amount of in-

formation. The following posies are from rings in the possession of James Mills, Esq., Norwich, and may be of interest to Glwysig, and other readers:—

"My Joyh consisteth in Hope."
"Quies servis nulla."
"I desire to disarne (disarm)."
"Knit in one by Christ alone."
"Valued / "Love may greater B."
(Love undervalued may greater be.)"

This last is on an enamelled gold ring found in the river Wensum at Norwich. G. W. W. M.

Male and Female Swans (2nd S. viii. 416.) — J. F. may like to know that the swans on the Thames, at Windsor, were, early in the sixteenth century (Hen. VII.), distinguished as "cocks" and "hens;" and later in the same century (Elizabeth), as "cobbs" and "hens." See *Annals of Windsor*, vol. i. pp. 452, 453. J. E. Davis.
Temple.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of English Etymology. By Hensleigh Wedgwood, M.A., late Fellow of Chr. Col. Camb. *Vol. I. A—D.* (Trübner & Co.)

Perhaps there are no Queries so frequently started by men of education, none which they are more fond of hunting out, than those which relate to the steps by which "such and such a word comes to have the meaning in which it is actually found, what is the earliest source to which it can be traced, and what are the cognate forms either in our own or in related languages." The author of the present work sees the solution of this inquiry in the principle of imitation—that is, when a word is made to imitate or represent a sound characteristic of the object it is intended to designate; and he goes on to show that the expression of ideas like endurance or continuance, and even of silence itself, may be traced to an imitative root; and thence he argues the possibility of expressing any other idea on the same principle. Such is the theory on which the present Dictionary is based, and which is worked out in the etymologies of the various words with considerable learning and ingenuity, and we cannot doubt that the work will take an important place among books illustrative of English Etymology.

A Manual for Rifle Volunteers: their Duties, Privileges, Exemptions; The General Volunteer Act; Instructions for the Formation of Volunteer Rifle Corps, and Model Rules and Regulations. By A Clerk of Lieutenancy.

Though lovers of peace, or rather we should say *because* we are lovers of peace, and rejoice therefore in the Volunteer Movement as a means to that great end, we welcome a little volume which will be found especially useful at this time; for we have reason to believe that the author has had peculiar facilities for making his work complete.

Extensive as was our notice of the various Christmas Books, or books suited to the season, in our last Number, there are several to which we have still to direct attention; among others, *Ulf the Minstrel, or the Princess Diamonduckzy, by* Mr. Brough (Houlston & Wright), will be a rare favourite with young boys. — Longfellow's *Prose Works*, illustrated by Birket Foster (Dean & Sons), deserves a good word. — To Mr. Bentley we are indebted for a Second Volume of *Tales from Bentley*, and a new edition of the quaint *Notes on Noses*. — Of serial works we have to notice Messrs. Longman's *People's Edition of the Poetical Works of Thomas Moore*, Part IX. (*The Epicurean*); and from Messrs. Routledge, Parts VIII. & IX. of Routledge's *Illustrated Natural History*, by the Rev. J. J. Wood, which keeps up its character as a highly popular and beautifully illustrated *Natural History* for all classes. Nor must we omit to mention Mr. Murray's *Shilling* and *Sixpenny* editions of *Childe Harold*, as among the marvels of cheap and beautiful books.

We are glad to announce that the curious collection sold by Puttick & Simpson on Thursday week, entitled "Bibliographical Recreations, in a Series of Notes relating to rare and curious Books and Manuscripts extracted from the Catalogues of Robert Harding Evans, Thomas Evans, and Charles Evans, embodying the experience of those eminent Auctioneers of Literary Property during Thirty-five Years devoted to the Study of Bibliography, collected and arranged by Charles Evans,"—and which is a comprehensive record, in a form most easy for reference, of the various Literary Treasures which have passed through the hands of the Messrs. Evans, giving the prices produced at the auction, and the names of the purchasers, — was purchased by the British Museum.

In accordance with a wish expressed by the Prince Consort, when viewing the Archæological Exhibition at Aberdeen, and which has been generally concurred in by the public, the Committee of Management have now published a Series of Photographs from some of the most interesting of the Portraits there exhibited. These are executed by Mr. G. W. Wilson of Aberdeen, and are of a high class as works of art, while they give an excellent idea of the orlginals from which they are taken. We cannot of course enumerate the subjects of this collection, which includes three of Mary Queen of Scots; but when we consider the number (48), variety, and interest of the Portraits, and the security which Photography gives for the fidelity with which they are copied, we cannot doubt that this patriotic scheme will be attended with the success it deserves.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

Ironside's History and Antiquities of Twickenham. 4to. 1797.
Strickland's Queens of England. Vol. I. 8vo. 1853.
Oxoniana. Only Vol. IV.

Wanted by *Mr. J. Yeowell*, 13. Myddelton Place, E.C.

Notices to Correspondents.

Our present number consists chiefly of Replies, *as it is obviously desirable that* Queries *should, as far as possible, be solved in the volume in which they originally appeared.*

G. R. *The term Milesians as applied to Irishmen has been discussed in our* 1st S. iii. 353. 428.; iv. 175.; v. 453. 588.

Replies to other correspondents in our next.

Errata.—2nd S. viii. p. 11. col. i. line 2. *for* "Vigors" *read* "Vigers;" p. 12. col. ii. line 18. *for* "Postes" *read* "Portes;" p. 51. col. ii. line 11. *for* "Legacorry" *read* "Legacovry;" p. 388. col. ii. line 4. from bottom *for* "Bellevue" *read* "Bellcove."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, DECEMBER 31. 1859.

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Notes.

ARCHBISHOP LEIGHTON'S WORKS.

(*Concluded from* p. 509.)

In the passages referred to, and in very many others, Leighton contrasts bare Knowledge with Love, and shows that in Christianity or True Philosophy both are reconciled, and united in Possession of God. In illustration of this, I cannot refrain from quoting part of a noble "Discourse concerning the Love of God," which occurs in that curious Allegorical and Platonical Romance of Dr. Ingelo's — viz. *Bentivolio and Urania*. Third ed. Lond. 1673, folio: —

"Divine Love is the Exaltation of Human Nature to the top of all possible perfection; the Soul raised to the possession of its utmost Felicity. By celestial Love we receive the fruition of our chief Good. Whilst the Soul is enamoured with God, it exerciseth its most noble Faculty upon the best Object . . .

"Love is admitted to a nearer approach to God than Knowledge, and by the liberty of that access is demonstrated to be a more Sacred thing. Knowledge is but a look upon God at a distance, which is allowed to such as are far enough removed from all Glory; but Love is an Union with Him. Love takes it for its definition, to be the Union of the Lover with the Object loved. Holy Love ties up the Life of the Soul in God, with the perfect Bond of celestial Amity, and it knows no death or destruction, but separation from its beloved God, nor can endure to be absent from Him. And as He alwaies loves again (for His Love is a great part of His Goodness), or rather continues His Love, by which this affection was first produced in the Soul, they cleave together by the close inhesions of Reciprocal Affection. *He that dwells in Love, dwells in God, and He in him*, by a mutual inhabitation; *for God is Love*. . . .

"But how far short doth Knowledge come of such a Blisse? Where Knowledge ends, Love begins, perceiving it hath gone but a little way. What is it barely to discover that there is such a thing as God? or philosophically to contemplate His natural Perfections? What am I the richer for understanding that there are Silver Mines in the Indies? What the Mind understands only by Knowledge, the Soul enjoys by Love, and so is made happy. . . .

"Love appears to be the Exaltation of Knowledge, from which, if it were separated, it would be discharged by Mankind as a thing of no use, or else mischievously applicable." — Pt. I. pp. 161–163.

Cf. also one of the choicest works of a Mind in many ways very congenial with Leighton's, viz. *A Treatise of Knowledge and Love Compared*. By Richard Baxter: Lond. 1689, sm. 4to.

Christianity, the True Philosophy, Leighton, vol. iv. pp. 340. 349. This is the subject of the great work Coleridge projected and always had in mind.

Thro' Controversy, Philosophy has become Philology (or, as we would now say, *Logomachy*); and *Theology has become Morology*, iv. 378.; cf. p. 356. I met with the same antithesis the other day in an old writer, but have lost the reference; however, Cotton Mather uses it in his learned *Munductio ad Ministerium*, and employs the word *Morosophy* as well as *Morology*. By the way, I may here observe that when Mr. Pearson says "Leighton never affects a concise sententiousness. He is perfectly free from that trick of Antithesis, which hit the vicious taste of the day," p. clx.; it is true that he has no *affected* Sententiousness, or *false* Antithesis; at the same time it is also true that Leighton's style is often peculiarly terse and aphoristic as well as antithetical. Take, for instance, the following beautiful Antithesis: "We are here *inter peritura perituri*; the things are passing which we enjoy, and we are passing who enjoy them," vol. i. p. 41.

Leighton, with all the force of his practical and truthful nature, mistrusted and disliked all barren Philosophy, and all Knowledge merely verbal or mental. He has some very striking and valuable exhortations on this point: —

"In Discourse seek not so much either to vent thy Knowledge, or to increase it, as to know more spiritually and effectually what thou dost know. And in this those mean despised Truths, that every one thinks he is sufficiently seen in, will have a new sweetness and use in them, which thou didst not so well perceive before (for these Flowers cannot be sucked dry), and in this humble sincere way thou shalt *grow in Grace and in Knowledge* too." — *Comment on St. Peter*, iii. 10., vol. ii. pp. 109-110.

"Christians should be trading one with another in spiritual things; and he, surely, who faithfully uses most, receives most. This is comprehended under that word: *To him that hath* (i. e. possesses actively and usefully) *shall be given; and from him that hath not* (i. e. uses not), *shall be taken away even that which he hath*, Matt. xxv. 29." — *Ib.* ch. iv. 10.; vol. ii. p. 347.

Cf. also vol. ii. pp. 562. 601–602.; vol. i. 220. Coleridge gives the first passage in *Moral and Religious Aphorisms*, Aph. xxxiv. p. 82.; but it is rather misplaced, for the first three Aphorisms in the *Aids to Reflection* were evidently founded on it, and on the parallel passages I have referred to.

Cf. also a remark which Fenelon makes to a disciple of his who requested his spiritual counsel: "You know a great deal more than you practise, and have much less occasion for new lights than to follow those you have already received." * I may refer also to Baxter's *Treatise of Knowledge and Love*, p. 158., *et passim*.

Mr. Helps, I think, somewhere observes that earnest thinkers love to repeat and reproduce certain leading truths and favourite thoughts which they have made their own. One of Leighton's was the Scholastic Aphorism, *Quicquid recipitur, recipitur ad modum recipientis*: —

"A Christian acts and speaks, not according to what others are towards him, but according to what he is through the grace and Spirit of God in him; as they say, *Quicquid recipitur, recipitur ad modum recipientis*: The same things are differently received, and work differently, according to the nature and way of that which receives them." — *Comment on St. Peter*, iii. 9. vol. ii. p. 93.

Coleridge does not quote this, but he has an apposite remark of his own :—

"*Quantum sumus scimus.* That which we find within ourselves, which is more than ourselves, and yet the ground of whatever is good and permanent therein, is the substance and life of all other Knowledge."—*Aids*, p. 15., *note*.

Mr. Payne, in a remarkable preface which he prefixed to his edition of the *Imitation of Christ*, makes the following quotation, but does not give his author † : —

"The Measure of our Life is the Measure of our Knowledge: and as the Spirit of our Life worketh, so the Spirit of our Understanding conceiveth." — P. 24.

Another favourite Aphorism of Leighton's was the saying of Pythagoras: *Summa Religionis imitari quem colis*. It occurs vol. i. p. 119.; ii. 272.; iii. 309. 416.; iv. 130. 393. I shall make but one citation : —

"The chief study of a Christian, and the very thing that makes him to be a Christian, is, Conformity with Christ. *Summa Religionis imitari quem colis: This is the Sum of Religion* (said that wise heathen, Pythagoras,) *to be like Him whom thou worshippest.*" — *Com. St. Peter*, iv. 1., vol. ii. p. 272.

Cf. vol. iv. pp. 291. 317. :

"It was the saying of the Pythagorean Philosophers that 'The End of Man is to be made like to God.' It was also a general maxim with the followers of Plato."— *Theol. Lect.*, xvi. xx.

Another favourite Maxim was that of St. Gregory Nazianzen: "*Either teach none, or let your life teach too.*" (Vol. ii. pp. 57. 155. 411.)

Where can I find the story of the young and enthusiastic Platonist referred to by Leighton?—

"It was a strange power of Plato's Discourse of the Soul's Immortality, that moved a young man upon reading it, to throw himself into the Sea, that he might leap through it to that Immortality." — *Com. St. Peter*, ii. 24. vol. ii. p. 35.

Compare Plato's notion of Love (*ib.* p. 40.) with Wordsworth's well-known lines in *Laodamia*.

On Human Merit, Leighton well observes :

"The more ancient writers, when they used the word Merit, mean nothing by it but a certain *correlate* to that reward which God both promises and bestows of mere grace and benignity." — *Med. on Ps. CXXX.*, vol. ii. p. 528. Cf. Hooker, Serm. II. § 21. Cf. Leighton, vol. i. p. 23.

With regard to Leighton's language, Coleridge says that the only vulgarism, or L'Estrange slang, he met with in the Archbishop's *Works*, occurs in the *Exhortation before the Communion*: "Ask yourselves, therefore, *what you would be at*," &c. (*Lect.* xxiv. vol. iv. p. 343.) But Coleridge forgot that these are not Leighton's words, only a translation of his words. I have not the Latin original at hand.

Leighton uses a curious phrase to express insincerity or mere conventionalism, viz. "Court holy-water" : —

"Those expressions must be cordial and sincere, not like what you call *court holy-water*, in which there is nothing else but falsehood, or vanity at the best."— Vol. i. p. 24.

It occurs also at p. 345., and in vol. ii. p. 416.

With regard to *Presentany*, my query as to whether it be an ἅπαξ λεγόμενον remains unanswered. However, I can bring forward an analogous word, viz. *Momentany*: "Momentany perswasions" is a phrase which occurs in Dr. Ingelo's work above quoted (Part i. p. 162.)

I beg to thank Mr. Pearson for his kind and courteous reply (p. 150.), and regret that in his excellent *Memoir* he did not disclaim having anything to do with the editing of the edition which goes by his name, and thus prevent mistake. The value of his elegantly-written *Memoir* gives sale and currency to an extremely bad edition —one, in fact, which requires to be corrected like a proof. I began to make a list of the chief *Errata*, but I soon got tired. However, I send a few which I noted : —

Vol. i., "illusion" for *allusion*, p. 111.; "hatred" for *hated*, p. 223.

Vol. ii., "decree" for *decere*, p. 95.; "gracing grace" for *decoring grace*, p. 607. (cf. vol. iv. p. 127.); "Similude" for *similitude*, p. 197.

Vol. iii., "*treats* of Viper's flesh," query *treacles?* p. 22.; "liberty" for *liberality*, p. 47.

Vol. iv., "chance of" for *chance or*, p. 316.; "dilicious," p. 332.; "brible" for *bridle*, ib.; "piece" for *peace*, p. 193.; "precarious" for *precious*, p. 424.; "soberly" for *sobriety*, ib.; "Christ's

* Quoted by Mrs. Kelty, who adds some excellent remarks. —*Visiting My Relations*, 3rd ed. Lond. 1853, pp. 91–92.

† *The Imitation of Christ in Three Books: By Thos. à Kempis. Translated from the Latin, by John Payne.* London: Printed and published by J. F. Dove, St. John's Square. No date. 32mo. pp. 240.

Life and Passion" for *Christ's holy, crucified Life and Passion*, p. 427.; "foil" for *fall*, p. 97.; "secrenat" for *serenat*, p. 41.

Another library edition published by Duncan, 4 vols. 8vo., appeared in 1830; but if it were a new edition, it was I should say a mere reprint, like all the succeeding editions.

When a new Edition of Leighton appears, I trust it will have a good Index, running titles, and every mechanical help necessary to make his Works what they are not now — and that is, *easy of reference*. For instance, in the *Com. on St. Peter* the chapter and verse ought to be given at the head of every page.

Coleridge* would have rejoiced had he met with Mr. Wogan's edition of the *Eighteen Sermons*, Rivington, 1745. I ought to mention the Subjects, Notes or Essays in the Appendix. They are: — I. *Of Justification and Sanctification.* II. *Of Indefectibility, or Final Perseverance.* III. *Of Regeneration.* IV. *Of being in God, in Christ.* V. *Of Mortification and Vivification.* VI. *Of Election.* VII. *Of Assurance.* Eirionnach.

SHAKSPEARIANA.

Passage in "Measure for Measure." — I hope you will be so kind as to insert the following lines in "N. & Q." if you find them worth printing: —

> "How may likeness, made in crimes,
> Making practice on the times."
> *Measure for Measure*, Act III. Sc. 2.

Even Dyce finds it hopeless to ascertain what the poet really wrote (Dyce's *Skak.*, i. 344.).

I do not know whether I could not relieve this hope by proposing the alteration of one letter, and the adoption of Malone's conjecture: —

> "How may likeness, *mate* in crimes,
> Mocking practice on the times."

F. A. Leo.

Berlin, Dec. 1859.

Mr. W. H. Shakespeare's Sonnets. — Some time ago I read, in what book I forget, an able advocacy of the claims of Lord Southampton, or Lord Pembroke (I forget which), based on the circumstance that his heraldic motto occurs twice in Shakspeare's *Sonnets*. I should be obliged to any of your correspondents who would either refer me to a book or article containing such an argument, or to the *Sonnets* in which the motto occurs. I remember distinctly that the two lines cited are not *verbatim* alike. Clammild.

Athenæum Club.

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* Coleridge, in accordance with the desultory nature of his *Aids to Reflection*, makes no mention whatsoever of Leighton in his Preface. However, some notice of Leighton and the connexion between the *Aids* and his *Works*, may be found at pp. 51. 108. 117. 124. of the sixth edition.

Portrait of Shakspeare (2nd S. viii. 284.) — Arthur Paget (Cranmore) mentions a supposed portrait of Shakspeare at Weymouth. I have seen the picture at the library referred to, and felt much interested in the same, having heard the Chandos portrait pronounced spurious. The portrait at Weymouth appears to have been taken when Shakspeare was about twenty-seven or twenty-eight years of age; and from the opinions of art critics in the possession of the owner, it also appears to be an undoubted work of Zucchero's. It must be remembered that Zucchero visited England at the time Shakspeare was a great favourite of Elizabeth's, for the purpose of painting Elizabeth and her court, and, in all probability, painted Shakspeare at the same time. The Weymouth picture agrees in every particular with a portrait described by Sir Joshua Reynolds, who says in one of his Lectures: —

> "I have lately seen in a private collection at Bath a portrait of Shakspeare, painted by Zucchero by command of Elizabeth. It is a small picture on panel, and has the name of the immortal bard on the right hand side of the head. It consists of the head and neck-ruff only, and there can be no doubt as to its originality."

Sir Joshua was much interested in everything Shakspearian, and undertook to paint three pictures for Alderman Boydell's magnificent edition of Shakspeare — "Macbeth and the Witches," "Puck," and "The Death of Cardinal Beaufort." "Puck" became the property of the late poet Rogers, and was purchased at the sale of his collection by the late Lord Fitzwilliam.

H. Sinclair.

Manchester.

Baccare (2nd S. vii. 124.) — A. A. seems to imagine that this word is purely Shakesperian, or he would scarcely express a belief that "Shakspeare never would have coined such a word." The common meaning "stand back, or go back," is, I think, evidently the true one. In Heywood's *Epigrams on Proverbs*, A. A. would find

> "194. *Of Mortimer's sow.*
> "*Backare*, quoth Mortimer to his sow,
> Went that sow *back* at that bidding trow you?"

Two more versions of this epigram, and a reference to the word in his poem on Proverbs (chap. xi.), would lead us to suppose the word was in common use in Heywood's time.

As to the meaning of the word compare the use of it by Lyly, *Mydas*, Act I. Sc. 2. (1592): —

> "*Lic.* Thou servest Mellacrites, and I his daughter; which is the better man?
> *Pet.* The masculine gender is more worthy than the feminine. Therefore, Licio, *backare*."

Again, in Sir John Grange's *Golden Aphroditis*, 1577: —

> "Yet wrested he so his effeminate bande to the siege of *backwarde* affection, that bothe trumpe and drumme sounded nothing for their larum, but *Baccare, Baccare*."

This word occurs, too, in *Ralf Roister Doister*, Act I. Sc. 2.; and in an ancient interlude of the repentance of Mary Magdalene, 1567. As to the derivation it is merely an English word with a Latinised termination, witness the second of Heywood's epigrams on the word.

"*Backare*, quoth Mortimer to his sow, see
Mortimer's sow speaketh as good *latyn* as hee."

Why will not people take the trouble of consulting contemporary literature before adding to the already sufficiently copious store of literary guesses, which have nothing but their novelty and ingenuity to recommend them? LIBYA.

Fap (2nd S. viii. 285.) — In old English, the letter *f* occasionally takes the place of *v*. Thus *vats*, *wine-vats*, were in Shakspeare's time *fats*, *wine-fats*. I would accordingly suggest that *fap* is equivalent to *vap*. *Vappa* signifies in Latin, not only poor wine, but a weak character, a silly fellow, especially a spendthrift, one who, when he has got money, cannot keep it. So Horace, —

"Non ego avarum
Cum veto te fieri, *vappam* jubeo: " —

where *vappa* is evidently opposed to *avarus*. This meaning will well accord with the passage cited by your correspondent from the *Merry Wives of Windsor*. "The gentleman had drunk himself out of his five sentences. . . . And being *vap*, was, as they say, *cashiered*." Both *vap* (or fap), and *cashiered*, may here be viewed as cant terms, employed by Bardolph *professionally*. The gentleman had drunk himself into such a state that he became very lavish, and in consequence was stripped of his property: a *delicate* way of saying that, having become inebriated, he could not take care of his cash, and so was lightened of it.

Med. L. tappa (vendere vinum ad tappam), Ang. *tap*; so cappa, *cap*; sappa (of a besieged place), *sap*; L. mappa, Med. L. mappa mundi, *map*. In like manner vappa, *vap*; whence *fap*.

In the more general sense of vappa, cf. waped, stupified; "I'm wap'd to dead a'most." Moor's *Suffolk Words and Phrases*, 1823. THOMAS BOYS.

Shakspeare and English Lexicography (2nd S. viii. 284.) — As a storehouse of that species of criticism indicated by Mommsen as likely to be productive of the most satisfactory results in restoring the true text of Shakspeare and elucidating his meaning, permit me to invite attention to a German periodical, begun in 1846, and devoted to modern languages and literature — the *Archiv für das Studium der neueren Sprachen und Literaturen*, now extending to twenty-five volumes 8vo. In this work will be found a vast body of criticism by learned and industrious German professors and others, many of whom have resided in England, and made the English language and its literature an object of the most careful study; Shakspeare above all absorbing an attention which shows how deep a hold he has on the German heart and affections. MR. COLERIDGE and his generous brother-band of helpers, in compiling a great new English dictionary, will also find in the *Archiv* valuable materials towards assisting them in English lexicography, evincing a wide acquaintance with English literature, and chiefly devoted to an explanation of the more difficult and obscure words and phrases, including Americanisms.

JOHN MACRAY.

Oxford.

Gallimawfry (2nd S. viii. 285.) — In the passage in the *Merry Wives of Windsor*, quoted by your correspondent, —

"He loves *thy* gallimawfry; Ford, perpend!"—

is not the common reading *thy* obviously a mistake for *a*? Thus: —

"He loves *a* gallimawfry; Ford, perpend!"

That is, Sir John is not particular, but loves a medley, all fish that come to his net, young or old, married or unmarried. The ordinary reading is nonsense. EIRIONNACH.

A galimafrée is a ragout made up of the remnants and scraps of the larder. "A hotchpot (*hochepot*) Galimafré," says Bescherelle, was a sobriquet given to a mountebank on the tréteaux of the Boulevard du Temple, who by his drolleries endeavoured to attract the crowd to the Théâtre des Funambules, and whose name has since become a proverb, and denotes a buffoon and a charlatan. Cf. Bescherelle, under "Galimatias."

R. S. CHARNOCK.

THE DESTRUCTION OF RECORDS DURING THE REVOLUTION, AS AFFECTING THE TITLES OF THE FRENCH NOBLESSE.

The recent inquiry by the French government into the alleged assumption of titles of nobility by individuals who have no just claim to them, and the strict regulations thereupon established by a kind of College of Arms, are a striking proof of the disorganised state of society in France, and of the confusion created in it by the abolition at the great Revolution of titles of hereditary rank, and the destruction of documentary proofs of nobility. What a state of misery would be unfolded, if the descendants of the ancient nobility were to communicate to the world the sad story of the vicissitudes of their illustrious houses, and of the spoliations endured by them from the Revolution until the period of the restoration of the Bourbons. Indeed this in part has been done in many volumes of *Mémoires*. In the biography of the

Abbé Ameilhon, who was librarian of the Ville de Paris and of the Arsenal for more than half a century, and who died in 1811, we read that he acted a conspicuous part in the destruction of the titles of the nobility during the reign of terror. In his capacity as Commissioner for the examination of such titles he wrote, on the 24th of January, 1793, as follows to the Attorney-general and Syndic of the department of Paris: —

"I am instructed to inform you that the commissioners appointed for the examination of the titles of the Cabinet Orders of the *ci-devant* King, deposited at the national library, are ready to transmit to the Commissioners of the department about 270 vols. and boxes, *which still remain to be destroyed.* It is for the Directory to appoint the day most convenient for *the burning*, of which the public should be informed by means of placards," &c.

On Feb. 14, Ameilhon wrote to the same official: —

"I now send you a statement of the various articles which are still in the depôt of the quondam Orders of the *ci-devant* King, and which should form the materials for a final burning. I am, with sentiments of republican fraternity, &c. AMEILHON."

Here follows a list of the various articles which remain to be burned: —

"128 vols. bound, and 34 boxes containing documents and titles for the *ci-devant* Order of the Holy Ghost, and others of the late King; 2 vols. of coats of arms for the said Orders; 34 vols. of papers and original titles which served to draw up the *Armorial Général de France;* 166 vols. of the collection styled *Collection de Le Laboureur;* 2 vols. of letters of nobility and of pardon; 15 vols. containing Vouchers for the Order of St. Lazarus, and for entering the Military Schools, together with a box fitted with similar documents for admission into the *ci-devant* noble Chapters. It results from these original documents, that Ameilhon concurred in and presided over the burning of 652 vols., boxes, and cases, which ought to have been preserved in the national library, where they had been deposited. This act of Vandalism, directed by an historian (for Ameilhon's works prove him to have been a man of considerable learning and research), is an irreparable loss for history, while it could not avail to retard the creation of a new order of nobility and the return of the old at the restoration."

This is but a small portion of the details relating to the destruction perpetrated by one man in one city — the capital of France. What, then, must have been the havoc committed throughout the whole kingdom? In the lack of evidence as to pedigrees, it can hardly be a matter of surprise that false claimants should arise, and pretend to be the inheritors of rank and title, the true owners of which have been engulphed in the whirlpool of revolution. J. MACRAY.

NAMES OF NUMBERS, AND THE HAND.

Bosworth, or rather authorities cited by him, derive *ten* from the Mœs.-Got. *tai hund*, the hands. If this be correct, this English word *ten* must have existed, in some primeval tongue, before the Greek or Latin language was spoken. This appears from the number of words in those languages which have *ten* for their root: such as *teneo*, *tendo*, κτεινω, &c., all referring to hand. It is probable also, for the same reasons, that *hand* belonged to some primeval tongue. Prehendo contains it. And Whiter has noticed its existence in the μελανδετον ξιφος of Homer, the black-handled sword. From some early tongue also the Celtic has its *deic ten:* hence the Greek δεκα, and the Latin *decem*. But that *deic* is the first syllable of δακτυλως and *digitus* will scarcely be doubted when we observe it in such words as δεικνυμι, in the old *deicere* for *dicere*, to point out, and most probably in *dexter* and *index*. But not only words denoting *ten*, those also signifying *five*, *twenty*, and a *hundred*, appear to me to have one common root in *hand*. The affinity between πεμπε, *quinque*, the Mœs.-Got. *finf*, the German *funf*, &c., has been often noticed. Now I suspect that we have allied to these the English words finger, fang, and fin, the A.-S. *fanger*, to hold, the Latin *fingo;* and, moreover, the English *wing*, if it be allowed that *win* and *gain* are the same word. I am strengthened in this opinion from another consideration: the Welsh *pump*, five, and the Persian *pung*, admitted to belong to the above family of words, show an interchange of *p* with *f*. Now the Persian *penje*, the fist, is doubtless allied to *pung;* and cognate with these are the Latin *pugnus*, the Greek πυξ, the French *poing*, the Portuguese *punho*, &c., all referring to *hand*.

The word *hundred*, Bosworth derives from the Mœs.-Got. *hund*, the hands; and in analogy with this is the derivation of the Latin *centum*, which appears to have originated in some of the above words. The interchange of *p* with *c* is not without authority. The Oscan *pitpit* was the Latin *quidquid*, where *q* has the sound of *c* hard. But more to my purpose, the Etruscan *cwer* was the Latin *puer*. And Mr. Guest has shown, in the *Phil. Soc. Proceedings* (vol. iii.), that in some branches of the Celtic this interchange prevails to a remarkable extent. It is, therefore, possible that the *c* in *cent* may be the *p* in *pung*. I believe it is capable of proof that in other tongues, as well as our own, the habit prevailed of adding *d* or *t* to derived words ending in *n*. The *t*, therefore, in *cent* may be non-radical: moreover, the *cent* of the Latin is the *cant* of the Celtic; and that this word is connected with *hand* I infer from the Port. *canhato*, left-handed. I am confirmed in this opinion when I see that the French *gant*, the Italian *guanto*, the English *gauntlet* — all referring to hand — differ from *cant* only in the substitution of *g* for *c*, a change which appears in *vigesimus* for *vicesimus*. Is it not then very probable that *cant*, *centum*, the Old Eng. *hent*, as well as the above *pung*, *fang*, *funger*, *gant*, &c., are all varying forms of one primitive word signifying the

hand? The word *twenty* appears in the A.-S. *twa huna*, the two hands.

Let us, however, consider the Greek and Latin forms. It has been remarked that words expressive of definite numbers were first used indefinitely. Of this μυριας is an instance, which is often employed to designate simply a great number. But language must find words for fixed amounts; and to accomplish this, in remote times, the word for the common symbol of number, namely, the hand, became slightly varied, to designate different numbers, as we see in our word *flour* from *flower*. We may, therefore, expect to find similarity depending on affinity between many words denoting different numerical amounts. I cannot indeed affirm that εικοσι, or as it is found εικατι and ἑκατον, were ever the same word; but I do believe that εικατι, or rather its digammated form Fεικατι, and the Celtic *fichad*, twenty, are related. Now the Port. *figa*, a fist, is probably related to this: so is *vigesimus=vicesimus*, coming from *viginti*. But the *vi* in this word is the *bi* from *bini*, as is seen in its old form, *biginti*. Is it not then probable that *viginti* and *ducenti* were originally the same word? as also, though less clearly, εικατι and ἑκατον; and, moreover, that at least the Latin forms had their origin in the *bi gants*, the two hands?

I submit with diffidence the following Queries for the consideration of better etymologists. Supposing that I am correct in the above, may not πανταbelong to the class of words here given; and may not its original meaning have been a *great number?* And if so, does not this word appear in the *ant*, *ent*, and *unt*, of the third person plural in the Greek, Latin, and some other languages? In the Welsh it is *gwnt*. Does not *canto*, to sing, come from the above *cant?* I think it does, from the fact that a very early application of arithmetic was not to £ *s. d.*, but to the science of music, and that musical notes were called *numeri*. Again, the Latin *annus*, and the Celtic *ainne*, a ring or circle, are no doubt related. Does not *Diana* then come from the Celtic *dia ainne*, the goddess of the circle or full moon; and does not *Hecate*, the same goddess, presiding over the crescent moon, come from a feminine form of *Hecaton*, a hundred, whose symbol is the crescent C?

J. P.

Dominica.

Minor Notes.

Singular Advertisement. —

"Whereas Ensign Samuel Medland, of the Hon. Col. Howard's Regiment of Foot in Ireland, stands charged with the Murder of Edward West on the 20th of May last. Now I, the said Samuel Medland, do design to surrender myself and abide my tryal at the next General Assizes to be held in and for the County of Tipperary, whereof all persons are to take notice. Dated this 10th day of January, 1726. — Samuel Medland." — *Dublin Weekly Journal.*

Y. S. M.

Memoranda concerning the Seasons. —In the ancient calendar prefixed to the "Norwich Doomsday," from which I lately sent you a weather distich, are the following memoranda relating to the seasons and the calendar, which are sufficiently curious to interest the readers of "N. & Q."

"Festum clementis; vernis capud est venientis,
Cedit yems retro; cathedrato symone petro,
Ver fugit urbanus: estatem symphorianus."

"Quatuor in partes, dm̄ si dividis annos
Nil q; supfuit, credo bissextus erit."

"Ab incarnatione xp̄i scd̄m Anglicos ab annũciacione
Anni dm̄ scd̄m Romanos a nativitate xp̄i."

B. B. Woodward.

Haverstock Hill.

"*Familiarity breeds contempt.*" — Some one I think has asked for early examples of this proverb. David Lloyd, in his account of General Monck, entitled *Modern Policy Compleated* (1660), § 16., p 16., writes: —

"His Excellencies solemn familiarity, *no Mother of contempt*, was observable," &c.

Not having my back numbers of "N. & Q." at hand I cannot supply a reference to the place in which the Query occurs.

B. S. J.

The "Breeches Edition" of Dibdin's "Library Companion." — In a note to *Bibliophobia*, p. 8., Dr. Dibdin says: —

"When I quote from the *Library Companion*, I wish it to be understood that I quote from the first, or Breeches Edition, of 1824. The *second* is, however, the more valuable. Will posterity ever be made acquainted with the mystery belonging to this *small-clothes* designation?"

I imagine that the only mystery consists in the suppression in the *second* edition of the *Library Companion* of the following note, appended to p. 393. of the *first*: —

"A curious anecdote, not altogether unbibliographical, belongs to Anson's voyage round the world. Mordaunt Cracherode, the father of the Rev. C. M. Cracherode, of celebrated Book-Fame, went out to make his fortune as a commander of the marines in Anson's ship. He returned, in consequence of his share of prize-money, a wealthy man. Hence the property of his son, and hence the *Bibliotheca Cracherodiana* in the British Museum. A droll story is told of the father, of which the repetition is pardonable. It was said that he returned from this Ansonian circumnavigation in the identical buckskins which he wore on leaving England: they having been the object of his *exclusive* attachment during the whole voyage! Far, however, be it from me to give credence to the report that there is some one particular volume in the Cracherode Collection which is bound in a piece of these identical buckskins!"

If there be any farther mystery with this "Breeches Edition," there are, doubtless, many who can now favour us with its solution.

William Bates.

Cudworth. — Lord Brougham, in his *Discourse of Natural Theology*, in a note asks the question, "Why are the manuscripts of the author still buried in the British Museum?" This question his lordship puts after remarking on the profound learning of Cudworth's *Intellectual System*, although unfinished, and its satisfactory exposition of the ancient philosophers, rendering his work above all praise. QUASSATIO.

Minor Queries.

Thomas Irson. — In a note of Moses du Soul (Solanus) on Lucian's *Alexander*, c. 26 (vol. ii. p. 234. ed. Hemst.) occurs an anecdote of the court of Charles II., which I do not remember to have met with elsewhere. As few students of the history of English manners are likely to consult commentators on the classics for materials, (if indeed they do not regard such commentators and their calling as behind the age), I venture to extract the passage at length, and shall be glad to hear more of the adventurer Irson, if that is his true name: —

"Simili artificio callidus Anglus, quem ipsi vidimus, *Thomas Irsonus*, caput ligneum loquax concinnarat, quo, ut ipse narrabat, tota Caroli II. aula et Rex ipse viso obstupuit. Immurmurabat spectatorum aliquis ori istius capitis hianti verba, quæ in buccam venerant, quacumque libitum erat lingua; quo facto mox responsum eadem lingua et ad rem accommodatissimum ex ligneo capite reddebatur. Percrebuerat jam per totam urbem monstri fama. Frequentes ad tantæ rei miraculum, data pecunia quisque, advolant. Nec dubium quin brevi de rebus arcanis futurisque tam doctum caput consulendum fuerit (quidni enim lignum loquax et futnra et arcana pandere valeat?) cum subito adolescens ex nobilium famulitio, qui tum spectabant, in proxime adjacens cubiculum irrepens hominem os tubo admoventem, et clamantem conspicit; neque ullis muneribus et promissis deterreri poterat, quin tantnm arcanum divulgaret. Innotuit itaque fraus, et patuit sacerdotem pontificium, multarum linguarum hominem, capiti oracula, auditis per tubum e conclavi proximo quæstionibus, dictasse et revera inspirasse. Rem totam *Irsonus* ipse ante aliquot annos viro nobili, me audiente, narrabat."

Who was the many-languaged Roman Catholic priest? I commend the question to Dr. Russell for a new edition of his curious *Life of Mezzofanti*.

J. E. B. MAYOR.

St. John's College, Cambridge.

William Constantine.—Any account of this gentleman or his family would oblige. In a marriage settlement dated 1695 he is described of the Middle Temple. It is believed he was of a family in the Home or Midland Counties. J. F. C.

Irish Bankrupts. — Can any one refer me to a published list of bankrupts in Ireland a century back; or to any records whence such information may be obtained? A CITIZEN OF LONDON.

This Day Eight Days. — In some parts of the county of Antrim it is a common reply to receive from the poor people, if you ask them "Were you at church last Sunday?" "Yes, I was out this day *eight* days." I shall be glad if any of your Irish correspondents can tell me the origin of this expression. ALFRED T. LEE.

William Winstanley, author of *England's Worthies*, 1684; *Lives of the most famous English Poets*, 1687. Can you give me the date of this author's death (about 1690), and inform me where he is buried? R. INGLIS.

J. Walker Ord, author of *England*, an historical poem, 2 vols. 8vo., 1834; *The Bard and other Poems*, 12mo. 1841. Can you give me the date of this gentleman's death? I think Mr. Ord is also the author of a *History of Cleveland, Yorkshire.* R. INGLIS.

Gift of Children.—In the Privy Purse expenses of King Henry VIII., in the third year (Dec. 28, 1512), is the entry "Item. to a woman that gave the king two children, 0. 13. 4." Can this gift be explained? W. P.

Henry VI. — Can you tell me where I shall find a satisfactory explanation as to whether the body of Henry VI. was or was not removed from Windsor to Westminster. Ackermann's *Westminster Abbey* states that the removal cost the abbey 500*l.*; whilst Gough, *Sepulchral Monuments*, adopts the view that it was at Windsor at least as late as the time of the death of Henry VIII. Or is it still a point upon which antiquaries are disagreed? In *The Pictorial History of England* it is stated that when Henry VII. desired to remove the body to Westminster it could not be found. W. P.

Webster's Dictionary. — I observe this work is often quoted as an authority for the definitions of words. Will you or some of your correspondents kindly inform me when and where the first edition of the work was published? and the years and localities of the publication of subsequent editions? VRYAN RHEGED.

Incorporated Society of British Artists.—Where is it likely I could peruse the catalogues of the "Incorporated Society of British Artists?" This society preceded the Royal Academy, and was formed about the year 1765. E. T. C.

Heraldic. — In the church of St. Mary's, Clonmel, Ireland, there is a tomb recording the death of Ann, the wife of Edward Hutchinson, who died Nov. 30, 1682. Her armorial bearings are impaled beside those of her husband. Omitting the tinctures, they may be described thus:—A chevron between three gouttes: on a chief, a demi-savage holding a club. The family name of the wife, before she was married, is earnestly desired.

P. HUTCHINSON.

Minor Queries with Answers.

Nodway Money.—In the last edition of Dugdale's *Monasticon* (vol. ii. p. 87.), in a computus *temp.* Henry VIII. of the possessions of Tewkesbury monastery, under the head "Manor of Tarrent Monkton, Dorset," occurs the following:—

"Red mobil cu' quodm redd' voc' *Nodway Money.*"

Can anyone explain the nature of this payment, or offer any suggestions as to its origin?

Wm. Shipp.

[*Noda* was, in med.-Lat., a herd of cattle. ("Pro quaque *noda* pecudum." Du Cange.) With "noda" agree the A.-S. nite, niten, Sc. nolt, nowt, our own nout, neat, nowt, note, Sw. nöt, and Dan. *nöd.* We would, therefore, suggest that nodway money was noed-way money, or nowt-way money, *i. e.* a certain fixed payment for the right of way, that nowt or horned cattle might pass and repass between grazing-grounds and homestead. This right of way is a thing well-known in English farming, and is occasionally the subject of litigation.]

Phillips's "New World of Words."—I have a perfect copy of the *first* edition of Phillips's *New World of Words*, published by E. P., London, printed by E. Taylor for Nath. Brooke, at the sign of the Angel in Cornhill, 1658. Can any of your readers inform me if copies of this edition are scarce? as Sir F. Madden (1st S. xi. 208.) says the only editions of Phillips in the Museum library are the *fourth* of 1678, and the *sixth* of 1706. H. E. P. T.

[In the new MS. Catalogue of the British Museum three other editions have since been entered, namely, 1662, fol.; 1671, fol. third edition (an engraved title in this copy has the date 1670); and 1696, fol. fifth edition. Lowndes gives, incorrectly, 1657 as the date of the first edition, which does not appear to be rare, as it only sold for 2*s.* at the sale of George Chalmers's library in 1841. The first edition, however, is interesting and important to English philologists, being the anonymous Dictionary of 1658 so frequently cited by Skinner. The allusion to Shakspeare, in the first and second editions, is omitted in the later ones. The following editions were sold by Sotheby & Wilkinson, May 22, 1857: 1658, 1662, 1671, 1678, 1696.]

Othobon's "Constitutions."—Can you tell me whence the following is taken?—

"Whereas it is unbecoming for Clergymen employed in heavenly Offices to minister in secular Affairs, we think it sordid and base, that certain Clerks greedily pursuing earthly Gain and temporal Jurisdictions, do receive secular Jurisdiction from Laymen, so as to be named Justices, and to become Ministers of Justice, which they cannot administer without Injury to the canonical Dispositions and to the clerical Order."

There is considerably more than this in the quotation, and the word "Othobon" is added at the end, apparently as the name of the author.

I have probably transcribed enough to enable some of your correspondents to recognise the passage, and shall be much obliged if any of them will inform me whence the words are taken. And if I am right in my conjecture as to the word "Othobon;" who, and what was he? and when did he live? Vryan Rheged.

[Othobon was legate of Pope Clement IV., and president of the Council held in the cathedral church of St. Paul, London, A.D. 1268, 52nd Henry III. Collier (*Eccles. Hist.* i. 474. fol. 1708) states, that "the Canons of this Council were of great authority, and looked on as a rule of discipline to the English Church; and notwithstanding the change at the Reformation, there are several of them still in force, and make part of our Canon Law." The passage cited by our correspondent will be found in Wilkins's *Concilia*, ii. 4., and in *Constitutions Provinciales, and of Otho and Octhobone, translated into Englyshe*, 1534, p. 130. The same canon is also quoted in Dr. Burn's *Eccles. Law*, edit. 1797, iii. 194., under "Privileges and Restraints of the Clergy." A summary of the canons of this Council is printed in the *British Magazine* (1844), xxv. 380.]

Clerical Error.—When did this expression first come into use, and whence is it derived?

D. S. E.

[The terms clerk, clerc, cleric, clericus, though properly appertaining to ecclesiastics, came in time to signify any educated person. "Dagobert fut moult preud'homme et grand *clerc*," "Un loup quelque peu *clerc*" (a wolf who was something of a scholar), *Bosch.* Clerk, "a man of letters," *Johnson.* "Clerici dicti etiam qui literis imbuti erant, viri literati et docti," *Du Cange.* Hence followed a further extension of the meaning, by which clerk or clericus signified an amanuensis, any person employed as a *writer*, *Johnson.* "Clerici præterea dicuntur Scribæ, octuarii, et Amanuenses judicum," &c., *Du Cange.* It is, we apprehend, to this last signification that we are indebted for the expression "clerical error," which simply implies an error in writing, a "slip of the pen," and which does not appear to be a phrase of very early origin. When we use the expression "a clerical error," or "a lapsus linguæ," we mean in either case a mistake arising from *inadvertence*, not from *ignorance.* Thus it was through a "lapsus linguæ," and not through unacquaintance with the proper term, that a person speaking of the death of an Indian friend, and *meaning* to say that he was "killed by a Sepoy," said instead, "killed by a Cyclops!"]

Replies.

NAPOLEON'S ESCAPE FROM ELBA.

(2nd S. viii. 86. 382.)

The object of your correspondent H. N.'s communication is not perfectly clear, and the same remark certainly applies to the following sentence: "As a matter of mere tradition of an event comparatively recent, and quite susceptible, as one would think, of direct proof, this version is of little value." By the wording of the paper, vol. viii. p. 86., it is made perfectly clear from whom the anecdote originated, and repeated in your pages under the thorough conviction of the fact. Why H. N. has indulged in creating doubts, when the matter is "quite susceptible" of "direct proof," must rest with himself.

To the differences between Rogers and Villemain may be added those in the *Fastes Universels*, a far more voluminous and important work than those produced by the authors already named.

The consternation into which the monarchs and their ministers were thrown by the arrival of the intelligence that Napoleon had arrived in France is beyond all question, and probably exceeded the graphic description given by your correspondent. But, whether these trembling kings could have despatched "the" three ministers to negociate a treaty with a puny and fallen foe at Presberg, when the giant-tyrant was raising his head and at every hour additional tidings and dispatches were eagerly expected, and to themselves of the last importance?—or, whether "the" three ministers would have wasted their precious time in dallying over a treaty, chiefly on boundaries and titles, which the chances of the war, virtually commenced, might in a few weeks reduce to a bundle of waste paper, and make their own signatures an irrefragable proof of mispent time?—are propositions it would be difficult to reconcile in the negative, even with the most ordinary political sagacity.

Without trespassing too much upon your space, the following historic facts, coupled with one probability, may tend to reconcile the discrepancies of the dates. On the evening of the 11th March intelligence reached Vienna of the arrival of Buonaparte in France (*Fastes Universels*), the ministers *had* left, and the dispatches followed them to Presberg. The King of Saxony, hitherto a prisoner in the Chateau of Schewetz, refused to sign the treaty on the 11th (*Fastes Universels*); the ministers return to Vienna, and immediately on their arrival summon a Congress for the next day, the 12th March, as stated by H. N.

Henry D'Aveney.

Your recent articles upon Napoleon's sudden escape from Elba recall to me a singular story connected with that event, which I have often heard from the lips of the party himself to whom the circumstances occurred. My informant was a late dignitary of the church, and formerly in constant personal attendance upon George III.

A few weeks previous to Napoleon's escape my friend, exhausted with a fatiguing walk on the beach at Brighton, had seated himself one day under the lee of a boat for a short repose. Presently two foreigners, walking from two different directions, met on the other side of the boat. The one had evidently just landed, and the other had met him (in this a secluded part of the beach, where they deemed themselves secure from all listeners) to receive a report of the state of preparations on the other side of the water for the execution of some great design. The latter began by asking how things progressed, and was told in reply that all was now ready for the "coup;" that the Minister-at-War had so stationed the regiments on which he could confide, and so completed all arrangements, that there could be no obstruction to the march from the coast to Paris, and that everything being now prepared, the sooner the event came off the better. The parties then separated in different directions (unconscious of the presence of the third party, who all the while had been ensconced under the other side of the boat); the one apparently for re-embarkation; the other to dispatch intelligence to head-quarters at Elba.

The court or some of the ministers happened to be at Brighton at the time, and my friend without a moment's delay communicated the circumstance to Lord Liverpool and Lord Castlereagh, who treated the whole with ridicule, or pretended to do so, and nothing more was heard of the affair till the papers announced the realisation of all that my friend had overheard. λλ.

THE EARLY EDITIONS OF FOXE'S BOOK OF MARTYRS.

(2nd S. viii. 221. 271. 334. 403. 472.)

The 1st and 2nd volumes of the edition of 1596 are in Enstone church, Oxfordshire.

The two volumes are bound in one, containing 1949 pages besides Index. The whole body of the work is perfect, but the title of vol. i. and a few pages of the Calendar at the beginning, and the Index at the end, are wanting. It is thus entitled: —

"The First Volume and the Second Volume of the Ecclesiasticall Histories, conteyning the Acts and Monuments of Martyrs, &c. Newly recognized and inlarged by the Authour, John Foxe. At Lundon, Printed by Peter Short, dwelling in Bread Street Hill, at the sign of the Starre, Anno Domini 1596."

In Enstone church there are also several other volumes which I enumerate, but would refer to the "Parochial History" of that parish by the Rev. John Jordan, vicar, for a more particular description of them.

A volume of treatises on the Roman controversy by John White, D.D., &c., containing among others: —

"A Defence of the Way to the True Church against A. D. his Reply, &c., by John White, Doctor of Divinity; at London, Imprinted by Felyx Kyngston for William Barrett, 1624."

"The Orthodox Faith and Way to the Church Explained and Justified: in answer to a Popish Treatise entituled White died Blacke. By Francis White, Doctor in Divinity and Deane of Carlisle, elder brother of Doctor John White. Printed at London by John Haviland for William Barret, 1624."

A volume of sermons by Thomas Adams (title-page and first 250 pages wanting). The whole

volume contains 1240 pages. The title-page of one of these sermons is as follows: —

"The Soldier's Honour, Preached to the Worthie Companie of Gentlemen that exercise in the Artillerie Garden, and now on their second request published to farther use. London, Printed by Augustine Matthews for John Grismand, 1629."

A volume of the works of the author of the *Whole Duty of Man*, containing

"The Whole Duty of Man. The Cause of the Decay of Christian Piety. The Gentleman's Calling."

The above bear this imprint, "London, printed by Roger Norton for Robert Pawlet at the Sign of the Bible in Chancery Lane, near Fleet Street, 1683."

Then follows the Second Part of the works of the author of the *Whole Duty of Man*, containing

"The Ladies' Calling. The Government of the Tongue. The Art of Contentment, and the Lively Oracles given to us."

The "Second Part" was printed at the Theatre in Oxford, 1684.

The following inscription is on the cover of this volume: —

"The Gift of y^e^ Worshippfull Sir Edward Waldo of Pinnar in the County of Middlesex to the Parish of Enstone in the County of Oxford."

"A Companion to the Temple, or a Help to Devotion in the Use of the Common Prayer, &c. By Thomas Comber, D.D.; London, printed by Samuel Roycroft for Robert Clavell at the Sign of the Peacock, near the West End of St. Paul's church, 1684."

The following inscription is on the cover: —

"The Gift of Thomas Martin, Gent., late of Rowsham, to y^e^ Church of Enston."

"A Collection of Cases and other Discourses lately written to Recover Dissenters to the Communion of the Church of England. By Some Divines of the City of London. London: Printed for Thomas Basset at the George in Fleet Street, and Benj. Tooke, 1694."

On the cover is this inscription: —

"D.D. Vir Claris: Car: Aldworth Savillian: Professo: & Coll: Magda: Oxon: Socius, Anno Domini MDCXCVI."

A volume containing fifty-four Sermons, and The Rule of Faith, by Archb. Tillotson, 6th edition (title-page wanting). The cover is thus inscribed: —

"The Gift of the Honour'd Esquire Keck, 1701."

J. J. Howard.

Lee.

I have at this time in my possession a copy of the second edition (1570) of this work belonging to the church of Saint John the Baptist, Glastonbury. It is bound in two volumes, the first ending with page 924. The whole work contains 2302 pages, besides an unpaged index. The edition accords with that referred to by Mr. Pocock (*antè*, 335.), excepting that in the Glastonbury copy pages 1269. and 1270. are correctly numbered, and the index, although incomplete, contains *twelve* leaves. The title-page of the first volume is gone, but it otherwise appears perfect. The title-page of the second volume is also missing, as well as eleven leaves, and the index from the word "strife." In other respects the copy is in a very fair condition. It was formerly chained to desks in the church, and a portion of the chain is still attached to the first volume. J. G. L. B.

I have a fair copy of Foxe: its margins, however, are sadly cut down, and it is in an ordinary modern binding. The first volume has on the title, "Printed for the Company of Stationers, 1641." The second, "Printed Anno Domini 1631." The third, "Printed by R. Yoyng, 1631." In each of the latter dates the figure 3 has been altered with a pen to a 4; but with ink so pale as to leave the 3 plainly discernible. This copy appears to be perfect, with the exception of perhaps two leaves before the beginning of the work in vol. ii., and of one leaf of the "Table" at the end of vol. iii. It is in fair condition, some of the leaves containing the commencement of Queen Mary's reign having been carefully mended: the only part apparently which has been much studied.

This copy has, after p. 1030. of vol. iii., "A continuation," &c. "London, Printed by Adam Islip Fælix Kingston and Robert Yong, 1632," in the highly ornamented title-page described by your correspondent A. B. R. That title-page, I think, has no reference to any earlier edition of Foxe. Your correspondent will probably see at the top of the ornament the letters NI, under the device of a lamb bound on an altar, above which are the words *possidete animas vestras*, and the mark T below them; which I take to be the initials and cypher of the engraver, or printer for whom it was first engraved, or both. I shall be glad to know from some of your correspondents to whom they refer. The very same ornamental title is prefixed to the several treatises comprised in Sir Henry Savile's *Collection of English Chroniclers*, printed at London in 1596. Henry Freeman.

Norman Cross, Stilton.

Dr. Crawford is very glad to be able to inform Mr. J. G. Nichols that he also has a large, clean, and perfect copy of the 1641 edition of Foxe's *Book of Martyrs*, which he bought more than thirty years ago of Mr. Talboys of Oxford.

Woodmansterne Rectory, near Epsom.

Canon Morris, in his valuable contribution to English history, *The Life and Martyrdom of St. Thomas Becket*, lately published, says, note 418., p. 435., that in the library of the English College, Rome, there is the copy of *Foxe's Martyrs* used by Father Parsons: the edition is not mentioned.

From the known courtesy of the present rector, Dr. English, I am sure, if Mr. G. Nichols should wish to learn its date, he has only to write and ask that gentleman.

In a room over the porch of Sutton Church, near Abingdon, I saw, some few years ago, the fragments of what looked like the copy of an early edition of the work. D. R.

In the old library of St. Nicholas church in Newcastle-on-Tyne is a copy of Foxe's *Book of Martyrs*, edition of 1632, to which was formerly attached the chains by which the books were fastened to the desk in the choir of the church. These chains are now in the possession of Mr. Emerson Charnley, bookseller of this town.

In Dr. Tomlinson's library attached to the same church is a fine copy of the edition of 1684 in three volumes folio. The work itself is perfect and clean, but it calls aloud for a new binding.

Edward Thompson.

Newcastle-on-Tyne.

There is a good copy in 3 vols. of date 1641 in the Library belonging to Lichfield Cathedral.

There is a fine large paper copy of the edition of 1684 in the Permanent Library of Lichfield.

I have vol. i. of the edition of 1641, with the large woodcut of the "Poysoning of King John by a Monke," and the "Pope treading on the neck of the Emperour Frederick," and many other cuts.

T. G. Lomax.

Lichfield.

In the parish church of Kinver, Staffordshire, near Stourbridge, is a copy of *The Acts and Monuments of Christian Martyrs*, printed by John Daye, 1583; together with a sermon in Latin in the reigne of Edward VI. by John Jewel, Bishop of Sarisburie, and *The Whole Duty of Man*, date 1703, which three old volumes are preserved in a desk standing in the south aisle of the above-named church. T. E. Winnington.

QUENTIN BELY: MÖRWEG: LAALE.

(2nd S. i. 433.)

The proper title of the book from which Brebœuf quotes is —

"De Hollandsche Liis met de Brabandsche-Bely, poetischer Wyse vorgestelt en gedicht, door Gilles Jacobs Quintiin, 's Gravenhage, 1629, pp. 368."

The lines quoted are at p. 198. I cannot find any account of the author beyond what is in his book, from which it appears that he had lived about twenty years at Haarlem as a citizen and shopkeeper (*burger en koopman*), p. 332., but was residing at the Hague in 1629, as the book "vindtse te koop by den Autheur, daer nu woonachtig, op de Suyl-straet." At p. 76. he says he had been some time in London, and (p. 321.) shows his knowledge of English by a song to the tune "Com Scheapherdes deck jour Heads."

The two principal poems, *Lys* and *Bely*, are satires descriptive of Dutch manners and morals, written in easy harmonious doggrel, very pleasant to read, but not always easy to understand, the spelling being antiquated, and many of the words "patter." That the author was a strict moralist I have little doubt; but he is occasionally very coarse, and must have been thought so even in that coarse age, for (p. 330.) he insists that he has described the vices of licentious youth only in such terms as the clergy would use in the pulpit. Among the prodigalities of the women who dress beyond their station he mentions the wearing of stockings (p. 188.), and having wine poured over their hands instead of water after dinner (p. 213.). Some ladies smoked: —

"Anderen Tabacco drincken
Die dan stincken
Als een bier-man, in de banck:
Wie! son willen by haer slapen,
Allsse gapen,
Overmits haer vuyler stanck!"

All these, however, are the "bastaerdt soorte," not the virtuous old Brabanters.

At p. 348. are some lines to the reader who may think the book dear. I do not make out the price, but it could not be low. The printing is excellent, and the paper so good that the cuts are uninjured by the letter-press on their backs. The drawing and engraving are of a high order; the figures are wonderfully varied and alive, and the subjects generally treated with great decency, for that time. I say *generally*, for one illustration is the dirtiest I ever saw.

As the book is not common, perhaps you may find room for a handsome compliment to the English youth of the beginning of the seventeenth century. In an address to the Netherlandish young men in London Quintyn says: —

"De Engels Jeugdt aldaer
U voorgaet allegaer,
In Eerbaerheijt van leven:
Wilt haer nu volgen dan
Om dat myn pen u kan
Haest heter roem na geven
Siet, hoe de Engels Maegt,
Haer Vader daer behaegt;
Als sy in vuyle weder,
Eerbiedig op de straet
Haer plicht hem blijken laet,
Int vallen voor hem neder*,
Sie ist in kleren net
Niet slordig als een slet
Niet kaeckel-bont als hoeren
Hoe komtem dan Vriendin,
Dat gy, door dertel sin,
Vlaet aldus vervoreren?

* An expensive mark of respect if the daughter is not emancipated, and the father pays her dressmaker.

Dy Jongman, die daer leeft,
De Engelsman ooch geeft
Een voorbeeldt, om te leeren:
Sie hem sijn Ouders daer,
Allijdt so voor als naer,
Gehoorsam sijn, en eeren."—P. 80.

Laale.—Probably Laale is the collector of proverbs, known also as Petrus Legista. There are many editions of his work; the best is,—

"Peder Lolles Samling af danske og latinske Ordsprog, optrykt efter den ældste Udgave af Aar, 1506, og med Anmærkninger oplyst af R. Nyerup. Kiöbenhavn, 1828, 8vo. pp. 408."

In the preface will be found all that is known about Laale.

Of Mörweg I can find no account. H. B. C.

U. U. Club.

WARREN HASTINGS' IMPEACHMENT.

(2nd S. vii. 145. 204.)

In the former of these places P. H. F. on the authority of Mr. Gurney states that the celebrated speech of Mr. Sheridan was not published in any more authentic form than in the newspapers of the day. In the latter, another correspondent says there exists no report of the celebrated speech delivered by Mr. Sheridan on 7th Feb. 1787. The question naturally arises as to how much of that famous speech has been preserved.

My attention having been called to the subject in connexion with a volume in my possession is the reason for the present Note. The volume alluded to contains four articles:—

1. The Speech of Mr. Hardinge, at the Bar of the Lords, Dec. 16, 1783. London: J. Stockdale, 1784, pp. 82.

2. Articles of Charge of High Crimes and Misdemeanors against Warren Hastings, Esq., April 4th, 1786. By Burke. London: J. Debrett, 1786, pp. 322.

3. The Speech of R. B. Sheridan, Esq., Member for Stafford, on Wednesday the 7th of February, 1787, in bringing forward the Fourth Charge against Warren Hastings, Esq., relative to the Begums of Oude. The Second Edition, revised, corrected, and enlarged. Reported by a Member of the House of Commons. London: Printed for J. French, Bookseller, No. 164. Fenchurch Street, 1787, pp. 76.

4. The Speech of Rt. Hon. W. W. Grenville in Committee on State of Nation, Jan. 16, 1789. London: Stockdale, 1789, pp. 58.

From the preface to No. 3. I quote the commencement:—

"Solicitous as the public are to have a perfect copy of the most eloquent speech that was ever delivered in Parliament, their wishes must be in a great measure disappointed, from the very liberal determination of Mr. Sheridan to give no kind of assistance in reporting it publicly."

At p. 2. the occasion is thus described:—

"Mr. Sheridan, during a speech which lasted near five hours and three quarters, commanded the most profound attention and admiration of the House. His matchless oration united the most solid argument with the most persuasive eloquence. His sound reasoning giving additional energy to truth, and his logical perspicuity, and unerring judgment, throwing a light upon, and pervading the obscurity, of the most involved and complicated subject."

The report is almost entirely in the third person, and is such a one as might be produced by copious notes, written out very soon after by a person of retentive memory.

While upon the subject may I inquire what became of the great collection of printed documents relating to this famous trial, and which filled a good many folio volumes? It remained at Daylesford until six or seven years since, when I saw it just prior to the sale by which the contents of the house were scattered for ever.

B. H. C.

THE GREAT BELL OF MOSCOW: CHINESE INVENTIONS.

(2nd S. viii. 306. 442.)

Not having said that the bell of Moscow was fractured by ringing, as M. van Lennep infers, I nevertheless offer no objection to his caveat to others to prevent a like erroneous inference. M. van Lennep objects partially to my statement that Europeans are indebted to the Chinese for the invention of the magnet, and wholly to my statement that they are similarly indebted to the Chinese for the art of printing and paper-money. M. van Lennep thinks it behoves me to show that this really was the case. As these remarks refer to *obiter dicta*, I may fairly reply that I merely stated my own opinion on a matter dependent for proof on *circumstantial* evidence only, on which he is equally entitled to hold an opposite opinion, without being required to show that "this really was the case." In fairness to the Chinese I must add to the magnet, printing and paper-money, gunpowder, pyrotechnics, porcelain, silk, German silver, and lacquered ware. The propositions which I consider indisputable in reference to these inventions, are, 1. The origin of these arts is certainly to be ascribed to the Chinese; and they are of uncertain invention in Europe. 2. All these arts existed in China long before they were known to Europeans; and 3. That means of intercourse between China and this western portion of the earth, whereby these arts might be copied from the Chinese, have existed from remote ages and anterior to history. To adduce the evidence on which I rest my opinion, would far exceed the limits of "N. & Q.": nevertheless, I will add a few excerpts which may be deemed worthy of notice, and which may not be generally known.

Magnet.

The communication of polarity to iron by the

loadstone is first mentioned in a Chinese dictionary finished A.D. 121.

The needle of the largest compass (in China) is not above three inches long, one end of which is a kind of *flower-de-luce*, and the other a trident; they are all made at *Nangazaqui*. (Du Halde, ii. 284.)

Du Halde has stated that the directive power, or polarity, of the magnet, was known to the Chinese in the earliest ages, and that the needle had been employed to guide travellers by land a thousand years before Christ; and it is stated by Humboldt, that, according to the *Peuthsaoyani*, a treatise on medical natural history, written under the Soong dynasty, 400 years before Columbus, the Chinese suspended the needle by a thread, and found it to decline to the S.E., and never to rest at the true south point. (*Encyc. Brit.*, art. "Magnetism," p. 685.)

Paper-Money.

In the reign of *Hong vou*, when money was become very scarce, they [the Chinese] paid the mandarins and soldiers partly in silver and partly in paper, giving them a sheet of paper sealed with the imperial seal, which was reckoned at a thousand deniers, and was of the same value as the taëls of silver. These sheets are yet much sought after by those that build, who hang them up as a rarity on the chief beam of the house, which, according to the vulgar notion, preserves the house from all misfortunes. (Du Halde, ii. 292.)

These imperial bank notes had the following inscription: —

"The Court of the Treasury having presented their petition, it is decreed that the paper-money thus marked with the Imperial Seal of Ming shall pass current, and be put to the same use as copper coin. Those who counterfeit it shall be beheaded. He who shall inform . . . . shall have a reward of 250 taëls, besides the goods of the criminal, whether moveable or immoveable." (*Du Halde*, ii. 303.)

Printing.

The engraver pastes every sheet (transcribed by a good writer) upon a plate of apple or pear-tree wood, and with a graver follows the traces and carves out the characters by cutting down the rest of the wood: so he makes as many different plates as there are pages to print. (*Du Halde*, ii. 435.)

Nevertheless the Chinese are not ignorant of the manner of printing in Europe; they have moveable characters like ours, the only difference is that ours are of metal, and theirs of wood. (Du Halde, ii. 436.)

Any person who visits the British Museum and compares the earliest specimens of German printing with the last and best of the French will have ocular proof that Fust and Gutenberg could not have arrived at so great a height of perfection except after ages of previous labours—of difficulties met and overcome. T. J. Buckton.

Lichfield.

Replies to Minor Queries.

Precedency (2nd S. viii. 398.)—J. R. will find a notice of Lord Egmont's pamphlet in the *Monthly Review*, vol. xxv. p. 232. S. H.

Ancient Keys (2nd S. viii. 353.) — Some interesting information on the early history of locks and keys, with illustrated examples, is contained in *Treatise on Fire and Thief-Proof Depositories, and Locks and Keys*, by George Price. London, Simpkin & Marshall. 1856. G. W. W. M.

Highland Regiment at the Battle of Leipsic (2nd S. viii. 469.) — Sir William Congreve, in the introduction to his *Rocket System*, states that the only British force present at this battle was the Rocket Troop under Captain Bogue, who was killed. Sigma Theta.

Herbe d'Or (2nd S. viii. 424.)—May not the *Camphorosma Monspesulensis* be the herbe d'or inquired after by F. C. B.? It has a spike of yellow flowers, may be said to resemble the Helianthemum in general character, and was formerly very highly esteemed in medicine, though now no longer in repute. C. B.

Old Ballad of Hockley i' th' Hole (2nd S. viii. 414.)—Mr. W. S. Pinks will find a copy of this ballad in *Merry Drollery Complete*, 1661, and the tune in *The Dancing Master*, 1651. It commences: —

"Riding to London on Dunstable way,
I met with a maid, on a midsummer day;
Her eyes they did sparkle like stars in the sky,
Her face it was fair, and her forehead was high," &c.

Wm. Chappell.

"*Soul is form and doth the body make*" (2nd S. viii. 417.) — W. P. may like to compare Hooker, *Eccl. Pol.* i. 3. (foot note): —

"Form in other creatures is a thing proportionable unto the soul in living creatures: sensible it is not, nor otherwise discernible than only by effects. According to the diversity of inward forms, things of the world are distinguished into their kinds."

Ache.

Pepys's Diary, &c. (2nd S. viii. 433.) — There can be little difficulty in finding a clue to the expressions used by the *reader* (as Pepys calls him) in his rather startling prayer. He was doubtless referring to the consecration of the priests, and the cleansing of the leper, in the Mosaic law: —

"Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and *upon the thumb of their right hand, and upon the great toe of their*

right foot, and sprinkle the blood upon the altar round about." Exodus xxix. 20. See also Leviticus, viii. 23.; xiv. 14., &c.

C. W. Bingham.

No Human Speech before the Flood without Error (2nd S. viii. 379.)—Here is an oversight of Sir T. Browne's editor, Wilkin, in reading *but* for *not*. What Browne evidently meant was: "there is *not* one speech delivered by man, wherein there is not an erroneous conception." (*Vulgar Errors*, i. 2.) He says there are "but six recorded," and he discusses each *seriatim*, pointing out particularly the erroneous conceptions involved in all of them, without exception. The naming of Noah Browne does not consider to be a speech.

T. J. Buckton.

Lichfield.

A Regiment all of one Name (2nd S. viii. 351.)—During the French revolutionary war, a regiment of volunteers was raised on the Border, all of whom were Elliotts, and who invariably marched to the old tune of

"My name it's wee Tam Elliott,
And wha daur meddle wi' me."

W. B. C.

Nelson's Car (2nd S. viii. 380.)—Nelson's funeral car, which formerly stood in the Painted Hall, Greenwich Hospital, was removed about thirty-six years since, by order of Mr. Locker, then Secretary and since Commissioner of the Hospital. This order is understood to have given great dissatisfaction. The place assigned for it was a gallery at the foot of the dome, over the chapel. It is believed, however, that very little of it reached its destination, as the car being in a dilapidated state, large portions were given away to those who applied, as mementos of the admiral.

J. H. W.

Prince Rupert (2nd S. viii. 418.)—Prince Rupert's arms, crest, and supporters may be seen in Guillim's *Heraldry*, 5th edition, folio, 1679; *Achievements of Dukes*, folio 32. F. G. W.

Naked-Boy Court (2nd S. ii. 38.; iii. 254. 317. 456.)—With us, in Holland, the beautiful and cold-like little plant, which almost appears to shiver in its scanty dress of lanceolated leaves, the graceful snowdrop, is called *naakte mannetje*, naked mannikin, or *sneeuw-mannetje*. There is so much poetry in this unsophisticated name, that I cannot but wonder at the prudery of the gentleman who, when our Queen asked him the Dutch for her *Schnee-glöckchen*, diffidently replied "*Sneeuwklokjen*," which never was the popular appellation. Are the *naked-boys* of Norfolk not perhaps identical with our *naakte mannetjes?* or does the similarity of thought not point to similarity in growth, and, in our nations, to identity of origin? Who knows but a beautiful and touching legend is attached to the two kinds of flowers,—to snowdrop and autumnal crocus: the latter only bearing fruit in Spring, the former cheering our bleak meadows with the hopes of flowering May!

J. H. van Lennep.

Zeyst, near Utrecht.

Night (2nd S. viii. 11. 57. 78.)—A correspondent has already pointed out that, misled by the similarity of title, I had hastily assigned my Glasgow book to the author of *Peter Faultless*.

The result of my inquiry is this:—*Night, a Poem*, Glas. 1811, is the production of Mr. G. Martin; and *Peter Faultless*, by the Author of *Night*, is the Corn-Law Rhymer's invective, *à la* Byron, against the Monthly Reviewers for cutting up *his Night*, now shown to have been printed at London in 1830.

If Elliott suppressed *Peter Faultless*, it was not effectually done, for I have two copies of the book. J. O.

Scotch Clergy deprived in 1689 (2nd S. viii. 329.)—

"An Account of the present Persecution of the Church in Scotland, in several Letters. London. Printed for S. Cook. 1690,"

and

"The Case of the present afflicted Clergy in Scotland truly represented, &c. Printed for J. Hindmarsh, at the Golden Ball, over against the Royal Exchange, in Cornhill. 1690,"

are works which, though they do not contain *a list* of the episcopal clergy deprived in 1689, give the names of a great many, and particulars of their sufferings.

"Dr. Strachan, Professor of Theology, Edinburgh, and one of the ministers of the Tron Church," is mentioned as "the first sacrifice."

B. W.

Birtsmorton Court, Worcestershire (2nd S. viii. 437.)—In reply to your correspondent H. W., I know of no topographical work containing a drawing of Birtsmorton Court. There is a short description of it in Nash's *Worcestershire*, under the "Collections for the Parish;" and a more full account in Noake's *Rambler in Worcestershire*, 3rd Series, published 1854. T. E. W.

The latter work describes the ancient tombs in the adjoining church.

Military Funerals (2nd S. vii. 496.)—To answer A. C. Lomax's queries I have looked through several military works. The earliest account of the procession, &c., that I have been able to trace is contained in a folio work entitled *The Compleat Body of the Art Military*, by Richard Elton, Lieut.-Colonel, published in 1688. In chap. 25. lib. iii. pp. 190–192., A. C. Lomax will find full instructions for "the ordering of a private company into a funeral service;" and in chap. 26. lib. iii. p. 192. similar instructions, though more brief, for

"the ordering of a regiment to a funeral occasion." In both cases the systems then followed very much resemble the general one now the rule of the service. The rear (that is, the junior ranks) marched in front, with arms reversed, and at the grave fired three volleys. This is sufficient to show that the custom is not a modern institution; but whence its origin is yet to be ascertained. Should A. C. Lomax desire a copy of the chapters alluded to, I shall be happy to give him attention. M. S. R.

Brompton Barracks.

Grosseteste's "Castle of Love" (2nd S. viii. 416.)—On a close consideration it would appear that by "fourty *times*" we are to understand "forty hours." "Times, hours." (*Halliwell, Wright.*) Cf. Dan. *time*, Swed. *timme*, an hour. The meaning of the passage cited by Mr. Offor will then be evident.

> "For from the rode for our nede,
> Right into helle he gede;
> *Fourty times* there he wes,
> Er that he to aryse ches" (chose).

That is, during the whole interval of forty *hours*, from the time when He died upon the cross to the time when He was pleased to rise from the dead, his spirit abode in the place of departed souls.

So Pearson *On the Creed:*—"When all the sufferings of Christ were finished on the cross, and his soul was separated from his body ..... his soul went to the place where the souls of men are kept who die for their sins." (Ed. 1849, p. 473.) So also the Articles of 1552, which Pearson cites:—"*While dead*," (that is, from the period when our Lord expired upon the cross to the period of his resurrection), "his spirit was with the spirits detained in prison." (p. 428.)

But how can this make "forty hours?" Our Lord, it is sufficiently clear, expired upon the cross about three o'clock on the afternoon of Good Friday; and as, on the morning of Easter Sunday, his resurrection was an ascertained fact "at the rising of the sun" (Mark xvi. 3.), nay, "when it was yet dark" (John xx. 1.), the resurrection can hardly have taken place later on that morning than four or five o'clock; and this would make the whole space of time thirty-seven hours, or thirty-eight at the utmost.

The full discussion of this point would be far too extended for your pages. Otherwise it might easily be shown how, by a confusion of the Roman and Jewish computations of time, the idea may have very possibly arisen that the whole interval, from our Lord's death to his resurrection, extended to the full period of "fourty times," or forty hours. Thomas Boys.

Hammer Cloth (2nd S. viii. 381. 407. 439.)—Richardson, in his 8vo. *Dict.*, adopts the explanation of Pegge, and I think he is right. He writes:—

> "*Hammer Cloth*, or *Hammer-box Cloth*: cloth to cover the box in front of the carriage (on which the driver sits, he should have said), in which a hammer and other implements, to prevent or remedy accidents in travelling were put. Since called the *coach-box*."

I have myself rode in a four-wheeled chaise with a relation whose profession carried him all over the country, who always provided himself with all these utensils in the box under his seat. How much more necessary would they be, considering the state of the roads, when coaches were first introduced, about the middle of the sixteenth century.

Hammer is a word common to all northern languages. *Hammock* appears first in the form of *hamaca*, which Hackluyt calls a Brazilian bed, used by the Spaniards and by themselves while in the country. This word the Dutch, Germans, Swedes, and Danes, seem to have transformed into *hang-mat*.

But your correspondent, Mr. Orde, has no doubt *hammock-cloth* is the correct reading. I have.

I leave the interpretation of *skin-cloth* to some learned member of the Philological Society. Q.

Old Graveyards in Ireland (2nd S. viii. 69.)—I copied the following from an Irish periodical some years ago, but cannot now say the name of it. It is an epitaph on Edward Molley, viz.:—

> "Sacred to the memory of the benevolent Edward Molley, the friend of humanity, and father of the poor. He employed the wealth of this world only to secure the riches of the next; and *leaving a balance of merit on the Book of Life, he made Heaven debtor to Mercy.*"

The words in Italics are so in the publication; and I can only ask some local correspondent of "N. & Q."—Is it possible? George Lloyd.

Kentish Longtails (2nd S. viii. 377. 425.)—A very valuable little treatise on the Domesday Book, by James F. Morgan, M.A., intituled *England under the Norman Occupation* (Williams & Norgate), has the following suggestion (p. 40.) on this subject:—

> "There was a mile peculiar to Kent, as well as a customary field admeasurement. These long tales are possibly the longtails of which this county used to be so proud."

Notes appended refer to the proverb about "Kentish miles," and quote from Drayton, *Longtails and Liberty*. B. B. Woodward.

"*Decanatus Christianitatis*" (2nd S. viii. 415.)—The term *Christianitas*, which in a larger sense included all Christian people, sometimes implied *the clergy*: "Christianitas, pro Clericatu." The *Christianitatis Decanus* was the *Dean* who presided over the *clergy* of a particular district. "Christianitatis Decanus, qui in suo districtu præest Christianitati. *Philippus, Decanus Chris-*

tianitatis Stampensis" [d'Étampes]. "*Vocato ad hoc Decano Christianitatis loci.*" Du Cange, 1842. It would appear, then, that the expression *Decanatus Christianitatis*, as applied to *lands*, indicated the *prædium* specially assigned for the due maintenance of the Dean, as chief of the Chapter.

THOMAS BOYS.

Portraits of Archbishop Laud (2nd S. viii. 309. 437.) — On a blank page in the register book of South Kilworth, co. Leicester, there is a pen and ink sketch of Archbishop Laud, with the name of Vandyke, if I remember rightly, in the corner. Δ.

Altar Tomb as Communion Table (2nd S. viii. 379.) — At Tong, in Shropshire, there is a very fine alabaster tomb used as the communion table. There is a very good description of Tong church in one of the six first numbers of the *Archæological Journal*. Δ.

Liverpool, &c. (2nd S. viii. 110. 198. 239. 257.) — As this is said to be a vexed question, perhaps the following extract from *The Glossary of Heraldry*, p. 203., published by J. H. Parker, Oxford, may be interesting to your correspondent B. H. C., as suggestive of the derivation of the name: —

"Lever — The cormorant; part of the insignia of the town of Liverpool."

E. A. B.

Sancte-bell (1st S. v. 104. 208.; x. 332. 434.; xi. 150.) — As these bells are by no means common, I may perhaps be allowed to fill a brief space in these pages by mentioning four examples that are not given in Bloxam's *Glossary*: —

1. *Wyre, Worcestershire.* This church is of Saxon (or, at any rate, very early Norman) architecture, and the bell-cot (in which the sancte-bell still remains) at the junction of the nave and chancel, appears to be contemporaneous with the earliest portions of the edifice.

2. *Hampton Lovett, Worcestershire.* This church has been lately restored by Sir John Pakington, but I presume that the old bell-cot has not been interfered with.

3. *Whitbourne, Herefordshire*, close on the borders of Worcestershire in the valley of the Teme. A fine ancient lych-gate will also be found here.

4. *March, Cambridgeshire.* The bell-cot is very handsome, and in good condition, but the bell is gone. The state of this beautiful church, as regards its horse-boxes of pues, and its "Grecian" chancel, is much to be deplored; but the open timber roof of the nave is "a thing of beauty," and, it is to be hoped, will remain "a joy for ever." It is in a fine state of preservation, and is a mass of elaborate ornament. Its most striking and beautiful feature consists in its eighty figures of angels, with their wings *widely spread*, and the outer feathers left distinct. Such a winged company, and in such an unmutilated condition, is a rare sight, and is worthy of a visit, even though that visit should necessarily include the dangers and discomforts of the Eastern Counties Railway.

CUTHBERT BEDE.

Titles conferred by Oliver Cromwell (2nd S. vii. 476. 518.; viii. 382. 420.) — The Protector made one baronet of Ireland, viz. Maurice Fenton, son and heir of Sir William Fenton of Mitchelstown, co. Cork, Knight, who was so created 14 July, 1658. According to Burke (*Extinct and Dormant Baronetcies*, p. 605.) he was succeeded in the title by his son Sir William, called second baronet, which, if correct, is singular, as there seems to be no vestige of any other creation by Charles II. Sir Maurice was one of the Irish members of Richard Cromwell's House of Commons. R. R.

Extracts from an Early MS. (2nd S. viii. 411.) — I can identify the last of these extracts. The words "Sanguineo ore Gallus contra Anglos" are not a line, but only a heading prefixed by the transcriber to the verses which follow, beginning

"Siccine tam crebris frustra conventibus Anglos
Quærimus, et dubii pacis abimus iter."

They were written in the bitterness of his spirit by Gaguin, the minister of Charles VIII. of France, who was sent over to England in embassy in the winter of 1490, with a view to establish friendly relations between the two countries. Charles VIII. was at that time engaged in war with Brittany, which he was bent on reducing into complete subjection; and England was looking on with great impatience, determined to interfere, as she afterwards did, though too late, in behalf of the duchy, and at the same time compel the King of France to acknowledge himself a vassal of England by the renewal of the tribute paid by Lewis XI. to Edward IV. Ambassadors of both powers first met at Calais; afterwards Gaguin and his colleagues came to England, but after a good deal of going and coming were unable to effect the object of their mission. Gaguin revenged himself for his ill success by the above epigram, which is mentioned by Bernard André in his Life of Henry VII.* recently edited by me in the Government Series of Chronicles. Unfortunately André quotes only the first line of the poem; otherwise it would have been possible to correct some manifest errors and omissions in H. F.'s copy, which I can throw no light on. There is no difficulty, however, about the general sense.

Henry VII. was perhaps not insensible to the taunt of ingratitude thrown at him in the line

"Exul, ope nostra victor, ad arma redis,"

having been unquestionably indebted to France for his elevation to the throne. All the poets on this side the Channel appear to have taxed their ingenuity to answer Gaguin. That of Ægidius

* See *Memorials of Henry VII.* p. 56.

Anglicus in H. F.'s MS. was probably not the worst reply. Bernard André mentions one by Cornelius Vitellius, beginning

"Siccine purpureos incessis carmine reges?
Legati officio siccine functus abis?"

and others by John de Giglis and Petrus Carmelianus of Brescia, the king's secretary. André himself, as he rather amusingly tells us, composed nearly 200 lines in answer, consisting of about fifty hexameters, two sets of elegiac verses, and a hendecasyllabic poem, of each of which he quotes the commencement, and of the latter the conclusion, "propter memoriam, seu majus jactantiam."

James Gairdner.

Passports (2nd S. viii. 117.) — Some notices relative to the origin, form, and purpose of passports have appeared in "N. & Q." I transmit the following quotation from the recent most interesting volume of the Camden Society, *Original Papers illustrative of the Life and Writings of Milton*, edited by W. Douglas Hamilton of H. M. State Paper Office: —

"The third in the form of Letters Patent granted to the German divine Peter George Romswinckel, is a good example of the early passports, which were not, like their modern substitutes, mere permissions to enter the territories of friendly states, but letters of recommendation authorising the bearer to travel without molestation through the dominions of the government by which they were granted, and to quit its ports in safety; for at that time no one could leave the shores, even of England, without permission.

"The value of the passport had reference rather to the departure of the traveller from his own country than to his landing abroad, although, as it generally expressed his position in society and the object of his journey, it was often found of service at foreign courts, and sometimes, as in this instance, recommended the bearer to the good offices of friendly powers."

If I may hazard a conjecture for the consideration of others, I should submit that a passport, or permission to leave the shores of England, was requisite from a very early period, and that the necessity of this encouraged a kind of contraband trade for the conveyance to the courts of France of those who were unable or unwilling to obtain the necessary pass. There would be also, I think, a difference between a passport and a permission to travel. S. H.

"*Damask*" (2nd S. viii. 430.) — Damasking was properly the art of engraving or channelling steel, and inlaying the cavities thus opened with gold or silver, after the fashion of Damascus. To damask was also to work silk, linen, &c. with flowers or figures; but it was, thirdly, to *mark paper* after a similar fashion. "To damask . . . . . *to draw draughts on paper.*" (Bailey, 1736.) It would seem that something of this last kind was intended by the Act which required that the sheets of every pirated book should be forfeited to the lawful proprietors of the work; and that the proprietors should "*damask*" the said sheets, "and make waste paper of them." The proprietors, though they received the forfeited sheets, were not to have the benefit of them as so much letterpress, but were to efface or cancel them. Probably in this case the particular mode of damasking employed, was by making of the sheets what we now call marbled paper; an article which in former times, I believe, publishers and bookbinders often manufactured for themselves. But there is also a kind of paper, called damask paper, occasionally used for the lining of books.

"To *damask potable liquors*" was, by a farther extension of meaning, "to warm them a little, to make them mantle." (Bailey.) Thomas Boys.

I would suggest that this word, as used in the enactment quoted by Inquirer, may not refer at all to the word derived from Damascus, but may be derived from the French word *demasquer*, and mean "to disfigure and spoil the books," and so change their appearance as to prepare them for waste paper. F. C. H.

Four Kings (2nd S. viii. 417.) — There is an earlier instance of the entertainment of four kings by a private individual. Under the date of 1363, Stow relates that Sir Henry Pican, a merchant-vintner of Gascony, who had been mayor, made a magnificent entertainment at his house (since called the "Vintry") for no less than four kings at once, viz. of England, Edward IV.; Scotland, David Bruce; France, John; and Cyprus, Peter: besides the kings' sons and most of the nobility of England, who were also present: —

"This deserves our particular notice, for as we do not read of so many foreign princes to have been in England at one time, so certainly never before had any private citizen the honour to entertain so many."—Tyrrell's *Hist. of England*, v. 654.

W. D. C.

Clarendon House, Piccadilly (2nd S. viii. 400.)— I think J. G. N. must have been mistaken when he said that the pilasters on either side the "Three Kings' Inn" gateway have been removed, as the right hand one is still standing in its usual place; and the left hand one has been removed, but a few weeks ago, to a little farther down the yard, where (I am informed) it still lies.

Chelsega.

Publication of Banns (2nd S. viii. 227.) — In the church of Roydon, near Diss, the banns of marriage are published after the Nicene Creed.

Remigius.

Brasses at West Harling (2nd S. viii. 417. 461.) — I think that F. C. H. wrote somewhat hastily when he stated that the expression "et pro quibus tenentur" is frequently met with on sepulchral brasses. I have read through some hundreds of inscriptions on these memorials, and can recollect but one other instance besides that at West Har-

ling. It is at Eton College Chapel, and is as follows: —

"Orate p Aiab3 Walteri Haugh Margarete & Isabelle vxorum eius et p quib3 dcūs [*i. e.* dictus] Walterus *orare tenct'* [*i. e.* tenetur] qui quidm Walterus obijt xxvij° die novembris Anno dñi Millmo CCCCC° v° quor' Aiāb3 ppiciet' de?"

The insertion here of the word *orare* in connection with *tenetur* clearly shows that the expression is to be rendered (as originally suggested by the editor of "N. & Q.") by "bound to pray;" it is perhaps equivalent to the exhortation "to pray for all Christian souls," which is often found in English inscriptions on brasses. H. Haines.

Gloucester.

"Et pro quibus tenentur." Any suggestion of your learned correspondent F. C. H. deserves consideration, but I think there can be little doubt that the explanation you have given is the correct one. Certainly it is the meaning I should be led to attach to the phrase from the following amplification of it preserved by Blomefield, Norwich, S. John Maddermarket. "On a brass on a stone by the altar,"

"Orate pro animabus Thome Caus," &c. &c. "Johanne et Helene Uxorum ejus, qui quidem Johannes ab hac luce migravit xiii° die Sept A° dni 1560, *et pro quibus idem Thomas orare tenetur*, quorum animabus," &c.

I have met with the expression in old Latin wills. The following is the nearest translation that I remember to have seen. It is from a will dated 1505: —

"Itm. I will have a honest secular prest of good name and good fame to sing and py for my faders soolle my moders solle my solle, &c." "*And for all the solles that I and my said fader and moder are beholden to.*"

Extraneus.

Miscellaneous.

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Ache. Macbeth, *Act IV. Sc.* 1. *says:* —

"But yet I'll make assurance double sure,
And take a bond of fate."

Selrach. *For the derivation of Carronade, see our* 1st S. ix. 403.; xi. 247.

Ingleboro. *A reply will be found in* 1st S. ix. 107.

J. W. (Birmingham.) *On the early use of Coal in Britain, see* 2nd S. vii. 24. 303.

Errata. The death of Dr. Benj. Heath (*ante*, p. 402.) should be May 31, 1817; 2nd S. viii. p. 397. col. ii. l. 17 from bottom, *for* "fifth" *read* "sixth."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom all* Communications for the Editor *should be addressed.*

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END OF THE EIGHTH VOLUME.—SECOND SERIES.

Printed by George Andrew Spottiswoode, of No. 10. Little New Street, in the Parish of St. Bride, in the City of London, at No. 5. New-street Square, in the said Parish, and published by George Bell, of No. 186. Fleet Street, in the Parish of St. Dunstan in the West, in the City of London, Publisher, at No. 186. Fleet Street, aforesaid.—Saturday, January 21, 1860.